00109760

THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018

A

HANDBOOK FOR INDIA

BEING AN ACCOUNT OF

THE THREE PRESIDENCIES,

AND OF

THE OVERLAND ROUTE;

INTENDED AS

A GUIDE FOR TRAVELLERS, OFFICERS, AND CIVILIANS;

WITH

VOCABULARIES AND DIALOGUES OF THE SPOKEN LANGUAGES OF INDIA.

109760

WITH TRAVELLING MAP AND PLANS OF TOWNS.

PART II.—BOMBAY.

Gg. n. 127

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1856.

STEPHEN AUSTIN,

PRINTER, HERTFORD.

00109760

CONTENTS.

BOMBAY.—PRELIMINARY INFORMATION.

PAGE

Territorial Divisions 241
Population and Revenue of Collectorates 242
Revenue of the Presidency 243
Population, Area, and Resources of Native States 244
Climate, Monsoons, etc. 254
Government ..... *ib.*
Tables of Civil Pay ..... *ib.*
Army (European and Native) 260
Indian Navy ..... *ib.*
Objects of Interest to the Traveller 261
Architectural and Picturesque Tours 262

SECTION I.—BOMBAY.

Bombay Island—
Preliminary Information 264
Routes 270
Púnah Division—
Preliminary Information 294
Routes 304

SECTION II.—BOMBAY.

Southern Division—
Preliminary Information 385
Routes 394
Northern Division—
Preliminary Information 423
Routes 434
Sind Division—
Preliminary Information 468
Routes 474
Vocabularies and Dialogues 493
Index 577

BOMBAY.

Preliminary Information.

1. Territorial Divisions — Collectorates — Population — Revenue.— 2. Monsoons — Climate.—3. Government — Civil Officers — Army.— Indian Navy.—4. Objects of Interest to the Traveller—Natural Products.—5. Architectural and Picturesque Tours.

1. territorial divisions—collectorates—population—revenue.

The Bombay Presidency contains, according to the present distribution of the army, besides the separate military command of Bombay Island, the forces in which are under the direct control of the Governor, who holds a special commission for the purpose, four divisions. These are:—1. Púnah (Poona) Division, comprehending the Collectorates of Thánah (Tanna), also called Northern Konkan, Sátárá, Aḥmadnagar, including the sub-collectorate of Násik, and Khandesh. 2. The N. Division, including the Collectorates of Súrat or Surat, Bharuch (Broach), Aḥmadábád, Kheḍá (Kaira), and the provinces of Gujarát and Káthiawáḍ (Kattywar). 3. The Sindh Division, in which are the Collectorates of Karáchí (Karrachee), Ḥaidarábád (Hydrabad) and Shikárpur, the province of Kachh (Cutch), and the territory of Khairpur belonging to Mír 'Alí Murád. 4. The S. Division, comprising the Collectorates of Ratnagaḍi or Ratnagirí (Ratnagherry), also called S. Konkan, Belgáum (Belgaum), Sholápur or Sólápur (Sholapore) and Dhárwáḍ (Dharwar), and the province of Kolhápur (Kolapore).

The total area of this Presidency is, according to Thornton's *Gazetteer*, 180,715 sq. m., with a population of 15,578,992, but a slight difference will be found in the later returns of the following table, in which the Collectorates and Native States are arranged according to their position from NW. and N. to S. and S.E.:—

NO.	NAME.	AREA IN SQ. M.	POPULATION.	DIVISIONS.	NET REV. for the current year only.*	CHARGES ON COLLECTION.
1	Shikárpur (including Frontier District, 2,147 square miles, 42,955 population).	13,679	693,259	Sindh Division.	11,27,641	2,40,613
—	*Khairpur (Khyrpore)*	5,000	105,000		2,95,500†	.....
2	Haidarábád.....	26,760	703,296		9,96,036	2,14,693
3	Karáchí (including Thar and Parkar, 3,920 square miles, 51,073 population)	23,160	372,182		5,34,375	2,09,709
—	*Kachh (Cutch)*	6,764	500,536		7,38,423	.....
4	Aḥmadábád.....	4,402	653,730	N. Division.	5,93,337‡	1,02,076
—	*Káṭhiawád* (*Kattywar*).....	19,850	1,468,900		45,01,723	.....
5	Kheda (Kaira).....	1,375	580,631		1,25,609§	1,24,736
6	Bharuch (Broach) ...	1,351	290,984		24,52,114	1,05,175
7	Súrat	1,482	493,934		20,77,599‖	1,42,575
—	*Gáikwád's* (Guicowar) *dominions*.....	4,399	325,526		66,87,440	.....
—	*Petty States in Gujarát*	16,617	1,030,938		5,58,381	.....
8	Khandesh	12,078	785,744		20,71,412	2,28,577
9	Aḥmadnagar, with sub-coll. of Náshik	10,078	1,002,723		22,70,058	2,42,710
10	Púnah (Poona)	5,250	698,587	Púnah.	11,89,025	1,68,451
11	Thánah (Tanna) or N. Konkan	5,400	874,570		17,74,363	3,01,815
—	Sub-coll. of Kolába, under Thánah.....	.....	.....		.....	.....
12	Bombay Island	20	520,758		86,576	32,527
13	Sátárá.....	11,000	1,219,673		13,25,872	.....
14	Ratnagadi (Rutnagherry) or S. Konkan	4,500	665,238	S. Division.	7,60,513	1,19,526
—	*Maráṭha Jágírdárs*...	3,775	419,025		13,90,572	.....
15	Solápur	8,565	685,587		11,99,780	1,72,736
16	Belgáum (Belgaum)..	6,515	1,035,728		23,29,738	1,74,176
—	*Sáwant Wádi*.....	800	120,000		2,00,000	.....
—	*Kolhápur*.....	3,445	500,000		15,04,196	.....
17	Dhárwád (Dharwar).	3,790	757,849		28,92,058	1,70,993

* Outstanding balances from former years not included.

† This amount is simply approximate, there being no returns published.

‡ The Subsidy, or Gáikwád's Cession, is 12,58,980 rupees.

§ The Subsidy, or Gáikwád's Cession, is no less than 22,72,939 rupees; hence the heavy charges on collection.

‖ The Gáikwád's Cession is 87,532 rupees.

DISTRICT.	Hindús.	Wild Tribes and Low Castes.	Jains and Lingáyat	Muslims.	Pársís.	Jews.	Christians.	Total.
Ahmadábád	363,980	180,765	35,970	69,275	156	—	77	650,223
Kheda (Khaira)	289,060	230,944	7,010	53,541	5	—	71	580,631
Bharuch (Broach)	122,528	104,999	3,607	52,272	2,552	—	26	290,984
Súrat	256,535	166,045	10,687	46,608	12,663	—	146	492,684
Thánah	640,821	153,512	3,822	39,624	2,213	2,440	32,138	874,570
Khandesh	566,562	152,347	8,232	50,879	25	4	63	778,112
Bombay Island	296,931	8,007	1,902	124,155	114,698	1,132	19,294	566,119
Púnah	514,596	114,817	11,651	24,604	107	3	228	666,006
Ahmadnagar	722,818	198,969	21,906	51,520	65	—	307	995,585
Sholapúr	427,501	98,318	88,060	61,202	18	—	16	675,115
Ratnagirí	549,960	61,183	6,056	46,023	19	29	1,968	665,238
Belgáum	543,762	135,006	271,706	72,322	35	—	3,051	1,025,882
Dhárwád	357,055	91,067	223,636	82,239	7	—	381	754,385
								9,015,534

An analysis of the Revenue of the Bombay Presidency for the year 1855-56 supplies the following particulars:—

Land Land..... £2,845,723 { Deduct charges on collection, £472,892 } Sáir Tax on Personal Property, £115,630	£ 2,488,461
Stamps, £68,496 (less charges, £3,418)	65,078
Customs, £348,255 (less charges, £31,614)	316,641
Salt, £275,402 (less charges, £31,264).....	244,138
Mint, 58,493 (less charges, £20,375)	38,118
Opium, £1,024,258 (less charges, 13,895)	1,010,363
Post Office, £22,129 (less charges, £79,653)	57,524*
Miscellaneous Civil Receipts.....	194,786
Total Net Revenue.....	£ 4,888,001
The Total Disbursements were	5,123,425
Shewing a deficiency on the entire year of	170,253

* The sum so marked is a disbursement, not a receipt.

An Analysis of the Resources of the Native States gives the following results:—

NATIVE STATES IN THE

NAME.	Locality.	Area in square miles.	Population.	Revenue.	Annual Amount of Subsidy, Tribute, or other payment.
BOMBAY.				Rupees.	Rupees.
Balasinheshwar (Balasinore).	Gujarát.....	258	19,092	41,548	10,000
Bánsda	Ditto	325	24,050	47,000	7,800
Baroda (Dominions of the Gáikwád.)	Ditto	4,399	325,526	66,87,440	...
Khambáyat (Cambay).	Gujarát.....	500	37,000	3,00,000	60,000

PRESIDENCY OF BOMBAY.

Nature of Connection with British Government.	MILITARY RESOURCES.			REMARKS.
	Artil.	Caval.	Inf.	
Protected and tributary.	...	8	50	This force is not superintended or controlled, as to discipline, by British officers. It is kept up at the Núwáb's cost, and employed indiscriminately in revenue and police duties.
Ditto.....	...	...	77	Ditto ditto.
*Subsidiary Alliance.	63	5,942†	3,054	†This force includes a contingent of 3,000 cavalry, which acts with the British subsidiary force, but is supported at the Gáikwád's expense, and paid and equipped agreeably to the suggestions of the British Government. There is also another body of troops (the Gujarát Irregular Horse), consisting of 756 men, paid by the Gáikwád, but commanded by British officers, and stationed in the British district of Aḥmadábád. In addition to the foregoing there is a police force, consisting of 4,000 men. The military force in Gujarát is thus composed of 1st. British subsidiary force, 4,000 infantry, 2 regts. cavalry, and 1 compy. artillery. 2nd. Gáikwád's Regular troops, 6,059 3rd. Gáikwád's Contingent ... 3,000 cavalry. 4th. Gujarát Irregular Horse... 756 5th. Police Corps 4,000
Protected and tributary.	...	200	1,500	In addition to the tribute of 60,000 rupees, as rated in the schedule to the treaty of Bassein, the Núwáb pays to the British Government half the customs duties of the port of Khambáyat. The military force of the Núwáb is employed in revenue and police duties.

* By the treaties of 1805 and 1817, the subsidiary force to be furnished by the British Government is to consist of 4,000 infantry, with two regiments of cavalry, and one company of European artillery.

NAME.	Locality.	Area in square miles.	Population.	Revenue.	Annual Amount of Subsidy, Tribute, or other payment.
BOMBAY—*continued*				Rupees.	Rupees.
Kolhápur (Colapore), including its dependencies, viz.:—	Southern Maráṭha country	3,445	500,000	5,50,000	...
Bhauda	.....			51,662	...
Inchalkanji	.....			75,000	...
Khágal	.....			72,760	...
Vishálgarh	.....			1,23,146	...
113 Sarinjáms, or minor dependencies.	.....			6,31,628	...
Kachh (Cutch)....	Western India	6,764	500,536	7,38,423	2,00,000*
Dáng† Rájá	Gujarát	950	70,300	...	...
Dharampur	Ditto (collectorate of Surat.)	225	16,650	91,000	9,000
Gujarát (Gáikwád's dominions) *vide* Baroda.					
Gujarát Petty States—‡					
Chaurár	Gujarát	225	2,500	9,000	...

* This amount of tribute is subject to reduction in the event of a reduction of the British subsidiary force.

† There are several petty chiefs in the Dáng district acknowledging the supremacy of the Rájá of Dáng.

‡ Quotas of horse and foot are furnished by chiefs in the Petty States of Gujarát to their feudal superiors which have not been included in the military resources of each State. They amount in the aggregate to 1,496 horse and 16,954 foot.

Nature of Connection with British Government.	MILITARY RESOURCES.			REMARKS.
	Artil.	Caval.	Inf.	
Protected; now under the management of the British Government.	27	450	3,848	The Kolhápur force here specified, consists of native troops uncontrolled as to discipline, and are assembled under the orders of the political Superintendent whenever required.
	...	16	468	There is, however, an efficient force (the Kolhápur local corps), commanded by British officers, and consisting of—
	...	50	1,051	Cavalry 303
	...	25	672	Infantry 604
	...	5	164	907
				The military force of the four Feudal Chiefs is shown under "Military Resources." They are bound to furnish a contingent for their feudal superior, consisting of—
				Cavalry 246
				Infantry 580
				826
				Besides the above there is a regular police corps of 674 men, and a body termed extra fighting men, available for police duties, amounting to 3,113 men.
Subsidiary alliance.	...	...	...	The Ráo of Kachh maintains a body of irregular horse for the protection of his own country, in no way subject to the control of the British Government.
Protected, but not tributary.	...	...	...	
Protected and tributary.	...	105		
Protected, but not tributary.	...	25	...	The petty State of Chaurár is divided among a number of chieftains.

NAME.	Locality.	Area in square miles.	Population.	Revenue.	Annual Amount of Subsidy, Tribute, or other payment.
BOMBAY—*continued.*				Rupees.	Rupees.
Gujarât Petty States—*continued.*					
Pâhlanpur	Gujarât.....	1,850	130,000	2,98,838	50,000
Rádhanpur.....	Ditto	850	45,000	1,65,000	...
Baubier	Ditto	120	500	1,206	...
Chárkat	Ditto	80	2,500	2,524	...
Deodár	Ditto	80	2,000	3,650	...
Kankrej	Ditto	...	...	12,895	...
Merwára	Ditto	Inclu. in Tharrád.	Included in Tharrád.	4,230	...
Sántalpur	Ditto	...	...	11,346	...
Soegáńw	Ditto	64	4,500	5,404	...
Therwáda	Ditto	48	800	2,363	...
Tharra	Ditto	...	...	6,460	...
Tharrád	Ditto	600	23,000	11,335	...
Wári	Ditto	299	20,000	16,770	...
Waw	Ditto	364	10,000	7,360	...
Harsul (*vide* Penth)					
Káthiawád *					
Petty Chiefs ...	Ditto	19,850	1,468,900	45,01,723	10,47,396

* The province of Káthiawád is divided among a considerable number of Hindú chiefs. Some of them are under the direct authority of the British Government; the remainder, though subject to the Gáikwád, have also been placed under the control and management of the British Government, which collects the tribute and accounts for it to the Gáikwád. The following table exhibits the division of the province into táluks or districts, with the number of chiefs, the amount of revenue and tribute, and the military resources of each.

TÁLUKS.	Number of Chiefs in each Táluk.	Revenue.	Tribute.	Remaindr.	SIBANDÍ FORCE.		
					Artillery.	Cavalry.	Infantry.
		Rupees.	Rupees.	Rupees.			
Sorath.....	3	6,28,000	99,959	5,28,041	30	903	1,930
Hallar.....	26	9,73,100	3,22,461	6,50,639	25	827	1,702
Machhukánta..	2	1,51,000	66,358	84,642	20	102	175
Bábriawád.....	32	30,200	8,127	22,073	...	40	65
Ond Surna.....	23	32,923	10,307	22,616	...	2	5
Jhalawar.....	51	8,31,900	2,38,143	5,93,757	7	472	717
Gohelwar.....	27	7,25,300	1,46,492	5,78,808	...	915	1,720
Káthiawád.....	47	8,55,800	1,21,113	7,34,687	20	480	895
Barda	1	2,00,000	34,436	1,65,564	...	100	400
Okamandel, etc.	4	73,500	.....	73,500	...	47	513
Total.....	216	01,723	10,47,396	34,54,327	102	3,888	8,122

Nature of Connection with British Government.	MILITARY RESOURCES.			REMARKS.
	Artil.	Caval.	Inf.	
Tributary to the Gáikwâd, but protected by the British Government.	10	110	429	In addition to the native force here specified, the Rájá is bound to maintain a contingent, consisting of 150 cavalry and 100 infantry. There is also a police of 13 horse and foot. The tribute is paid over to the Gáikwâd by the British Government.
Protected, but not tributary.	20	285	197	There is also a police force in Rádhanpur of 193 men.
Ditto.....	...	...	...	
Ditto.....	...	...	...	
Ditto.....	...	...	...	
Ditto.....	...	...	...	
Ditto.....	...	6	1	
Ditto.....	...	...	...	
Ditto	...	...	...	
Ditto.....	...	...	...	
Ditto.....	...	24	8	
Ditto.....	...	20	18	
Ditto.....	...	...	...	
Ditto.....	...	15	8	
Tributary to the British and to the Gáikwâd, but protected by the British.	102	3,888	8,122	The whole of the force here specified must be regarded rather as police than as available for military duties. But a portion of the Gáikwâd's contingent, amounting to 900 cavalry, is employed in the province; and a company of Arabs, consisting of 111 men, is attached to the establishment of the British agent.

NAME.	Locality.	Area in square miles.	Population.	Revenue.	Annual Amount of Subsidy, Tribute, or other payment.
BOMBAY—*continued.*				Rupees.	Rupees.
Khairpur	Sindh	5,000	105,000	...	...
Máhí Kánta* is distributed into six districts—	Gujarát	3,400	150,000	5,00,000†	1,38,400
1st. Náni Márwád, comprising Idar, Ahmadnagar, Morassa, Harsul, Byer, Tintúe, Dánta, Málpur, Pol, Pál, Posana, Gadwada, Walásan, and Harol.					
2nd. Rehwar, comprising Gorwáda, Ranasam, Mohanpur, Sardúe, Rupál, Borúdra, Warragáńw, and Dhadalea.					
3rd. Sábar Kánta, composed of Kuli possessions on the eastern bank of the Sábar Matí, with the Rájpút districts of Warsora, Mánsa, and Píthapur, on the western bank of that river.					
4th. Kattosan, composed exclusively of Kuli possessions.					
5th. Byal, or Báwisí, comprising Wásna and Sádra.					
6th. Wátrak, comprising Amleyára, Mándwah, Kharal, Bár Muárah, and Sátumba.					
Penth and Harsul	Collectorate of Ahmadnagar.	750	55,000	29,724	3,360
Rewa Kánta,‡ comprising—					
1st. Baría or Deogarh Baría.	Gujarát	870	64,380	57,651§	12,000
2nd. Lunawada ...	Ditto	500	37,000	40,000	19,200

* The province of Máhí Kánta is divided among several petty chiefs, tributary to the Gáikwád. The whole province has been placed under the control and management of the British Government, which collects the Gáikwád's dues, and pays over the amount to that prince.

† Revenue of Idar and Ahmadnagar ..... 2,34,000 rupees.
Ditto remaining States ..... 2,66,000 „
Total revenue of Máhí Kánta ..... 5,00,000 „

‡ The province of the Rewa Kánta, though tributary to the Gáikwád and to Sindhia, has been placed under the management and control of the British Government.

§ The Rájá derives a tribute from the Pánch Mahals of 4,750 rupees per annum.

Nature of Connection with British Government.	MILITARY RESOURCES.			REMARKS.
	Artil.	Caval.	Inf.	
Protected in the hereditary possessions allotted to him (Mir 'Alí Murád) by his father,	47	727	105	This force was maintained by 'Alí Murád before he was degraded and deprived of the territory, which he had obtained by forgery and fraud. No advice has been received of its subsequent diminution.
Tributary to the Gáikwád, but under the control and management of the British Government.	...	291	630	The military force here specified was maintained by the two States of Idar and Ahmadnagar, now merged into one principality, that of Idar. The force maintained by the other chiefs of the Máhí Kánta is stated to consist of about 6,000 men. But, for the purpose of assisting the British agency in securing the tranquillity of the country, a portion of the Gáikwád's contingent, amounting to 1,000 cavalry, is stationed at Sádra, from which place detachments are distributed over the province.
Protected and tributary.	...	....	100	
Ditto.....	...	43	168	There is also a feudal force available to the Rájá of 15 cavalry and 190 infantry.
Protected by the British, but tributary to Sindhia, the Gáikwád, and the Rájá of Balasinheshwar	...	50	100	The State is entitled also to the service of a feudal force of 50 cavalry.

NAME.	Locality.	Area in square miles.	Population.	Revenue.	Annual Amount of Subsidy, Tribute, or other payment.
BOMBAY—*continued.*				Rupees.	Rupees.
Rewa Kánta—*continued.*					
3rd. Mewási Chiefs residing on the banks of the Narbadá and the Máhí	Gujarát	375	27,750	...	67,613
4th. Udaipur (Chhoṭa) or Mohan	Ditto	1,059	78,366	74,000	10,500
5th. Rájpipla	Ditto	1,650	122,100	2,03,966	60,000
6th. Soáth	Ditto	425	31,450	20,000	7,000
Sátárá Jágírs—					
1. Akalkoṭ	Sátárá	The area and population of these States cannot be given separately from the principality of Sátárá.		...	...
2. Bhor	Ditto				
3. Jath	Ditto				
4. Aunde	Ditto				
5. Phaltan	Ditto				
6. Wáhí	Ditto				
Sáwant Wádí	South Konkan.	800	120,000	2,00,000	...
Sindh (*vide* Khairpur).					
Southern Maráṭha Jágírs—					
Háblí	Southern Maráṭha country.	3,700	410,700	10,024	61,720
Jhámkandí				2,70,246	
Kunwar				1,67,392	
The two chiefs of Míraj				2,75,343½	
Mudhol				94,645	
Nargund				51,609	
Sánglí				4,68,044	
Savanúr				29,670	
Shedbal				1,23,599	
Suchín	Gujarát	300	22,200	89,000	...
Wasráví (Bhíl) Chiefs.	Ditto (southern boundary of Rájpipla).	450	33,300	...	...
ABSTRACT—					
Bombay	...	57,375	4,393,400	186,70,820	18,62,990

Nature of Connection with British Government.	MILITARY RESOURCES.			REMARKS.
	Artil.	Caval.	Inf.	
Protected by the British, but tributary to the Gáikwád.	...	...	...	
Ditto.....	...	70	368	
Ditto.....	...	98	286	
Protected by the British, but tributary to Sindhia.	...	40	100	A feudal force of 50 horse is also available to the Rájá.
Protected, and bound to furnish contingents, amounting in the aggregate to 235 cavalry.	...	122	493	A proposal has been made to the Rájá of Akálkot and the other Sátárá Jágírdárs, who supply contingents of horse, to commute the obligation of military service for a pecuniary payment, at the rate of twenty-four rupees per month per man.
	...	20	908	
	...	10	202	
	...	25	255	
	...	15	175	
	...	...	...	
Protected; now under the management of the British Government.	...	...	611	The military force of Sáwant Wádí consists solely of the local corps, under the control of European officers, and in subordination to the political superintendent.
Protected and tributary.	...	14	75	The Chiefs of Kunwar, Míraj, Shedbal, Jhámkandí, and Mudhol, were bound to furnish contingents of cavalry, amounting in the aggregate to 231 horse. They have now commuted the obligation by a money payment of 61,720 rupees per annum.
	...	102	785	
	...	43	682	
	...	87	1,053	
	...	35	420	
	...	103	643	
	...	575	3,900	
	...	25	431	
	...	68	212	
Protected, but not tributary.	...	...	18	The Núwáb recently maintained a body of Arabs, but he is now prohibited from entertaining foreign mercenaries.
Protected by British Government.	...	...	...	
	379	13,632	27,872	

2. MONSOONS—CLIMATE.

The Presidency of Bombay reaches from N. lat. 28° 32′, the N. point of Sindh, to lat. 14° 16′, the S. extremity of the Collectorate of Dhárwád; and from long. 66° 43′, the most W. part of Sindh, to 76° 20′, the E. extremity of Khandesh; and the climate varies considerably more than even this statement would induce one to expect. In Upper Sindh, the extreme dryness and heat, combined with the aridity of a sandy soil, make up a climate resembling that of the sultry deserts of Africa. The mean maximum temperature at Ḥaidarábád, in Lower Sindh, during the six hottest months of the year, has been given at 98° 5′ in the shade, and the water of the *Indus* reaches blood heat; but in Upper Sindh it is even hotter, and the thermometer has been known to register 130° in the shade. In Kachh and Gujarát, the heat, though less, is also very great. The Konkan is hot and moist, the fall of rain during the monsoon sometimes nearly approaching 300 inches. The table land of the Dakhan, above the Ghâts, on the contrary, has a very agreeable climate, as has also the S. Marâṭha country; and in the hills of Máhábaleshwar, Sinhgarh, and other detached heights, Europeans may go out at all hours with impunity. Bombay Island itself, though in general cooled by the refreshing sea breeze, is oppressively hot during May and October. The S.W. monsoon generally sets in about the first week in June, and pours a prodigious quantity of rain along the coast. From June till October, therefore, travelling is difficult and unpleasant, except in Sindh, where the monsoon exerts no influence. The season for travelling is the same as at Madras, from November till March.

3. GOVERNMENT—CIVIL OFFICERS—ARMY.

The Government of Bombay, like that of Madras, is vested in a Governor and three members of Council, of whom the Commander-in-Chief is one, and the other two are civilians. There have been 46 Governors since the time of Cook, in 1661. Of these the most remarkable have been—Jonathan Duncan, appointed 1795; the Hon. Mountstuart Elphinstone, 1819; Sir J. Malcolm, 1827; and Sir T. S. Beckwith, 1830. Sir W. Macnaghten, appointed in 1841, never entered upon office, having been murdered at Kábul before he could reach Bombay.

The Secretariat is constituted as at Madras. There are 148 Civilians at present, of whom nine hold offices in the Council, Secretariat, Sindh Commissionership, and Educational Inspection Commission; while, on an average, about 25 are employed in exclusively judicial duties; 68 are collectors of revenue and magistrates; 15 absent or unemployed; 23 studying at the Presidency, and 8 engaged in the Accountant-General's and other offices. The scale of allowance is shown in the following table:—

Bombay Civil Establishment, office and salary of Servants in the receipt of 100 *rupees and upwards per month.*

GENERAL DEPARTMENT. *Europeans.*	RS.	A.	P.
1 Governor	10,666	10	8
2 Members of Council	5,333	5	4
1 Secretary to Governor.	1,500	0	0
1 Assistant ditto	350	0	0
1 Surgeon attending Governor	600	0	0
1 Chief Secretary to Government — Revenue and Financial	3,633	5	4

		RS.	A.	P.
1	Chief Secretary to Government — General and Ecclesiastical Department	2,916	10	8
1	Ditto—Political and Secret	2,916	10	8
1	Ditto—Military and Naval	2,256	8	0
2	Assistants, Secretariat Department	600	0	0
1	Ditto	450	0	0
1	Ditto	400	0	0
	Natives.			
1	Assistant	400	0	0
3	,,	300	0	0
2	,,	250	0	0
3	,,	200	0	0
1	,,	185	0	0
1	,,	175	0	0
2	,,	160	0	0
2	,,	150	0	0
1	,,	140	0	0
3	,,	130	0	0
2	,,	125	0	0
2	,,	124	0	0
3	,,	110	0	0
5	,,	100	0	0
1	Oriental Translator	750	0	0

ACCOUNTANT GENERAL AND MILITARY OFFICE.

		RS.	A.	P.
	Europeans.			
1	Accountant General	3,333	5	4
1	Assistant ditto	1,250	0	0
1	Ditto	850	0	0
1	Auditor	2,000	0	0
1	Assistant ditto	700	0	0
1	Sub-Treasurer	1,500	0	1
1	Actuary	250	0	0
	Natives.			
1	Clerk	450	0	0
3	,,	300	0	0
1	,,	225	0	0
3	,,	200	0	0
3	,,	150	0	0
1	,,	140	0	0
1	,,	125	0	0
1	,,	123	0	0
2	,,	110	0	0
1	,,	100	0	0

MINT.

		RS.	A.	P.
	Europeans.			
1	Mint Master	1,860	0	0
1	Assay Master	1,500	0	0
1	Deputy ,,	750	0	0
1	Clerk	507	13	3
1	,,	420	13	10
1	,,	350	0	0
2	,,	340	13	10
2	,,	300	0	0
1	,,	175	0	0
	Natives.			
1	Clerk	150	0	0
1	,,	120	0	0
7	,,	100	0	0

LUNATIC ASYLUM.

		RS.	A.	P.
	Europeans.			
1	Surgeon	325	12	0
1	,,	300	0	0
	Natives.			
1	Apothecary	110	7	0

GRANT MEDICAL COLLEGE.

		RS.	A.	P.
	Europeans.			
1	Professor	400	0	0
4	,,	300	0	0
1	,,	200	0	0
4	,,	150	0	0
6	Sub-Surgeons	100	0	0

STATIONERY.

		RS.	A.	P.
	Europeans.			
1	Superintendent	200	0	0
	Natives.			
1	Clerk	100	0	0

RAILWAY DEPARTMENT.

		RS.	A.	P.
	Europeans.			
1	Engineer	1,657	6	0
2	,,	550	0	0
1	Registrar of Seamen	600	0	0
1	,,	200	0	0
1	Administrator	850	0	0
1	Photographic Artist	815	6	0
	Natives.			
2	Clerks	100	0	0

GOVERNMENT SAVINGS' BANK.

		RS.	A.	P.
	Europeans.			
1	Superintendent	325	9	0

EDUCATIONAL DEPARTMENT.

Europeans.

		Rs.	A.	P.
1	Director	2,500	0	0
1	Professor	300	0	0
1	,,	150	0	0
1	,,	100	0	0
1	Schoolmaster	350	0	0
1	,,	300	0	0
2	Inspectors	700	0	0
1	Visitor	300	0	0
1	Principal	600	0	0
2	Lecturers	425	0	0

Natives.

1	Clerk	150	0	0
4	Visitors of Schools	150	0	0
2	Superintendents	150	0	0
3	,,	100	0	0

POST OFFICE ESTABLISHMENT.

Europeans.

1	Postmaster-General	1,500	0	0
1	Deputy ,,	950	0	0
1	Inspector	350	0	0
1	,,	300	0	0
1	,,	250	0	0
2	,,	200	0	0
1	,,	150	0	0
1	,,	100	0	0

Natives.

2	Clerks	200	0	0
2	,,	150	0	0
7	,,	100	0	0

DISPENSARY.

Europeans.

1	Surgeon	560	10	10
2	,,	360	10	10
3	,,	100	0	0
1	Apothecary	200	0	0

Natives.

4	Sub-Assistant Surgeons	100	0	0

DÁK ESTABLISHMENT.

Europeans.

1	Surgeon	515	4	0
1	,,	412	3	3
5	,,	360	10	10
4	,,	100	0	0

TRIGONOMETRICAL SURVEY.

Europeans.

1	Engineer	678	14	0
1	,,	309	12	3
1	,,	295	10	6
1	Surveyor	260	0	0
1	,,	140	0	0
1	,,	107	0	0

BOTANICAL DEPARTMENT.

Europeans.

1	Superintendent	1,517	1	4
1	Assistant ditto	200	0	0
1	,,	360	10	10

UNPASSED CIVIL SERVANTS.

Europeans.

2	Unpassed Civil Servants	270	0	0

POLITICAL DEPARTMENT.

Europeans.

Resident and Commandant at Ádan (Aden)	3,000	0	0
Resident in the Persian Gulf	2,400	0	0
Political Agent in Káthiawád	2,000	0	0
Superintendent of Sáwant Wádí and Commandant of the local corps there; Superintendent of Kolhápur and Commandant of local corps; Political Agent in Máhí Kánta, including 200 rupees travelling allowance; Political Agent in Rewa Kánta, including ditto; Political Agent in Kachh (exclusive of 200 rupees travelling allowance); Settlement Officer in Gujarát	1,400	0	0
Superintendents of Revenue Survey	1,075	0	0
Commandant of Gujarát Irregular Horse	1,000	0	0
Bhíl Agent and Commandant of Khandesh Bhíl Corps; British Agent at Maskat; Settlement Officer at Ratnagirí; Superintendent of Police in Thánah Collectorate	800	0	0
Bhíl Agent and Commandant of Ahmadnagar Police	716	0	0

	Rs.	A.	P.
Assistant Political Agent in Kachh; Assistant Resident in Persian Gulf; Interpreter to Envoy to Persia; 1st Assistant in Káthiawád; Assistant Political Agent in S. Maráṭha country	700	0	0
Commandant of Punah Police Corps	604	1	0
2nd in command of Sáwant Wádi local corps; Bhíl Agent at Kanhar and 2nd in command of Khandesh Bhíl corps; Agent for Bhíls in W. district of Khandesh; 2nd in command of Kolháp̃ur locals; Assistant Resident at Adan; Assistant Superintendent of Thánah Police.....	600	0	0
Commandant of Ratnagirí Rangers	523	10	0
2nd in command of Gujarát Irregular Horse; Superintendent at Páhlanpur; 1st Assistant Superintendent of Revenue Survey; 2nd Assistant Political Agent in Káthiawád	500	0	0
3rd Assistant Political Agent in Káthiawád...	450	0	0
Adjutant of Sáwant Wádi Locals.....	422	8	0
Adjutant of Kolháp̃ur Locals.....	418	10	0
Superintendent of Gáikwád's Contingent in Kolháp̃ur	400	0	0
Superintendent of Gáikwád's Contingent in Máhí Kánta			
2nd Assistant Superintendent of Revenue Survey	375	0	0
E I. Company's Agent at Jaddah	350	0	0
3rd Assistant Superintendent of Revenue Survey	250	0	0
Adjutant of Gujarát Irregular Horse	200	14	0
Deputy Opium Agent in Málwah	200	0	0

Natives.

		Rs.	A.	P.
4	Clerks	150	0	0
1	„	140	0	0
1	„	125	0	0
1	„	110	0	0
4	„	100	0	0

REVENUE DEPARTMENT.

Europeans.

		Rs.	A.	P.
2	Commissioners and 1 Commissioner of Salt and Opium.....	3,500	0	0
12	Collectors and Magistrates	2,333	5	4
1	Collector of Solápur..	1,916	10	8
2	Collectors and Magistrates	1,500	0	0
2	Commissioners	1,322	0	0
1	Sub-Collector of Kolábah, Joint Magistrate of Thánah.....	1,400	0	0
1	„	1,050	0	0
1	„	1,000	0	0
10	1st Assistant Collectors and Magistrates.....	800	0	0
3	„ „	700	0	0
2	Assistant Commissioners	661	5	6
1	„ „	611	0	0
15	2nd Assistant Collectors and Magistrates.....	550	0	0
1	„ „	500	0	0
2	„ „	450	0	0
22	3rd Assistant Collectors and Magistrates.....	400	0	0
13	„ „	350	0	0
7	„ „	300	0	0
2	„ „	250	0	0
1	„ „	200	0	0
1	Accountant	200	0	0
1	Clerk	225	0	0
1	„	160	0	0
2	„	150	0	0
2	„	100	0	0
1	Superintendent Preventive Service.....	550	0	0
2	Apothecaries.....	200	0	0
1	Civil Servant on special duty	700	0	0
1	Superintendent of Cotton Experiments.....	250	0	0
1	„ „	200	0	0

Natives.

		Rs.	A.	P.
1	Surveyor	500	0	0
5	,,	180	0	0
1	,,	100	0	0
1	Assistant to Collector and Magistrate	500	0	0
2	,, ,,	350	0	0
14	Deputy Inspectors, etc.	300	0	0
1	,, ,,	250	0	0
1	,, ,,	225	0	0
8	Clerks	200	0	0
1	,,	198	0	0
1	,,	191	8	0
3	,,	188	8	0
3	,,	180	0	0
10	,,	150	0	0
1	,,	144	0	0
2	,,	120	0	0
1	,,	111	12	0
14	,,	100	0	0
2	Inspectors	125	0	0
1	Overseer	100	0	0
1	Officer	400	0	0
1	,,	140	0	0
1	,,	125	0	0
9	,,	100	0	0
1	Deputy Superintendent Preventive Service	225	0	0
1	Inspector	215	0	0
1	,,	200	0	0
2	,,	175	0	0
2	,,	150	0	0
1	,,	140	0	0
5	Mámlatdárs	200	0	0
23	,,	175	0	0
22	,,	150	0	0
43	,,	125	0	0
3	,,	115	0	0
23	,,	100	0	0
1	Daftardár	500	0	0
2	,,	480	0	0
1	,,	385	0	0
1	,,	333	5	4
1	,,	300	0	0
8	,,	290	0	0
1	,,	250	0	0
1	,,	150	0	0
1	,,	144	0	0
1	,,			

SURVEY AND ASSESSMENT DEPARTMENT.

Europeans.

		Rs.	A.	P.
4	Superintendents	1,075	0	0
1	Settlement Officer	1,000	0	0
1	Assistant Superintendent	800	0	0
1	,, ,,	700	0	0
16	,, ,,	575	0	0
29	,, ,,	500	0	0
14	,, ,,	450	0	0
4	,, ,,	325	0	0
4	,, ,,	255	0	0
3	,, ,,	175	0	0
4	,, ,,	125	0	0

JUDICIAL DEPARTMENT.

Europeans.

		Rs.	A.	P.
1	Chief Justice	5,000	0	0
1	Puisne ,,	4,166	10	0
3	Judges of the Sadr (exclusive of 10 rupees a day when on circuit)	3,500	0	0
1	Registrar	2,000	0	0
1	Assistant Registrar	500	0	0
1	,, ,,	400	0	0
1	Coroner	425	0	0
1	Advocate-General	1,600	0	0
1	Solicitor	1,200	0	0
2	Accountant-Generals	888	14	2
1	Master in Equity	525	0	0
1	Attorney	500	0	0
1	Deputy-Sheriff	300	0	0
1	Interpreter	600	0	0
1	Clerk	525	0	0
1	,,	400	0	0
1	,,	210	0	0
1	,,	200	0	0
1	,,	175	0	0
1	,,	100	0	0
1	Surgeon	100	0	0
1	Inspector of Prisons	2,500	0	0
1	Senior Magistrate	2,500	0	0
1	Assistant Magistrate	1,300	0	0
1	,, ,,	1,000	0	0
4	Judges	2,333	5	4
1	,,	2,300	0	0
1	,,	2,000	0	0
2	,,	1,500	0	0
2	,,	1,000	0	0
2	Assistant Judges	1,200	0	0
7	,, ,,	700	0	0
1	Remembrancer	500	0	0
4	Assistant Magistrates	100	0	0
1	Agent for Adjustment of Claims against Sirdars	500	0	0
1	Superintendent of Police	1,200	0	0
1	,, ,,	915	6	0
1	,, ,,	878	4	0

		Rs.	A.	P.
2	Superintendent of Police	700	0	0
1	„ „ ...	678	4	0
1	„ „ ...	674	1	0
1	„ „ ...	645	6	0
1	„ „ ...	604	1	0
5	„ „ ...	500	0	0
1	Assistant ditto	539	2	0
1	„	457	8	0
1	„	453	4	0
1	Surgeon	534	1	0
1	„	530	4	0
	Natives.			
1	Interpreter	500	0	0
1	„	340	0	0
1	„	175	0	0
1	„	135	0	0
3	„	100	0	0
1	Sheriff	350	0	0
1	Jailor	252	0	0
2	„	100	0	0
2	Tipstaff	100	0	0
7	Constables	100	0	0
1	Clerk	250	0	0
1	„	152	4	0
1	„	150	0	0
1	„	125	0	0
2	„	120	0	0
18	„	100	0	0
1	Kázi	300	0	0
1	Shástrí	300	0	0
1	„	150	0	0
1	„	120	0	0
1	„	100	0	0
1	Maulví	100	0	0
1	Názir	125	0	0
2	„	120	0	0
1	„	118	0	0
1	„	116	8	0
1	„	109	8	0
1	„	100	0	0
8	Principal Sadr Amíns	500	0	0
3	„ „ ...	350	0	0
5	„ „ ...	336	0	0
1	„ „ ...	330	0	0
3	„ „ ...	326	0	0
9	Munsifs	200	0	0
11	„	192	0	0
2	„	188	4	0
3	„	186	8	0
15	„	150	0	0
11	„	144	0	0
6	„	143	8	0

		Rs.	A.	P.
1	Munsif	141	8	0
5	„	140	0	0
8	„	100	0	0
1	Police Officer	523	10	0
1	„	160	0	0
2	„	100	0	0
1	Kotwál	188	8	0
4	Risáldárs	150	0	0
1	„	105	0	0
1	Sheristadár	131	8	0
1	Faujdár	200	0	0
1	Apothecary	200	0	0
1	Senapati	576	0	0
1	Bakhshi	192	0	0
1	Sená Sarkhail	168	0	0

ECCLESIASTICAL DEPARTMENT.

Europeans.

		Rs.	A.	P.
Lord Bishop of Bombay*		2,133	5	4
Senior Chaplain		1,200	0	0
Archdeacon (extra allowance over the pay of his rank)		266	10	0
Garrison Chaplain at the Presidency		980	0	0
7 Chaplains, each	†	700	0	0
19 Assistant ditto	†	500	0	0
Assistant ditto at Adan, with 75 rupees rentage		705	0	0

ST. ANDREW'S CHURCH.

Senior Minister	980	0	0
Junior ditto	700	0	0

PUBLIC WORKS.

Europeans.

		Rs.	A.	P.
Chief Engineer		2,250	0	0
Assistant ditto		785	12	0
Civil Architect		668	4	6
Assistant ditto		185	7	0
1st class Executive Engineer	‡	550	0	0
2nd ditto	‡	450	0	0
3rd ditto	‡	300	0	0
Assistant ditto	‡	200	0	0

* Visitation allowance when on a tour, 1,000 rupees a month.

† Travelling allowance when on duty, 8 annas per mile.

‡ With military pay and allowances of their rank.

Established strength of the Army at Bombay Presidency, European and Native, including Irregular Corps, to the 30th April, 1856.

ROYAL TROOPS—Cavalry, officers and men		723
Infantry		4,424
Total Royal troops		5,147
COMPANY'S TROOPS—		
Engineers, officers and men		685
Artillery, Horse (European) officers and men	582	
„ European Infantry „	1,348	
„ Native „ „	1,468	
Total Artillery		3,398
Cavalry, Native Regular, officers and men	1,566	
„ „ Irregular „	2,362	
Total Cavalry		3,928
Infantry, European, officers and men	2,904	
Native Regular „	28,014	
„ Irregular „	2,766	
Total Infantry		33,684
Veteran officers and men	933	
Medical establishment, Europeans and natives, and warrant officers	336	
		1,269
Total Company's troops		42,964
Total Royal and Company's troops		48,111

Total European officers and men	10,633
„ Native „	37,478
	48,111

There are, besides, a Gujarát provincial battalion, Gujarát Irregular Horse, Khandesh Bhíl corps, Kolhápur local corps, Rájpútána field force, Sáwant Wádí local corps, Kachh Irregular corps, S. Maráṭha Irregular Horse, Ratnagiri Rangers, and two police corps, making in all, according to Thornton's *Gazetteer*, 18,000 Irregulars.

INDIAN NAVY.

The Bombay Marine was organized shortly after the cession of the island in 1661. In 1670 there were three men of war, of which the Revenge carried 22 guns; and this vessel, in 1669, commanded by Captain Keigwin, beat off 40 vessels of Sivají's fleet. In 1749 Commodore James carried Lord Clive to the capture of Suwarndurg (Severndroog), and thence to Bengal. In 1810 the vessels of the Indian Navy assisted in the capture of the Isle of France; and Sir John Hayes, the Commodore, was eminently useful in the expedition against

Java. In the Chinese war, in 1842, the steam frigates of this Navy were at least as effective as those of Her Majesty. In the late war with Burmah, and in the expedition to Persia, the officers of the Indian Navy have taken the first place. There are now 24 steamers, of which three are of 1440 tons burden, carrying seven 68-pounders and two 32-pounders. There are also nine sailing vessels, of which the largest is 556 tons.

The total number of officers is 229, of which the Commodore receives 2,500 rupees a month, and eight captains 900 rupees and 800 rupees a month, according to the size of their vessels. There are also 16 commanders, with pay ranging from 700 rupees to 500 rupees a month.

4. OBJECTS OF INTEREST TO THE TRAVELLER.

The most remarkable objects to be visited by the traveller in the Bombay Presidency are the *Caves of Elephanta, Salsette, Kárli, Násik,* and *Bágh*. Next to these come the ruined city of *Bijapur* or *Vijyapur* (*Beejapore*), and that of *Goa*, the *Jain Temples* on *Mount Abú*, and the ruins at *Pálitána* and *Dwárka*. For *scenery*, the *Ghats* at *Khanddla* and *Máhábaleshwar* are not inferior to the Nílgiri Hills on the Madras side, and though less lofty, are equally rich in woods, and surpass them in the picturesque remains of ruined Forts, such as *Pratápgarh*, the scene of Sivají's famous exploit, the slaughter of the Bíjapur General, Afzal Khán. The *Falls* of *Gokák*, in the S. Maráṭha country, are grand, and the traveller who goes to *Goa* may visit them by an inconsiderable extension of his tour.

In general, the specimens of Hindú and Muḥammadan architecture on this side of India are inferior to those of the Madras Presidency, such as the Pagodas of Tanjúr, Shrírangam, etc., and the tombs of Golkonda. But the *Abú Temples*, for minute and delicate carving, are unique; and their romantic situation, on the crest of a lofty mountain, adds inexpressibly to the pleasure of visiting them. The *Mosques*, too, at *Ahmadábád*, and the *mausoleums* of the *'Adil Shahi* princes of *Vijyapur*, are fine specimens of Muslim taste. In Sindh, the tombs of the Kaloras and Talpurs at Ḥaidarábád, and the ruined city of Brahmanábád, well merit a visit. Scattered through Gujarát and Káṭhiawád are many beautiful ruins of Rájpút fortresses. But perhaps the most peculiar structures in this part of India are the *vast wells*, with many flights of steps arched over to descend to them, forming great piles of building underground.

The *Hill Forts* of *Pratápgarh, Purandhar, Sinhgarh, Sátárá*, and *Raigarh*, in the Dakhan, and of *Júnagarh* in Káṭhiawád, may be taken as specimens of native fortresses.

The best specimens of *English Cantonments* are those at Púnah and Karáchí, and Ḥaidarábád in Sindh, where are the magnificent barracks erected by Sir C. Napier, built entirely of burnt brick, at a cost of £100,000, but so ill adapted to the climate that they are almost uninhabitable.

The *cotton fields* of Gujarát and the S. Maráṭha country, the *agates*, the *blood-stones, lapis lazuli, chrystals*, and *carnelians* of Khambáyat, the *lungis* and *enameled work* of Ṭhaṭṭha (Tatta) and Ḥaidarábád in Sindh, and the *pearl fishery* of Karáchí, with the fine [illegible] which passes through that port from

Makrán, deserve the attention of those who desire information on the resources and natural products of this part of India.

The *Chief Public Works* are the *Great Indian Peninsular Railway*, of which 88½ miles are open from Bombay to Wassind and from Kalyán (Callian) to Kampulí, and 687 miles under construction. This Railway will be carried S.E. to Solápur (Sholapore) and N.E. to Amráwatí (Oomrawuttee), the principal cotton depôt of Berár, and thence by a branch line to Nágpur and by the main line to Jabalpur (Jubbulpore), and so passing Rewah to a junction with the East India Railway at Mirzapur. The works at the Bhor Ghát, where is the ascent from the Konkan to the table land of the Dakhan, are on a gigantic scale, and are especially worthy of inspection. The Bombay, Baroda, and Central Indian Railway, to be carried in the direction indicated by the name, and the Sindh Railway from Karáchí to Múltán, are only commencing operations.

The *Great Water Works* for the supply of Bombay at Vehár, in the island of Salsette, deserve notice, and may be visited when the traveller goes to view the Salsette caves, which are in the immediate vicinity of the Valley of Vehár.

5. ARCHITECTURAL AND PICTURESQUE TOURS.

BOMBAY TO THE CAVES OF SALSETTE, THE KHANDÁLA GHÁTS, KARLÍ CAVES, CITIES OF PÚNAH, SÁSWAR, JIJÚRÍ, AND SÁTÁRÁ, AND RUINED CITY OF VÍJYAPUR (BEEJAPORE), RETURNING BY SOLÁPUR, AḤMADNAGAR, AND NÁSIK. 720 M. 1¾ F. 32 DAYS.

PRINCIPAL PLACES.	M.	F.	DAYS. Arr.	DAYS. Dep.
Bombay to				
Thánah (by rail)	20	4	1	3
Kalyán (Callian) / Kampulí (by rail)	33	2	3	4
	71	0	4	4
Khandála	76	1¼	4	6
Kárlí (Caves)	83	6¾	6	7
Wargáńw	94	7¾	7	7
Púnah	119	3	7	9
Sáswar (Palace)	136	4	9	10
Jijúrí (famous Temple)	146	2	10	11
Níra Bridge	160	4	11	11
Sátárá (3 days' visit to Máhábaleshwar Hills)	193	0	11	15
Pusásauli	219	2	15	16
Phulshai (boundary of Sátárá territory)	247	2	16	17
Jatt	277	2	17	18
Bijapúr	307	2	18	20
Solápúr	379	2	21	22
Parinda (fine Fort)	435	0	23	24
Aḥmadnagar (Fort and Tanks)	511	7	24	26
Sindúr	590	4½	27	28
Násik (Caves and Temples)	607	6	28	30
Thánah (Tanna)	697	5¾	31	32
Bombay	720	1¾	32	

BOMBAY TO GOA, DHÁRWÁḌ, AND THE FALLS OF GOKÁK, AND THENCE TO BELGÁṄW AND VINGORLA, GOING TO GOA, AND RETURNING FROM VINGORLA BY WATER. 727 M. 7½ F. 27 DAYS.

PRINCIPAL PLACES.	M.	F.	DAYS. Arr.	Dep.
Bombay to				
Goa (touching at Ratnágirí and Vingorla; excellent snipe shooting)	233	0	5	8
Pundá	253	0	8	9
Khandápur river	263	5	9	9
Chandawadí (shooting and hunting to be had here)	278	6	10	11
Dandilli (excellent sport)	309	4	12	14
Dhárwáḍ	343	4¼	14	15
Pádsháhpur	391	0½	15	16
Gokák	403	7¼	16	17
Belgáṅw	439	4¼	17	19
Vingorla	512	7½	21	22
Bombay	727	7½	27	

BOMBAY TO THE TEMPLES OF ÁBÚ BY SÚRAT, BHAṚUCH (BROACH), BARODA, AḤMADÁBÁD, AND DÍSA (DEESA), RETURNING BY PATAN (PUTTUN), KARRÍ (KURREE), AḤMADÁBÁD, KHEḌÁ (KAIRA), AND KHAMBÁYAT (CAMBAY). 886 M. 6½ F. 30 DAYS.

PRINCIPAL PLACES.	M.	F.	DAYS. Arr.	Dep.
Bombay to				
Súrat (by steamer)	150	0	2	5
Bharúch (Broach), (cotton port)	190	0	5	7
Baroda (Court of a Maráṭha Prince)	240	0½	7	9
Aḥmadábád (Mosques and picturesque ruins)	309	5½	10	12
Maisána (excellent shooting)	353	6½	12	13
Dísa (tiger and lion shooting and hog-hunting)	403	6½	14	15
Ábu	453	0½	15	17
Dísa	502	0½	17	18
Patan	530	7½	18	19
Karrí (Palace of Málhár Ráo Holkar)	570	7½	20	21
Aḥmadábád	599	1½	21	22
Khedá	621	6½	22	22
Khambáyat (Cambay), (Jain Temples)	656	6½	23	25
Bombay (by boat)	886	6½	30	

SECTION I.

BOMBAY ISLAND.

HISTORICAL SKETCH.

The first European traveller who gives an account of the districts near Bombay is Odoricus, an Italian friar of the order of Minorites, who passed 28 days at Tanna or Thánah, as he rightly spells it, where four of his Christian brethren suffered martyrdom. His narrative was published in Latin in 1330 A.D. by William de Solanga. Thomas Stephens, of New College, Oxford, was the first *Englishman* who visited the Western coast of India. He reached Goa in October, 1579, and in 1608 Pyrard de Laval mentions him as then Rector of a College in Salsette. A letter he wrote is printed in Hakluyt's collection of voyages. In May, 1609, Captain Hawkins of the *Hector* reached Agra with a letter from King James to the Great Mughul. He returned to Europe *viâ* Khambáyat (Cambay), where he embarked in an English ship on the 26th of January, 1612. On the 26th of September, 1611, Sir Henry Middleton, with *four* ships, arrived at Súrat, where his crews had many skirmishes with the Portuguese. He was at last compelled to leave the place by the Governor of Khambáyat. On the 28th of October, 1812, the first founder of English commerce in this part of India, Capt. Best, commanding the *Dragon* and *Hosiander*, fought his way through the Portuguese armaments to Súrat, where he established a factory under Canning, Aldworth, Wittington, and Kerridge. Next season, Captain Nicholas Downton, with four ships, defeated the Viceroy of Goa with a fleet of six large vessels and sixty smaller ones, and left a lasting impression of English valour on the minds of the natives. A regular factory, presided over by Kerridge, was now established at Súrat, called "the English House." On the 24th of September, 1615, Sir Thos. Roe, Ambassador to the Emperor of Delhi, reached Súrat, and having passed some time at the Court of Jahángír, obtained leave to establish a factory at Bharuch (Broach), which, in 1688, was so flourishing that 55,000 pieces of cloth were sent to it in a single year from England. In 1623, Surat was visited by Pietro della Valle, surnamed Il Pellegrino, and in 1626 by Sir Thomas Herbert. In 1632 the Portuguese took possession of the island of Bombay. In 1636, the chief and factors of Súrat sent Gabriel Boughton, surgeon of the Company's ship *Hopewell*, to Sháh Jahán, at Delhi, and having cured the Emperor's daughter, he obtained permission to trade throughout India. Proceeding to Bengal, he cured a favorite mistress of the Núwáb, from whom he secured important commercial privileges for his countrymen in that province. Thus far the circumstances that prepared the way for the successful occupation of Bombay by the English have been explained. They had sent an expedition from Súrat to wrest the island from the Portuguese so early as 1627, an expedition which failed from the death of the Dutch commander, Van Spenlt. In 1653, the President and Council of Súrat drew the attention of the Directors to the desirableness of acquiring the island, and the next year the Directors represented the matter to Cromwell.

It was a subject of rejoicing then to the Company when, in 1661, the island of Bombay was ceded by the Portuguese to England as part of the dower of the Infanta Catherina on her marriage with Charles II. On the 18th of September the Earl of Marlborough, with five ships, arrived in Bombay harbor to see the cession carried out. The Portuguese, however, refused to surrender the island, and the Earl, after landing Sir Abraham Shipman and 400 men on the small island of Anjídeva, 12 leagues to the S. of Goa, where most of them perished, sailed back to England. After Shipman's death, Cook, the senior officer, succeeded to the command, and the Portuguese ceded Bombay to him on his renouncing all claim to the neighbouring islands, and promising that the Portuguese should be exempt from all customs, that all deserters from the Portuguese territory should be sent back, and that there should be no interference with the rites of the Roman Catholic religion. The English Government were displeased with these terms, and deposed Cook, who was succeeded by a Royalist, Sir Gervase Lucas, who landed at Bombay on the 5th of November, 1666. Sir Gervase died on the 21st of May, 1667, and Capt. Cary was then appointed Deputy-Governor. On the 1st of September, 1668, the ship *Constantinople* arrived at Súrat with a copy of a royal charter bestowing Bombay on the Company, "in free and common soccage, as of the manor of E. Greenwich, on payment of the annual rent of £10 in gold, on the 30th of September in each year." On the 23rd of the same month the Royal Deputy-Governor Cary transferred the island to Captain Young, a Deputy-Governor nominated by Sir George Oxenden, President of Súrat. The garrison at this time consisted of 93 Englishmen and 192 French, Portuguese, or natives, divided into companies, of which the first was the nucleus of the Hon. Company's first European regiment. On the 20th of February, 1673, a Dutch fleet, with 6000 troops on board, threatened to capture the island, but Aungier, the Governor, drew out his men, consisting of 300 English, "400 topazes," and 300 natives, armed with clubs, and so intimidated the enemy that they sailed off. A large chalice and cover, which this Gerald Aungier presented to the St. Thomas' Church in Bombay, are still preserved. They bear the following inscription:—

HUNC CALICEM
EUCHARISTÆ SACRUM ESSE
VOLUIT
HONORABILIS GERALDUS
AUNGIERUS, INSULÆ BOMBALÆ
GUBERNATOR, AC PRO REBUS HONORABILIS
ANGLORUM SOCIETATIS INDIIS
ORIENTALIBUS MERCATORUM AGENTIUM PRÆSES,
ILLUSTRII
ÆRÆ CHRISTIANÆ
ANNO 1675.

In 1681 a Mr Smith was sent from England to establish a Mint on a salary of £60 *per annum*.

Two Courts of Judicature had been established in 1670; the higher, a Court of Appeal, presided over by the Deputy-Governor and Council. At this time the climate of Bombay was so hostile to the English constitution, that, between October, 1675, and February, 1676, Mr. Gyfford, the Deputy-Governor, Bake, the Surveyor-General, and 100 English soldiers, perished. The commerce of the Port, however, went on rapidly increasing, and in 1684 the Company sent out the first cotton screw. Three years before this Captain Keigwin had confined the Governor, and proclaimed the Company's rule at an end. This revolt continued till the 19th Nov., 1684, when Keigwin surrendered the island to Sir Thomas Grantham, sent out by the King, and by him it was made over to Commissioners sent by the Company's President at Súrat.

With 1687 commenced a new epoch in the history of the Bombay Govern-

ment. In that year the settlement was made superior to all the other Company's settlements in the East, and the Government was styled a Regency, and a body guard of 50 grenadiers assigned to the Governor, Sir John Child, brother to Sir Josiah Child, Chairman of the Court of Directors. Child left Súrat with his Council on the 2nd of May, 1687, and fixed his residence at Bombay, leaving an Agent at Súrat. But his rule was of short duration, for, having committed many aggressions upon the natives at Súrat, and in particular having made himself obnoxious to Yákút Khán, the Sídí, or African Admiral of Aurangzíb, that officer, on the 14th of February, 1689, landed in Bombay with an army of 25,000 men, and soon got possession of the whole island, with the exception of the Fort, or Castle, as it was then styled. Establishing his head quarters at Mazagaon, the Sídí erected batteries on Dongarí Hill, and one within 200 yards of the Fort. After a short resistance, Sir J. Child was obliged to submit to hard conditions, one of which was that he should leave India within nine months. On the 22nd of June, 1690, the Sídí departed from Bombay, having first burned the fort at Mazagaon. On the same day William and Mary were proclaimed in Bombay King and Queen of England. The sequel to this war was a pestilence, by which in four months the English garrison was reduced to only 35 soldiers, and the Company lost £416,000 by the contest. Sir J. Child died on the 4th of February, while the negotiations with Aurangzíb were pending. From this time to the end of that century the Company's affairs continued in a very depressed state, and in 1696 received a further blow from the French, who in that year captured four East Indiamen.

In April, 1699, the *Shrewsbury* galley arrived at Súrat with the intelligence that a new Company had been established by Act of Parliament, and on the 11th of January, 1700, Sir Nicholas Waite, President for the new Company, landed in Bombay. From this time ensued a series of undignified squabbles and mischievous intrigues between the chiefs of the two Companies, who were played off by the native authorities one against another. Nor were these contests diminished, but rather increased, by the presence of an ambassador from England to the court of the Emperor. As ambassador, Sir William Norris was superior in rank both to Sir N. Waite, and to Sir John Gayer, the Governor for the old Company; but he was unable to effect much against their influence. At last Sir J. Gayer was seized by the Governor of Súrat at the instigation of Sir N. Waite, and confined with a number of others, in all 109 persons, in the Factory, where they remained in duresse for three years. On the 28th of April, 1701, Sir W. Norris had an interview with Aurangzíb, at Panála, was graciously received, and obtained the grants he applied for; but, refusing to guarantee the safety of the coast from the Malabar pirates, and having imprudently offended Ghazídí Khán, the Minister, he finally failed in his negotiations, and died on his way home. His embassy was a magnificent one, and the presents he carried were very costly; but he was thwarted by the intrigues of Sir N. Waite and his own ignorance of the native character. In the meantime, the English Company of which Waite was the representative disapproved of his violent proceedings, and soon afterwards made overtures to the London, or old, Company for an union, which was agreed upon on the 27th of April, 1702. At this time the affiliated Factories of Súrat, Bharuch, Ahmadábád, Agra, and Lakhnau (Lucknow), and, in Malabár, the Forts and Factories of Karwar, Tellicheri, Anjutenga (Anjengo), and Kolikod (Calicut), and the Factories of Gombrún, Shíráz, and Iṣfahán, were under Bombay. This union, however, was for some years little more than nominal, and it was not till the publication of Lord Godolphin's famous award on the 29th of September, 1708, that the two companies were thoroughly amalgamated under the name of the "United Company of Merchants of England trading to the East Indies."

From this time Bombay became a distinct Presidency, with a Governor, at first called General, and a Council of its own. At the same time an important

change took place in the shipping. The trade was now carried on in hired or chartered vessels, not, as formerly, in ships of the Company's own build and ownership, and a steady increase of revenue set in. It was not, however, till the accession of Mr. Richard Bourchier as Governor, on the 17th of November, 1750, that any very material extension of political power took place. But from that time a more intimate intercourse commenced between the Maráṭha Government and that of Bombay. A league was formed to destroy the power of Tulájí Angria, a pirate chief who was in possession of Suwarndurg, Vijyadurg (Viziadroog), and other strong forts. On the 2nd of April, 1755, Commodore James, with a small fleet belonging to the Company, attacked Suwarndurg, and by noon of the fourth day was in possession of the four distinct forts of which it consisted. Shortly after Lieut.-Colonel Clive arrived from England at Bombay with a large force of soldiers, and he and Admiral Watson, in conjunction with the Peshwá Bálájí Bájí Ráo's troops, but with very slight aid from them, on the 13th of February, 1756, captured Vijyadurg, or Gheriah, as it was also called, and made Angria and his whole family prisoners. Angria was given over to the Maráṭhas, and confined by them in the fort of Wandan, near Sátárá, and afterwards in that of Sholápur, where he died. On the 12th of October, 1756, by a treaty concluded with Bálájí Bájí Ráo Peshwá, the sovereignty of the Bankot (Bancoot) river, with ten villages, was ceded to the Bombay Government. In 1759, the troops of that Presidency took possession of Súrat Castle. By the famous battle of Panipat, on the 7th of January, 1761, the Maráṭha power was much broken, and the English were not slow to avail themselves of the fact to push their fortunes on the W. coast. In that year they entered into negotiations with Raghunáth Ráo, the Maráṭha Regent, to obtain the cession of Salsette, but in the end failed. They gained, however, some commercial advantages. On the 1st of April, 1772, the Court of Directors appointed Mr. Thomas Mostyn the first resident envoy at the Peshwá's Court at Púnah; and on the 18th of November, in the following year, the Bombay troops captured Bharuch (Broach) on the very day that the Peshwá Máhádeo Ráo died. The year 1774 was marked by the conquest of Thánah and the whole island of Salsette, which was attacked by the Bombay troops on the 20th of December, and entirely reduced before New Year's day, 1775. On March the 6th of that year a treaty was entered into between the Bombay Government and Raghunáth, by which the latter ceded in perpetuity to the Company Bassein with its dependencies, the island of Salsette and other islands adjacent, the districts of Jambhusír and other valuable districts in Gujarát. This treaty was afterwards disallowed by the Bengal Government, but the substantive power of that of Bombay must be dated from it. Some account of the subsequent operations of their forces will be found in the Preliminary Information of the different Divisions, and here the historical sketch of Bombay Island itself may fitly close.

Castes—Employments of the Natives.

The two castes which peculiarly deserve mention under the head of Bombay Island are the *Pársís* and the *Bhuras* or *Bohrahs* (Borahs), both remarkable for their extraordinary commercial activity and intelligence at present, and for a singular and romantic history in former ages.

According to the *Kiṣṣah-i Sanjan*, as translated by Lieut. E. B. Eastwick in the *Journal of the Bombay Asiatic Society* for April, 1842, the ancient books of the Fire-Worshippers were destroyed by Alexander the Great, and, for 300 years after his time, their sect was grievously oppressed. Ardeshír Babegán, who flourished in A.D. 229-243, restored Fire-Worship. After this reign the Fire-Worshippers were again persecuted until the accession of Sháhpur, of which name there were three kings, the 2nd, 9th, and 11th of the Sassanides. It does not appear to which of these three reference is made; but one of the three greatly upheld the followers of Zartasht. After the defeat of Yezdajird the Fire-Worshippers migrated

to Hurmaz (the island of Ormuz), where they remained 15 years, and, being warned by their ancient prophecies, then fled thence to Hindústán. They anchored at Dib or Diva, an island a little to the S.W. of the peninsula of Káthiawád. There they disembarked, and resided 19 years, and then migrated to Sanján, 24 miles S. of Damán, and five miles inland. Damán is 101 miles N. of Bombay and about 30 miles S. from Surat. The neighbouring chief was Ráná Jádí or Jayadeva, a feudatory of the Rájpút King of Champanír, who granted an asylum to the fugitives on condition that they explained their faith, adopted the language of Hind in place of that of Persia, assimilated the dress of their women to that of India, laid aside their arms and armour, and agreed that their marriage processions should be at night. They told the Rájá that they worshipped Yazdán, and revered the moon and sun, the cow, and water and fire; that they wore as a sacred cincture a belt of 72 threads (called the Kustí); that their women at certain periods forbore to look on the sun, the moon, and water, and kept at a distance from water and fire; and that they had various other observances, which will be found in Dr. Wilson's "*The Doctrine of Jehovah addressed to the Pársís.*" They then took up their abode in the Rájá's territory, and called their place of residence Sanján. Three hundred years passed away, and though the Fire-Worshippers held their head-quarters at Sanján, many of them were dispersed throughout Gujarát. Some went to Nausarí, some to Bánkanír, some to Bharuch, others to Baryao, others to Anklisar, and others again to Khambáyat. Five hundred years after the settlement at Sanján had been founded the Muslims conquered Champanír, and Maḥmúd Sháh Begada began to reign there, and sent Alif Khán to conquer Sanján. This leader was defeated by the Hindú Rájá, chiefly through the aid of the Fire-Worshippers, under their chief Ardashír. In a second action, Máhmúd Sháh's army was victorious, and Ardashír and the Rájá were slain. For twelve years after this the settlement of Sanján lay waste, and the Fire-Worshippers then moved to Bánsda or Bansadah, and not many years afterwards to Nausarí, whence they migrated to Bombay and other places. The *Kiṣṣah-i Sanján* was written in 1599 A.D.

Those who wish to have a complete insight into the faith of the Pársís may consult Dr. Wilson's work, *The Pársí Religion*, published at Bombay in 1843, which contains also a translation, by E. B. Eastwick of the *Zartusht Námah*, or *History of Zoroaster*.

The Pársís acknowledge one Omnipresent, All-creative, Omniscient, and Invisible God, but affirm that beholding his works is equivalent to beholding himself. The corollary of this is that they worship the sun and the elements as the index of Deity. A traveller on arriving in Bombay will soon remark the strings of Pársís standing on the sea-shore at dawn worshipping the rising sun. There they range themselves, supported sometimes on one leg, and rapidly reciting prayers, of the meaning of which they are entirely ignorant. They believe in two principles, the good Hormazd and the evil Ahriman, who are the cause of man's good and evil actions, and of all other good and evil things. They are demonologists, and entertain absurd notions about the possession of men's bodies by devils and the mode of expelling them. Thus "the cursed devil Nasush, who comes from the North, and is frightened away by the white dog with four white eyes and yellow ears," is to be expelled by ablutions, which drive him in the shape of a fly from the crown of the head, the eye-brows, the back of the head, the ears, nose, mouth, chin, right and left feet in succession. In point of fact the things worshipped by the Pársís will be found to differ but little from the deities enumerated in the Vedás. The five elements—the wind, the sun and moon and stars, the ocean and rivers, the mountains, the *Hom* and its juice *Perahom*, are all revered and adored.

Amongst the most singular of their notions are those they entertain about the dead. A human corpse, or that of a dog, is unclean beyond all other things. He

who eats of either can never be purified, and is condemned to hell. The rules about the escape of marrow from the bones of such a corpse are incredibly absurd, and are more like the ravings of insanity than the doctrines of intelligent men. "He that suffers the escape of marrow of the size of a whole body of a dead dog or man must undergo 1,000 stripes." In the following precept we have the origin of the temples of silence:—"Dead bodies are to be carried on a bier of iron, stone, or lead to a high place, where they may be devoured by dogs or birds. If it be impossible to find a place where they may be so devoured, they are to be exposed on a bed to the sun on a high situation."

In the 16th Fargard of the Vandidád there are some monstrous absurdities about the offender who strikes a water-dog. He is to suffer 10,000 stripes; to carry 20,000 bundles of wood to the sacred fire; to kill 10,000 creeping reptiles and 10,000 that resemble a dog in form; 10,000 turtles, frogs, ants and flies. Yet, notwithstanding the idiotic folly of their sacred books and rites, the Pársís are an eminently practical and sensible people. Like the Quakers, they support their poor by subscriptions among themselves, and no Pársí is ever seen begging. An amusing description of a visit to one of their temples of silence, extracted from the *Autobiography of Lutfullah*, will be found under the head of Súrat.

The Bohrahs.—According to a paper by that illustrious scholar, H. T. Colebrooke, published in vol. vii. of the *Asiatic Researches*, the Bohrahs are natives of Gujarát converted to Islám about 5½ centuries ago. The said high authority affirms that the Bohrahs are distinct from the Ismá'íliyahs, so called from Ismá'íl, eldest son and nominated successor of Imám Jáfar Sádik, which Ismá'íl was put aside by his younger brother, Músa. The Ismá'íliyahs, therefore, deny the legality of the succession of the last six Imáms, and herein are said to differ from the Bohrahs, who are orthodox as regards the Imáms. Núru'lláh of Shustar states that the Bohrahs reside chiefly near Ahmadábád and its environs, and that they were first converted by Mullá 'Alí, "whose tomb is still seen at the city of Khambáyat." Bohrah signifies "merchant" in the dialect of Gujarát, and this sect transmit a fifth of their gains to the Saiyads of Madínah, and pay eleemosynary contributions to the chief of their learned men, who distributes the alms among the poor.

More recent inquiries seem to show that the Bohrahs are really of the sect of Ismá'íliyahs, as they at the present day do undoubtedly reverence Saiyad Muhammad Husain, or, as he is more usually called, 'Aghá Khán Muhulátí, who is a lineal descendant of Hasan Ṣabáh, the Prince of the Assassins, or Old Man of the Mountains, so well known to us by the records of the Crusades. This Hasan Ṣabáh was chief of Persian 'Irák, a mountainous country, and hence his name of Old Man of the Mountains. He got possession of the Fort of Almaut in 1090 A.D., and died 1124 A.D. Afterwards his sect were much destroyed by the Kings of Persia, and, according to some accounts, annihilated; but even in the present day, 'Aghá Khán has been powerful enough to contend with the Sháh of Persia, and imperil his throne. The Bohrahs apparently adore him, and when they come into his presence creep on the ground before him in the most abject posture. The tribe are remarkably given to commerce.

ROUTES.

ROUTE 1.

LONDON TO BOMBAY.

LONDON TO BOMBAY.—The journey from England to Bombay occupies about 30 days.—See *Introduction*.

BOMBAY.—Hotels—Principal Sights—The Fort—The Town Hall—The Mint—The Cathedral—The Docks—Government House at Malabar Point—The Great Bázárs — Government House at Parell—Botanical Garden—The Elphinstone Institution — The Grant College.

Bombay, written by the natives *Mambé*, and sometimes *Bambé*, has its name, no doubt, from a temple to the goddess Mambá; or, according to Anderson, Múmbá, which word Tod thinks a corruption of *mámé* or *amma* and *amba*, "mother."* In the Madras territory, very many names of places are traceable to this word, and an old temple dedicated to this particular goddess, Mambá Devi, stood about a century ago on what is now called the esplanade at Bombay. It was pulled down at that period, and rebuilt near the Bhendí Bázár, on the right hand side as you enter from the Fort, having the temple of Bholeshwar ("Lord of the Simple," a title of Shiva), also of some antiquity, opposite on the left. Some have supposed that "Bombay" is a corruption of the Portuguese words Buon Bahia, "good haven;" but the name dates from a time anterior to the arrival of the Portuguese in India. That people first occupied the island of Bombay in 1582, and it is scarcely likely that, as they had then held for 22 years the harbor of Goa, which Tavernier calls "one of the finest of the world,"* and which was at least equal to the requirements of the small vessels which then formed their navy, and as, too, they had made it the capital of their dominions, they should have distinguished a new acquisition by the title of "Buon Bahia."

It must be acknowledged, however, that whether the Portuguese so designated Bombay or not, it well deserves the title of "Fair haven." A somewhat narrow entrance renders it more difficult of approach to an enemy; the harbor is capacious enough to shelter any number of vessels, and the island of Bombay subtends it in such a manner as to lessen the fury of the sea in that direction. The scenery, too, is amongst the most beautiful in the world. To the E. arise the Ghâts, and intermediate hills of nearly equal height, their sides belted with rich jungle, their summits broken into fantastic shapes, often wreathed with clouds, and here and there crowned with ancient fortresses, which were strong before the European invader set foot in the land. Writers have justly been unanimous in eulogising the many natural advantages of the great port of W. India. It must not, however, be overlooked that Bombay is at present weak against invasion. The Fort is, in parts, so crowded with dwelling-houses, that it is impossible it could make a long defence; and, even if it could, an enemy would not be called upon to waste time over it. There are seasons when steamers could lie off shore in great safety, without entering the harbor at all, and debark troops on the N. part of the island. The narrowness of the entrance to the port has also its disadvantages. Many fearful ship-

* The Marátha name of Bombay is *Mumbai*. This, according to the best Marátha linguists, is from *Mahímá*, "Great Mother," a title of Devi, still traceable in the name of *Mahim*, a town lying on the N. of Bombay, and on the same island with it.

* A bar is now accumulating at the mouth, and large vessels cannot enter.

ENVIRONS
OF
BOMBAY
1 2 3 4 5
English Miles
MANIKPUR
WASAI
BASSEIN
KAMUN
Ghora Bandar Riv.
Nanowrh
Pench
Para
Bhiwndy
Rhotinda
Ghora Bandar
DRAVI
Kaloti
Maroudi
Kalyan
Kalwar
SONÁBLEH
Gowan
Pimplass
BAIYÁN
Kolwan
Mowpara
Mantpesir
Simpoolee
Sollunda Para
Dombolee
Dewán
Magatani
Kanheri
Caves
Majewra
Panwell
Vlas
Great Indian Peninsula Railway
Sáhgaon
Manora
Pálsi
THANAH
Kalwa
SASHTI
Mallar
Kausrk
Kolsh
Antharli
Parsik
Versova
Gorregaon
Viha
Bhandup
Kanjur
Dahisar
Thairi
ISLAND
Andheri
Bhandarra
Marole
Hurelle
Sanki
Tulsi
Bhandári
Kandy
Govindra
Pulo
Sarla
Danda
Mogra
Pinjrolla
Bandra
Riva
Kanara
Pali
Kangora
Rashipoly
Trombay
Sarsunda
MAHIM
TROMBAY I.
Kaloli
Klaupur
Worli
Tanna
Elephanta
PANWEL
Kopar
Obhve
Bhekgaon
BOMBAY
Sheva
Uran
Back Bay
FORT
Old Woman I.
Kolaba I.
Karanja I.
Revdee
Published by John Murray Albemarle Street. London.
Le C. Walker Sculp.

wrecks have occurred off the Light-house Prong, when ships have tried to enter in stormy weather. Back Bay, which a modern writer regards with satisfaction as "in war a tempting and dangerous lure to threatening invaders," causes during the far longer intervals of peace, much loss of life and cargo. The island of Bombay itself is deficient in water (though in some places, especially Girgáon, and also Mahim, the wells never fail, and, according to one authority, the esplanade has been called a covered tank, and every well yet dug in it has been rapidly filled), and is quite dependent on the main land for supplies.* Forbes, speaking of his time (1770) says, "so circumscribed, so rocky, and so unequal is the surface of Bombay itself, that it only produces a sufficiency of grain in one year, to supply its population for six weeks." The vast increase of population since his time must now limit the supply to a still shorter period; nor in a military point of view does the railroad communication, which could so easily be cut off, altogether remove the danger of famine, if the command of the sea were, through any cause, transferred to the enemy. Lastly, Bombay harbor is subject to occasional hurricanes, as in 1837, and again in October, 1854, which do unutterable mischief, and often cast large vessels high and dry on the shore. In a military point of view Karáchí, could the bar be removed and the harbor deepened, would outweigh Bombay *in importance*; and if natural advantages alone are considered, Goa, with the neighbouring port of Mámagáon, perhaps claims the first place amongst the ports of W. India. For it must be particularly noted, that from Karáchí to Cape Komorin all the inlets, with the exception of Gheriah, Mámagáon, and Bombay, are inaccessible during the S.W. monsoon, as the entrance to all of them faces the N.; and at Bombay, though the direction of the entrance is favorable, there is danger of the swell, during the monsoon, forcing vessels on the rocks off the Light-house Prong.

Bombay is situate in lat. 18° 57′, long. 72° 52′. It is one of a group of islands (perhaps that called *Heptanesia* by Arrian) of which the following are the principal, proceeding from N. to S.: 1. Bassín; 2. Draví; 3. Versova; 4. Salsette; 5. Trombay, in which the hill called the Neat's Tongue, 900 feet high, is a conspicuous mark; 6. Bombay; 7. Old Woman's Island; 8. Kolába; 9. Elephanta; 10. Butcher's Island; 11. Gibbet Island; 12. Karanjá. The island is in shape a trapezoid, with a side six miles long towards the sea, and a longer side of eleven miles parallel to the mainland. Its area is about 16 square miles according to P. Anderson, 18 according to Thornton, and 21 according to Buist (*Transactions Bombay Geographical Society*, vol. x., art. 4). It has not a striking appearance on approaching it from the sea, as its highest point, Malabár Hill, is but 190 feet above the level of the ocean. The sides are formed by two ridges of trappean rock, *i.e.*, from Malabár Point to Worlí (Wadalé or Wadalí, "the village of the *wad*, i.e., Indian fig) on the W. side, and from the Fort to Sion (*Shivagad*) Hill on the E., between which is a level plain, about two miles wide, part of which is called the Flats, and which is all of lagune formation, with a few patches of littoral concrete. The greatest breadth of the island does not exceed three (five according to Buist) miles. The broadest part is from Mazagáon to the temple of Máhá Lakshmí, at Breach Candy. There can be no doubt that Bombay, within the last few centuries, formed a group of small islets.

* Whenever the fall of rain during the monsoon is less than 80 inches—and the average fall for 33 years has been only 76·82 inches, Bombay is compelled in April and May to draw largely upon the mainland. Kolába is generally dependent on the wells of the esplanade; and the villages on the E. coast suffer much from drought. But the construction of magnificent water-works at Vehar in the island of Salsette, 14½ miles from the Fort of Bombay, will in a great measure remove all these evils. In the hills round Vehar, a rivulet has its source, which drains 13 square miles of country. By damming this stream a lake is formed, which has been computed to contain 157,100,000 cubic feet of water. The basin of Vehar is inclosed on all sides by hills, of which those on the N. and W. are very lofty, precipitous, and well wooded. The neighbourhood affords excellent shooting, and the vicinity of the caves renders it a most interesting spot for the traveller to halt at.

Freyer, in 1680, speaks of Mahim as a separate island. He says, "in the middle, between Parell and Mayem (Mahim), Seeam (Sion) and Bombaim, is a hollow, wherein is received a branch of the sea, running out at three several places, which drowns 40,000 acres of good land; athwart which from Parell to Mayem, are the ruins of a stone causeway made by Pennances." The places where the sea entered are,— 1. Between Riva Fort and Mahim; 2. Between Worlí and Mahim Woods; 3. Between Breach Candy and Lovegrove. Between Belvedere* and Nauroji Hill, the sea, which entered at the three places just mentioned, most probably passed out. At its N. extremity, Bombay island is joined to that of Salsette by Sion causeway, and the Railway parallel to it, and by Lady Jamshidjís causeway to Bandora. A causeway from Mahim Fort at the N.W. extremity, is continued eastward past Riva Fort to Sion. Proceeding S., Mahim Woods extend about two miles on the W., and very large and productive Salt Pans run parallel, and to the same distance on the E. coast, stretching from Sion to Sewrí (*Shivadi*, "the Little Fort of Shiva," opposed to *Shivagad*, above-mentioned, "the Large Fort of Shiva") Fort. In the space between are the villages of Matunga, formerly the head-quarters of the Bombay Artillery, Vadala ("grove of the *vad*, or Indian fig"), and some others. In the next parallel, proceeding S., is Worlí Hill, a ridge about two miles in length, with Worlí Fort on the N. extremity, a very sharp projecting promontory. This ridge occupies the W. coast, and on the E. is Parell Hill and village with Government House, Lowjí (*Lavaji*, from *Lava*, a Hindú name: some Párśís having Hindú names) Castle, and the Botanical Gardens. Between is the low tract called the Flats, which may be described as bounded on the N. by Worlí sluices, Phipps' Ort† to the E., and Bycullah Club to the S. In the next parallel, we have Breach Candy Hill to the W., and Mazagáon to the E., with the Flats, the Race-course, and Bycullah between them. The ridge called Malabár Hill, about two and a half miles in length, with Government House and Válukeshwar at its S. extremity, now occupies the W. Back Bay indents on the S. into the island to about half-way along the eastern foot of this ridge; and parallel with the N. half of the ridge is the native town of Bombay, the principal divisions of which are Kómatipura to the N.; Girgaum (perhaps Girdgáon, "environs," or more probably Gídhgáńw, "village of the vultures") to the S.; and Bhendí Bázár to the E. The Marine Lines and the Esplanade follow, and S.E. of these, the Fort, crowded with buildings, and with a dense population of Párśís in the N. quarter. The Mint, the Town Hall, Barracks, Cathedral (St. Thomas'), and Custom House are in the Fort to the E., near the Castle; and S. of the Castle, and also on the E. side of the Fort, are the Courts of Justice and Docks, and the Jetty, called (perhaps from its being to the E.) the Apollo Bandar.* Two small islands form a sort of tail to the S. The nearest of these is Old Woman's Island, joined by a road at low water, and by a ferry at high tide. S. of all is the island of Kolába (Colaba), now joined to the main island by a causeway, with barracks for a Queen's Regiment on the N. part of it, a road passing through the centre, and at the S. extremity, on the W. a Lunatic Asylum and a Burial Ground, and on the E. an Observatory and a Lighthouse.

Hotels. — There are five hotels at Bombay. Hope Hall, in the pleasant district of Mazagáon (perhaps Maheshgáon, "the village of the demon Mahesh," or simply "buffalo village," or more probably *Máságáńw*, corrupted to *Majagáńw*, "fish-village") may be well recommended. The daily expense for one person, dining at the Table

* Formerly the residence of the Hon. Daniel Draper, Member of Council, the husband of Sterne's "Eliza."

† This word Ort is probably a corruption of *hortus*, "garden."

* According to some, the name is a corruption of *Palwár*, from an old native village, so called. It is intended to re-name this Jetty, and call it "Wellington Pier."

Byculla
Railway
Mahalaxmi
Parel Road
Mazagaon
Mandvi Bazaar Road
Colaba
Breach Candy Road
Clare Bandar
Masjid Bandar
Carnac Bandar
Native Barracks
Esplanade Cross Road
Railway Terminus
Barracks
BACK BAY
ESPLANADE
Burying Grd.
Fort George
Wellesley St.
The Castle
Custom Ho. and Pier
Docks
Apollo G.
Dock Yard
Wellington Pier
References
1. Town Hall
2. Bombay Green
3. Cathedral
4. Secretariat
5. Mint
6. Mumba Devi Tank
7. Babula Tank
8. Grant Medical Coll.
9. Jamshidji Hosp.
TOWN AND FORT OF
BOMBAY
Scale of half a Mile

d'Hôte, may be reckoned at five rupees a day (including rooms). Separate banglás are also to be had. The distance from the landing-place at the Apollo Bandar is about three miles. The other hotels are the British Hotel, Apollo-street; Barnes' English Hotel, Military-square; Prince Albert's Hotel, Esplanade; Wellesley Hotel, Chinch Bandar, and the Adelphi, recently established at Byculláh, in the house which used to be called Clair Hall. Three of these are in the Fort, and close to the landing-place. This is, so far, a convenience; but, on the other hand, the air is more confined, and it is far hotter in the Fort, and when cholera or other epidemics are prevalent, decidedly less healthy and safe. By a recent order, it is not allowed to erect temporary banglás on the Esplanade, or to pitch *tents* there. To those who can obtain election at the Club, or who have friends willing to receive them, there will be no troubles to encounter. The Railway Terminus is close to the Bázár, or N. Gate of the Fort, and the fare to Byculláh, where the Club is, is only six ánás for a first class ticket. The Club is conducted on much the same terms as that at Madras (See *Madras Club*). It is, perhaps, rather more expensive. The charge for landing is from one to two rupees. Palanquins, with four bearers, are hired for 1¼ rupee per day. Officers in the army have to report themselves immediately at the Town Major's office; and every traveller, after locating himself, will do well to notify his place of residence at the Post-office.

Principal Sights. — The sights of Bombay, if the traveller confines himself to the island itself, are soon exhausted. They may be enumerated as follows:—1. The Fort, including the Town Hall, where is also the library of the Asiatic Society, the Mint, the Cathedral, and the Custom-house. 2. The Docks, Cotton Screws, and manufactory of Bombay Inlaid Work. 3. The Governor's House at Malabár Point, the Tank of Válukeshwar, the Párs Towers of Silence, and the Temple of Mahá Lakshmí at Breach Candy. 4. The houses and gardens of the Lowjí family and of Sir Jamshídjí Jijibhái, Government House at Parell, and the adjoining Botanical Gardens. 5. The Elphinstone Institution and Grant Medical College, with the Jamshídjí Hospital to the E., and the Jamshídjí Obstetric Hospital to the N. The Missionary Institutions, all of which have neat and commodious buildings, may also be visited. There is also for those who are curious in such matters the Brute Hospital, now the largest of the kind in India. The places may be conveniently visited as here grouped.

1. *The Fort.*—The Fort of Bombay is about one mile long, and not more than one-third of a mile in width, where broadest. Its length is from N.N.E. to S.S.W., and Fort George, so called in honor of George III., is at the N. extremity. The old Castle stands about the centre of the fortifications, and on the sea-side. On the land side a long semicircular line of fortification extends from Fort George, to a point about as far S. of the Castle as Fort George is distant from the Castle to the N. The unusual straightness of this line of fortification is, of course, a disadvantage; but the line is, to a considerable extent, commanded by a plunging fire from the guns of Fort George. The ditch is deep at Fort George, and would there be a formidable obstacle to an enemy. The oldest part of the fortifications is the Castle, which was probably commenced by the Portuguese not long after the cession of the island to that nation in 1530, by Rájá Bhím, or, according to Hamilton, "a chief residing at Thánah." The marks of the cannon balls fired at this fortress by the Sidí, or Múghul admiral, when he besieged it in 1690, may still be seen. Fryer, who travelled from 1672-1681, says that when Cooke landed in Bombay, in 1664, "he found a pretty well seated, but ill-fortified *house*; four brass guns being the whole defence of the island, unless a few chambers, housed in small towers, convenient places to scour the Malabars, who were accustomed to seize cattle, and depopulate whole villages by their outrages. About the house was a

delicate garden, voiced to be the pleasantest in India; intended rather for wanton dalliance, love's artillery, than to make resistance against an invading foe." Fryer adds, that on his arrival, "bowers dedicated to ease were turned into bold ramparts. Within the fort were mounted 120 pieces of ordnance, and in other convenient stands 20 more."

This account would lead us to suppose that the Portuguese had done little or nothing to fortify the place. The English proceeded more vigorously to work, and by 1683 the Company had expended no less a sum than £300,000 on fortifications and improvements! The ditch dates from 1739, when the principal merchants subscribed 30,000 rupees towards the expense of that work, induced, probably, by their apprehension of an attack from the Maráthas. The works of Fort George itself, and the whole plan as now completed, are not older than 1760, when Sir Archibald Campbell, Chief Engineer in Bengal, was sent round to Bombay to make the place as strong as possible. Fort George is provided with bomb proofs, covered ways, magazines, etc., and is entirely free from all private domiciles; but there is an extensive range of barracks, and great part of the ground within the Old Fort is built over, which, of course, is highly objectionable in a military point of view. So early as 1739, the Government issued an order that a space, to the extent of 400 yards, in front of the walls should be kept clear of buildings and plantations; and this space was afterwards extended to 600 yards, and again to 800 yards in 1803, after the great fire; and, by a late order, not even temporary buildings may be erected on this open space, now called the Esplanade. Hamilton represents the Fort in his time, as "towards the sea extremely strong, but on the land side not offering the same resistance; and, to an enemy landed, and capable of making regular approaches, it must soon surrender." This description may be now directly reversed, as the Fort is strong landwards, and weak, nay comparatively defenceless, towards the sea. It is true that the whole of the sea-face would be formidable, provided the works were properly constructed. But, at present, there is a space of about 100 yards between the Redan near Fort St. George and the *cremailliere* works adjoining the Castle, where there is no rampart or battery whatever, but simply a sea-wall. Further, in the Castle itself there is no rampart or parapet of the adequate thickness. Adjoining the Castle to the S. is the Hornby battery, mounting upwards of 20 guns. Next to this is the Mandaví or Custom-House Bandar battery, and, with a small interval, the three batteries on the Dock Pier Heads, surmounted on the right by the Dockyard Bastion. But in all these batteries the revetment is constructed of such small stones, that the concussion of the heavy guns now used in defence would of itself be sufficient to crack, and perhaps throw down, the works. And were the ramparts of brick or earth, the enemy's shot would bury themselves, or were they of large blocks of stone, would bound off, as they did at the siege of Gheriah, in 1756, from the vast blocks of laterite which form the facing of that fortress. But the splinters alone, which would be caused by the enemy's fire on the defences of Bombay Fort, facing the sea, would soon render them untenable. This weakness, however, of the Fort towards the sea might be remedied by refacing the works, and by a heavy battery on the Middle Ground Shoal, distant from the Fort three-quarters of a mile, which would completely command the anchorage. The sand of this shoal has beneath it, at no great depth, a solid substratum of basaltic rock, which would afford a secure foundation for the said work. The fortifications of Bombay require a garrison of 8,000 men to man them sufficiently. There are in all upon the works about 1,000 guns, some of which are of the largest calibre. Perhaps, however, the most secure defences against foreign invasion would be batteries at the mouth of the harbor.

The *Town Hall* stands in front of the Castle, and occupies part of the E. side of the well-known square in the Fort called the Green, which contains about 15 acres, is partly shaded with tamarind

trees, and is as dear to the natives of Bombay as the parks to the inhabitants of London. Just to the N. of it, on the same side of the Green, is the Mint, and beyond that the Barracks, the Offices of the Fire Department, and of the Great Peninsular Railway. On the opposite side of the square is the most eminent mercantile house in Bombay, that of Messrs. Forbes and Co., and the Cathedral. At the S.W. angle is the old Government House, now the Secretariat. All the principal military offices, including those of the Adjutant-General and Town Major, are also on the Green, or close to it. The Town Hall is a handsome building, with a fine colonnade in front, and does credit to the taste of its designer, Colonel Thomas Cowper, of the Bombay Engineers, afterwards Chief Engineer. It was commenced in 1820, took 15 years in building, and cost about £60,000, an expense of which by far the larger portion was defrayed by the E. I. Company, and the remainder cleared off by subscription, and a fortunate lottery ticket, taken by the committee for the erection of the building, which came up a prize of £10,000. The building is 200 ft. long by 100 ft. deep. The pillars in front, and the external character of the edifice, are Doric; the character of the interior is Corinthian. It is a curious circumstance respecting the pillars, that it was Colonel Cowper's intention to have them in pairs, a design which was opposed on the ground that the crowded appearance would mar the effect. The pillars were prepared in England, at the expense of the Company, and were further delivered free of charge for freight. On being landed they turned out so much more massive than Colonel Cowper intended, that the plan of having them in pairs was, by what all must now admit to have been a fortunate contretemps, necessarily abandoned. The supernumerary columns were, by command of the then Governor, Lord Clare, made over to Byculiah Church, then in course of erection.

The building consists of a ground floor, in which the rooms are rather low, and a story above with lofty apartments. On the ground floor are various public offices: the Medical Board, in which are four very handsome Ionic pillars, copied from those of an admired temple on the banks of the Ilyssus, and set up by Col. Waddington, the present chief engineer; the office of the Military Auditor General; the meeting room of H. M. Justices of the Peace for Bombay; the Geographical Society's Room; and some of the weightier curiosities of the Asiatic Society. In the upper story is the grand Assembly Room, 100 ft. square, in which public meetings and balls are held. Leading from this on the N. are the Library, Museum, and Assembly Room of the Bombay Asiatic Society. The Library, which was founded by Sir James Mackintosh, is well selected, and contains about 100,000 volumes. A stranger can have gratuitous access to the rooms for a month, by an order from one of the members of the Society. On this side, also, is a room used by the authorities of the Educational Department. On the S., from the Grand Assembly Room, are the Levee Rooms of the Governor and the Commander-in-Chief; the Council Room, and private rooms for each Member of Council. In the S. vestibule, near the Council Room, is a statue of Mr. Norris, for many years a distinguished Secretary and Member of Council, whose labors in the Judicial Department were most useful to Government. There are, or shortly will be, five other statues in the edifice, of men whose memory is held in high esteem by the inhabitants of Bombay. Of these, the statue of Mountstuart Elphinstone occupies *par excellence* the place of honor in the Grand Assembly Room. The statue of Sir J. Malcolm is on a pedestal at the head of the staircase in the grand vestibule, and that of Sir C. Forbes in a corner near it; that of Sir Jamshídjí Jijibhái, when it is finished, will probably be placed on the opposite side; and that of Lord Cornwallis, by Bacon, at present on the Green, is to be put up on a high pedestal in the W. vestibule to the Grand Room. The statues of Elphinstone, Malcolm, and Sir C. Forbes, are all by Chantrey, and in his best style. That of Lord

Cornwallis * is now on the Green, under a cupola; but the Town Hall Committee have recommended its removal to the Town Hall. It deserves especial notice that, owing to the cupola, which protected it from the weather, the statue of Lord Cornwallis is quite uninjured, and almost as fresh as when it left the sculptor's hands, while the far finer statue of Lord Wellesley, on the Esplanade, which has no defence against rain and storm, is greatly disfigured—the features being almost obliterated. This ought to be a warning against placing marble statues in future at the mercy of the weather in India.

The Council Room contains pictures of Bájí Ráo Peshwá, whose adopted son, Náná Dhundu Pant, will be ever infamous as the author of the massacre at Kánhpur (Cawnpore); of Bájí Ráo's celebrated minister, Náná Farnavís; and of Mahádají Sindhia. All three paintings are by Mr. Wales, whose daughter married Sir C. Malet, some time Resident at Púnah. In the Asiatic Society's Library are busts of Sir James Carnac and Sir J. Mackintosh, that of Sir James Carnac by Chantrey. The Geographical Society's Room contains pictures of Sir A. Burnes, and Sir C. Malcolm and Captain Ross, the two first Presidents of the Society; as also a very fine collection of maps. Among details, that part of the Town Hall which deserves the greatest praise is the elliptical staircase on the N. side, with the tesselated floor in the vestibule adjoining. The execution of these is admirable, and reflects great credit on Capt., now Major-General, Waddington, the officer of engineers, under whose directions they were executed. There is another name which must not be passed over in noticing the Town Hall. Augustino, of Portuguese descent, showed extraordinary talent in the plans he submitted; and played an important though a subordinate *rôle* in the erection of the edifice.

The Mint is contiguous to the Town Hall, but stands further back, having a tank in front of it. The foundation stone was laid on the 1st of January, 1825, and it was in working order in December, 1827. It is a plain building, with an Ionic portico. It has been erected, however, on a spot which was for many years the place where all the refuse of the Fort was cast. It was then called Muddí Bay, and the object in casting the rubbish there was to recover the ground from the sea. But when it was decided that the Mint should be built upon it, it became requisite to clear away masses which had been for years accumulating, in order to lay the foundations. The sum expended in this work was large, and the cost of the Mint fell but little short of the more splendid building adjoining, the Town Hall. The architect was Major Hawkins, a Bombay officer, who, with Colonel Forbes, of the Bengal Engineers, was sent to England by Government to study in the office of Boulton and Watt. At this Mint, 150,000 rupees can be coined in one day. We read that authority was granted to the Company by the Crown to establish a mint so

* The following is the inscription on the pedestal of this statue:—

This memorial is consecrated
By the British inhabitants of the Presidency of Bombay,
To the Name and Character of
CHARLES, MARQUIS CORNWALLIS, K.G.,
Governor-General of India;
Who resigned in Ghazepoor, in the Province of Benares,
On the 5th of October, 1805,
A life dedicated to the service of his King and Country;
But more especially devoted,
In its regretted close,
To the restoration of peace in India,
And to the promotion of the best interests
Of the East India Company.

Inflexible and steady courage,
A sacred fidelity in Political trust,
Purity and singleness of heart,
A temper the mirror of that purity,
A reflective and well disciplined judgment
In the most arduous conflicts,
A dignified simplicity of manners,
And the most elevated sense of honor,
Every public Virtue and Spirit,
Every gentle and graceful affection,
Made him universally
Admired,
Revered,
And beloved;
The ornament of his country and of the age,
A model to posterity.

JOHN BACON, Junior, F.A.S., Sculptor, London.
MDCCCXI.

This inscription was probably written by Sir J. Mackintosh, who took an active part in the arrangements for the erection of the statue. A letter from him to Flaxman on the subject will be found in his life, vol. i., p. 265. Sir James wrote the sermon which was preached by the Senior Chaplain on the occasion of Lord Cornwallis' death.

early as 1676; but it does not appear when first, or to what extent, the Company availed themselves of this privilege.

The Cathedral church of St. Thomas stands in the Fort, close to the Green. It was built as a garrison church in 1720, and made a cathedral on the establishment of the See of Bombay, in 1833, on which occasion the only change in the structure was the conversion of the low belfry into a high tower, which was done at the expense of the Court. The plan is simple; the columns approach the Tuscan, the roof is vaulted, and the whole building is of stone. The body of the church is roomy, but there is no gallery. There are some monuments here which deserve attention. Of these the one of greatest interest is by Bacon to Governor Jonathan Duncan,* who held his office for the unprecedented period of 16 years. The monument was raised by public subscription, and represents Mr. Duncan receiving the blessings of young Hindús.

*The following is the inscription on the handsome and tasteful monument to Mr. Duncan in the Bombay Cathedral:

In memory of
THE HON'BLE JONATHAN DUNCAN,
Governor of Bombay, from 1795 to 1811.
Recommended to that high office by his talents and integrity,
In the discharge of various important duties in Bengal and Benares,
His purity and zeal for the public good were equally conspicuous
During his long and upright administration at this Presidency.
With a generous disregard of personal interest,
His private life was adorned
By the most munificent acts of charity and friendship
To all classes of the community.
To the natives in particular he was a friend and protector,
To whom they looked with unbounded confidence
And never appealed in vain.
He was born at Wardhouse, in the county of Forfar in Scotland,
On the 1st of May, 1756,
Came to India at the age of 16: and, after 39 years of uninterrupted service,
Died at this place on 11th August, 1811.

Infanticide
abolished
in
Benares and Kattywar.

Several of the British inhabitants of Bombay,
Justly appreciating his distinguished merits
In public and private life,
Have raised this monument
As a tribute of respect and esteem,
MDCCCXVII.

This has reference to his glorious and successful efforts in suppressing infanticide in certain districts near Benares, and afterwards in Káthiawád, through the zealous and able agency of Colonel Walker. Mr. Duncan was a warm friend of the natives of India, and a true philanthropist; but his services were but inadequately appreciated by Government.

Next in interest is the monument, also by Bacon, of Captain Hardinge, R.N., younger brother of Lord Hardinge, who fell in capturing the Piedmontese, a ship of far superior size. The Piedmontese had been eminently successful in taking English merchant ships, and on one occasion, when she made a prize of the Warren Hastings, commanded by Captain Larkins, the French first lieutenant, M. Moreau, rendered himself infamously notorious by stabbing the captain and several of the officers of the English ship. This man, when the Piedmontese struck her colors, blew out his brains, anticipating, probably, no very gentle usage from the captors. Captain Hardinge's ship, the St. Fiorenzo, a frigate of 38 guns, miserably undermanned, sailed from Point de Galle on Friday, the 4th of March, 1805, and sighted on that day the Piedmontese, Captain Epher, of 50 guns, and 566 men, of whom, however, 200 were Lascars. He gave chase, and exchanged the first broadside about half-past eleven at night. The French ship then got away, but next day the action was renewed, and the English frigate being terribly crippled in her rigging, the Frenchman, though a worse sailer, got away again. Next day, the Fiorenzo came up with her, when, after a contest of one hour and 40 minutes, the Piedmontese struck her colors. The French had 48 killed and 112 wounded; and the English but 13 killed and 25 wounded. The merchants and principal inhabitants of Bombay presented a vase, worth 300 guineas, to the father of Captain Hardinge, a sword worth 100 guineas to the 1st lieutenant, Dawson, 500*l.* to the crew of the Fiorenzo, and erected this monument in the Cathedral, at a cost of 2,000*l.*

Opposite Governor Duncan's monument is one to Stephen Babington, of the Bombay C.S., who was chosen by Mr. Elphinstone to revise the Judicial Code, having as colleagues Mr. Erskine, the translator of "Baber's Memoirs," and Mr. Norris. The figure is by Chantrey, in his best style. Mr. Babington is represented in a sitting posture, holding in his hands a book, the "Judicial Code," which he revised. The inscription on this monument is by Sir J. Mackintosh, and is justly reckoned one of the most classical pieces of English composition. On the left, going up to the chancel, are two monuments erected by the E. I. Company,—one to Colonel Dow, killed by a rocket at the capture of Thánah, and the other to Colonel Campbell, who, in 1783, with less than 700 Europeans, and with only 2,300 native soldiers, defended Mangalúr for many months against Tipú, who had with him an army of 30,000 regular infantry, an immense body of horse, said to have been 60,000, 100 guns, and upwards of 1,000 French. Mangalúr was in the end surrendered, but not till the garrison had fed on rats, jackals, and every sort of loathsome and unwholesome food, and till Tipú had sacrificed half his army (Mill, vol. iv., p. 246). In the chancel, on the left-hand side, is the tomb of General Carnac, who was Clive's second in command at the battle of Plassey, and who won independent laurels in many other fields. He died at a very advanced age, at Mangalúr, having retired from the service, and this monument was erected to his memory by his nephew, Mr. Rivett, Member of Council, to whom he bequeathed his fortune, and who was the father of the late Sir James Rivett Carnac, Governor of Bombay. There are also monuments to General Bellasis, Captain Warden, Mr. Seton, Chief of Súrat, Admiral Maitland, to whom Napoleon surrendered, and others. To General Bellasis, Bombay is indebted for the Apollo Bandar and the road through the Flats, called after his name, which useful works were executed under his orders by a multitude of the people of Súrat, driven from that city during a famine.

2. *The Docks.*—So early as 1673, the East India Company had been compelled to build ships of war to protect their merchantmen from the attacks of the Maráṭha and Malabár pirates. Súrat, however, was the chief station for building vessels, and up to 1735 there were no docks in existence at Bombay. In that year a vessel was built at Súrat for the Company, and an officer being despatched from Bombay to inspect it, he was much pleased with the skill and intelligence of the Párśí foreman, Lowjí Naushírwánjí; and, knowing that the Government was desirous of establishing a building-yard at Bombay, endeavoured to persuade him to leave Súrat and take charge of it. The Párśí, however, had too much honesty to accept this advantageous offer without permission from his master to whom he was engaged. On its being granted, he proceeded to Bombay, with a few artificers, and selected a site for the Docks. Next year, Lowjí was sent to the N. to procure timber, and on his return he brought his family with him. From that day to this, the superintendence of the Docks has been wholly in Lowjí's family, or, as it is well expressed by a well-known writer, "The history of the Dock-yard is that of the rise of a respectable, honest, and hard-working Párśí family." Up to this time the King's ships had been hove down for repairs at Hog Island; but now they were so frequently brought for that purpose to the Docks that it became necessary to enlarge the yard. This was done about 1767. In the year 1771, two grandsons of Lowjí—Framjí Mánikjí and Jamshídjí Báhmanjí—entered the Dockyard; but were compelled by their grandfather to learn their profession practically, working as common carpenters at 12 rupees a month. In 1774, Lowjí died, leaving only a house and a sum of money under £3,000. He bequeathed, however, to his family, a more precious legacy,—the remembrance and prestige of his character for spotless integrity. Mánikjí succeeded him as master-builder, and Báhmanjí was appointed his assistant, and the two managed the Docks with increased success. They built two fine ships of 900

tons, and the men of war crippled in the severe actions between Sir Edward Hughes and Admiral Suffrein were all docked at Bombay. Báhmanjí died in 1790, in debt, and Mánikjí two years afterwards, leaving but a scanty sum to his family. Their sons of the same names—Framjí Mánikjí, and Jamshídjí Báhmanjí—succeeded them. Jamshídjí, in 1802, built the Cornwallis frigate for the East India Company, and his success determined the home government to order the construction of ships for the royal navy at Bombay. At first it was proposed to send out a European builder; but Jamshídjí's talents being properly represented, he was permitted to have the sole supervision as master builder. In 1805 the Dockyard was enlarged; and the thoroughfare, which till then had been open through it, was closed. On the 23rd of June, 1810, the Minden, 74, built entirely by Párs'is, was launched, and not long after the Cornwallis, 74, of 1767 tons, at an expense, including lower masts and bowsprit, of £60,762; and in 1812, the Wellesley, 74, of 1,745 tons, at a cost of £56,003. In 1818, the Malabár, 74, and the Seringapatam, a frigate of 38 guns, were built, and subsequently very many other ships of war, among which the Ganges, 84, the Calcutta, 86, and the Míání, of 86 guns, may be particularly noticed. All these vessels were made of teak, and have sufficiently proved the lasting quality of that wood. It has been pronounced by persons intimately acquainted with the subject, that a teak ship will last from four to five times as long as one of English oak. The worm will not eat it, and the oil it contains protects the iron clamps and bolts from rusting. Thus we are told that, while ships in the British navy are replaced every 12 years, teak ships last 50 years and upwards. Indeed, the old Lowjí Castle, a merchantman of about 1,000 tons, is known to have made voyages for nearly three-quarters of a century. The dockyard has been of late years much enlarged. It now extends from the Apollo Gate to the Custom House, with a sea face of nearly 700 yards. The enclosure contains about 200 acres. There are two Graving Docks, the Bombay Dock, 618 ft. long, 57 ft. broad at top, and 34 at bottom, and with 21 ft. perpendicular depth; the Duncan Dock, built by Colonel Cowper, in 1816, at a cost of £140,000, 550 ft. long, 68 ft. broad at top and 46 at bottom, and with 26 ft. perpendicular depth. There are also four noble building slips opposite the Apollo Pier, and on the S.E. side of the enclosure. The work is greatly facilitated by a steam engine, which pumps out the water in a few hours. At Bombay alone, two ships of the line, or one ship and two frigates, can be finished for the English navy every 18 months. Bombay is also the only principal settlement in India where the rise of the tide is sufficient to permit docks on a large scale. At Bombay, the highest spring tides reach to 17 ft.; but the usual height is 14 ft. The Docks belong to the Company, and a high monthly rent is paid for the repairs of royal vessels.

The original Cotton Screws are worked by West's patent. West came to India in 1798, to set up the hydrostatic presses of which Mr. Henshaw was proprietor. Through the bigoted opposition of the merchants these presses failed, and were broken up and sold for ballast, though they cost upwards of £20,000. After this, the iron screw was gradually improved till 1806, which is the time Hamilton speaks of when he says, "at Bombay, 1,500 lbs. of cotton are screwed into 50 ft. or one ton; but, at Calcutta, 7 per cent. more are put." He adds, "The cotton screw is worked by a capstan, to each bar of which there are 30 men, amounting, in the whole, to about 240 to each screw. Hemp is packed in the same manner; but it requires to be carefully laid in the press, for the fibres are liable to be broken if they are bent." In 1819, Mr. West brought his geometrical press into work. The machine, in appearance, resembles in some measure a pile engine. Like it, the rammer slides in a mortise up and down two strong uprights, which are laid hold of by two strong iron rods attached to the capstan, which is easily worked by a man to each

bar. The process of packing is completed at once, and when the cotton is pressed down to the proper size, the machine, by an ingenious contrivance, stops, the doors fly open, and the lashing of the bale commences. The bale is taken out completely finished, and the press being relieved without the tedious process attendant on a screw, the rammer flies up, and the press is ready to receive cotton for another bale. West's press effected a diminution of labor and expense, in comparison with the old screw, in the ratio of 20 to 50. For a history of cotton packing in Bombay, see the *Asiatic Journal* of 1819. West's press was, till lately, close to the Apollo Bandar in the Fort, and is now at Kolába. It screws bales at the rate of $7\frac{1}{2}$ minutes per bale from the time of putting in cotton until the men stop turning, and half a minute more for lashing the bale, averaging about 7 bales per hour. There are now new screws erected by a company at Kolába, on ground recovered from the sea. There is at Kolába also a new *Wharf*, the only one in India, where a ship of moderate size can lie alongside to receive cargo. Between the Apollo Cotton Screws and the Post Office, stands the office of the Hydraulic Press Cotton Packing Company. It is a handsome building and contains a Brahma press, with eight presses, each worked by three force pumps, the whole moved by a steam engine of 60-horse power.

The Bombay Inlaid Work.—We learn from a letter in Miss Edgeworth's life of her father, vol. ii., p. 274, that in 1808 there was but one family in Bombay that practised the trade of Bombay inlaying. This family was a Múghul one from Láhor, and has thrown out several branches; but the Bombay inlayers are even now far from numerous. The art is said to be of Sindhian origin; if so, it can only be said that the disciple has far outstripped his master, for the Haidarábád veneering is very inferior to the mosaics of Bombay. The method of operation is as follows:—A frame is constructed, on which is placed two planes of ivory, silver, or whatever is required to form the extreme edges of the bordering. Then small rods of ivory, stained with various colors, and which have been first dipped in strong colorless glue, are placed horizontally between the planes, the arrangement being according to the pattern required. The whole is then pressed with heavy weights till perfectly dry. When a border is required for any article, the ivory cutter saws from either end of the planes thus prepared, a segment, about a quarter of an inch thick. By this method, two six-inch ivory planes will supply borders for a number of articles at one-third of the price which would be required, were each strip of Mosaic arranged expressly for the purpose. A handsome desk or work-box of Bombay inlaid work costs about six guineas, but a watch-stand or card-case may be obtained for ten shillings.

3. *The Government House at Malabár Point.*—Supposing the traveller to make his visit from the Apollo Gate of the Fort, close to which, inside the Fort, on the W. side of the road, is St. Andrew's, the principal place of worship of the Church of Scotland in Bombay,* he will pass along a broad open drive cut through the rampart and outworks, which, however convenient to the public, has not improved the defensive character of the Fort. At a point where the Kolába road fronts him, and that, to the Apollo Pier, is on his left, he will turn to the right along the Esplanade. Here was to have been the column commemorative of Napier, formed of the guns taken at Miáni. As no one in India would undertake the work, the cannons were put on board the ship Stalkart, and lost in her in descending the Hugli, in 1847. About half a mile from the Apollo Gate the Church Gate is passed, and here is Chantrey's statue of the Marquis Wellesley in white marble. For years after its arrival, it lay neglected in the warehouse of Messrs. Forbes and Co., and, but for the exertions and liberal contributions of Sir C. Forbes, would, perhaps, have not been erected to this date. In the same way,

*It is proposed now to erect the Wellington column on this spot. The Apollo Gate and Apollo Bandar are to be called Wellington Gate and Wellington Pier.

the bust of Sir J. Carnac lay three years forgotten in a packing box under the Town Hall stairs, and was only discovered by accident—so transient is the feeling of enthusiasm for defunct public characters. Proceeding on, the traveller will observe to the left a large stone cross, marking the site of a Portuguese Church, removed when the Esplanade was cleared. On the right he will remark the Scotch Free Church, first used in 1847, and near it the Elphinstone Institution. Next to these is the Court of Small Causes, presided over by three Judges. Before entering the Girgáon road, a large tank is passed, which bears the name of Frámjí Káúsjí, and a Doric building, usually called Cow Castle, erected in 1852, by the rich Hindú banker, Rám Lál, as a shed for cattle employed in lifting water. On one side of the portals of the native town is the "Robert Money School," and on the other the Depository of the Bombay Tract and Book Society; and half-way up the Girgáon-road is the mansion of Jagannáth Shankarseth, a wealthy merchant of the Goldsmith caste, and President of the Bombay Association.

Thence to Malabar Point the road calls for little particular remark. The residence of Rám Lál, said to be the richest inhabitant of Bombay, a small Muhammadan masjid, the grand Medical College, and the Byculiah Schools, will, however, attract the attention of the stranger as he passes along. A few words may be said as to the Governor's residence at the Point. Up to the time of Sir Evan Nepean, the Governor had resided either at the Fort or at Parell. At Malabár Point there were only Serjeant's quarters near the Flagstaff. In 1813, Sir Evan, feeling the cool sea breeze to be indispensable to his health, built an additional room to the Serjeant's quarters. He also somewhat improved the access by the back road, then in existence. In 1819–20, Mr. Elphinstone added a public breakfast-room, and a detached sleeping bangla on a small scale. At that time there was not a single house on the Malabár Hill and Breach Candy, now so covered with villas, except that called *The Retreat*, and one other. But the presence of the Governor soon attracted various individuals to settle in villas near the spot, and the colonization of this part of the island of Bombay may be said to date from 1820. In 1828, Sir John Malcolm gave up, for public offices, the Government House in the Fort, the present Secretary's office in Apollo-street, and considerably enlarging the residence at Malabár Point, regularly constituted it a Government House. He also converted a footpath, so steep and rugged as to be almost impracticable, into a carriage road. The Governor's residence at the Point is elevated about 70 ft. above the sea, and stands close to the edge of the steep cliff in which Malabar Hill, on this side, terminates. The drive to Malabár Point, and thence along the sea by Breach Candy, is one of the most beautiful in the island, and is well thronged with carriages and equestrians. A recent traveller (Graul) says that he was reminded of Naples by this promenade.

The temple of *Válukeshwar*, "Sand-Lord," is on the W. side of Malabar Hill, and close to Malabar Point. Throngs of Hindús will be met coming from it, their foreheads newly colored with the sectarial mark. The legend says that Ráma, on his way from Ayodhya (Oude) to Lanká (Ceylon), to recover his bride Sítá, carried off by Rávana, halted here for the night. Lakṣhman provided his brother, Ráma, with a new Lingam direct from Benares every night. This night he failed to arrive at the expected time, and the impatient Ráma made for himself a Lingam of the sand at the spot. When the one from Benares arrived it was set up in the temple, while the one which Ráma had made, in after ages, on the arrival of the Portuguese, sprang into the sea from horror of the barbarians. There is also a very fine, but small tank here, adorned with noble flights of steps, which, too, is not without its legend. Ráma thirsted, and there being no water near, he shot an arrow into the earth, and forthwith appeared the tank, hence called the *Vánatírtha*, "Arrow-tank." The tank is shaded by fine trees, and

encircled by snow-white pagodas and neat houses of bráhmans.

The Dokhmas or *Towers of Silence*, as the burial places of the Pársís are called, are three in number, the third having lately been erected at a cost of £4,000, by Frámjí Káusjí, on the occasion of a domestic affliction; these tombs being usually built by some rich Pársí, on losing a wife, or some other near and dear relation. In the same way, Sir Jamshídjí has lately erected one at Púnah. As the bodies of the dead are exposed nude on an iron grating, an attempt to approach the building itself would, for obvious reasons, be highly resented.* At times, however, when there are no bodies exposed, and the gates are unlocked for any purpose, there would be no opposition to a stranger's entering. Fitzclarence says of the towers, "I did not go very close to the burial place, but I have been assured by those who have ascertained the fact, that the body is not permitted to be destroyed by vultures, as is generally supposed. On the contrary, it has an iron grating over it to preserve it from their voracious appetites." Certain it is, that vultures are generally seen perched on these towers, and it must be owned not with a look of expectancy, but in that foul gorged stupor that tells of a full banquet. The grating slopes downwards, so that the remains fall at length through a pipe into a receptacle at the bottom.

An inferior Fire Temple may be seen on the road to Malabár Point, about half-way between it and the Fort. There is no objection whatever made to a stranger visiting it. The building is about 8 ft. long and 5 ft. broad, with a pent roof, small iron-grated windows, and a door strongly padlocked. The smoke has no means of escaping but through the windows. The fire, which is never suffered to die out, is fed with the sweetest kinds of wood, and it is a crime to throw any impure substances into it. Perfumes, as is well known, hold an important place in the worship prescribed by Zartasht. There are also two very sacred fire-temples in the Fort, but it is not permitted to strangers to enter them. They are described as merely spacious halls, with a central arch over the sacred fire.

* See Ovington, on the *Dokhmas at Súrat*.

The temple of *Mahá Lakshmí* at *Breach Candy* is a fine pagoda, much frequented and venerated by the Hindús, who do not like it to be profaned by the steps of unbelievers. Near it is a large temple sacred to Shiva, which is more accessible. Breach Candy (perhaps a corruption of *Burj Khind*, "the pass of the tower"), where these pagodas are situated, was, within the last 50 years, overflowed by the sea, as the name imports. Candy may, however, be a corruption of *Khárí*, "salt water creek." The Causeway, a little farther on, is a fine stone embankment, about half a mile in length, built in Governor Hornby's time, between 1776—1780.

4. *Lowji Castle*, the seat of the Lowjí family, and Sir Jamshídjí Jijibhái's house may be visited *en route* to Parell. The road from the Fort leads through the Bhendí Bázár thronged with Maráthas, Pársis, Múghuls, English sailors, Arabs, Portuguese, and the natives of many other countries in their costumes of various kinds and colors. It is a strange sight to see, as soon as night falls, all the upper rooms of the houses along this bázár lit up, while every window is crowded with females in gaudy dresses, a scene, to the traveller, strangely contradictory of woman's seclusion in the East. The fact is, the upper rooms in most of these houses are inhabited by women of the Nách girl caste, but of the very lowest description; and the police apparently care for none of these things.

But it is right to give here a general description of the bázárs in Bombay, of which there are several.

The Great Bázárs.—Basil Hall has well described the bázárs of Bombay, but we extract the following account from an equally lively writer (Mrs. Postans, *Western India*):—"Offensive to every sense, as the dust and noise of these crowded ways must be, steaming under the noontide influence of a tropic sun, 'tis worth the cost, to stop a moment at the entrance of a great bázár,

and looking along the wide and busy way, watch the full tide of human beings, jostling, and vociferating against each other, as the throng presses onwards, each individual animated with the object of labor or of profit. More strange and interesting is it still, to move among the groups, and, passing, mark the varied characters which form the living mass. To a stranger's eye, the chintz bázár will afford the most curious scene; the road skirts that particular portion of the bay occupied by native shipping, and is wholly devoted to the purposes of commerce. Here, indeed, is a 'mart of nations,' where the genius of traffic reigns triumphant, and the merchandize and produce of all nations of the East seem garnered in one common store, awaiting an escort to the lands where the arts and manufactures of civilized life will increase the value of nature's gifts. Piles of rich gums and aromatic spices, carboys of oil and rose water, pure ivory from the forests of Ceylon, rhinoceros hides from the burning coast of Zanzibar, the richest produce of Africa, India, Persia, and Arabia, is here cast in large heaps, mingling with Coir cables, huge blocks, and ponderous anchors, the requisite materiel of island exportation. On the highway, porters bending beneath square bales of tightly compressed cotton, stagger to and fro, as if overpowered with their loads; Arabs with ponderous turbans of finely checked cloth, and Aábas loosely flowing, lounge lazily along; Persians in silken vests, with black lamb skin caps, the softest produce of Bokhara, tower above the crowd; Banians, dirty and bustling, wearing red turbans bristling with pens and memoranda, jostle roughly to the right and left; Bangies with suspended bales, or well-filled water vessels; Fakírs from every part of India; Jains in their snowy vests, with staff and brush, like palmers of the olden time; Padres with round black hats and sable cloaks; Jews of the tribe of Beni Israel, all mingle in the throng; while ever and again, a bullock hackerie struggles against the mass, or a Parsee, dashing onwards in his gaily painted buggy, forces an avenue for an instant, when the eager crowd, rapidly closing in its rear, sweeps on a resistless torrent as before. The Arab stables, which occupy a considerable space in the great bázár, form a powerful attraction to the gentlemen of the Presidency. Military men, of whatever rank, in India, consider it necessary to possess at least a couple of horses. Colts being usually preferred for a new purchase, the stables are eagerly resorted to whenever a fresh importation arrives from the gulf."

After passing the Bhendí bázár, the next object of interest is Byculla Church on the left, built by Augustino, of whom mention has been made above (see *Town Hall*), and the Orphan Schools. *Lowjí Castle* stands, about half way up, on Chichpuglí ("little tamarind grove") Hill, the railway passing close to the W. of it. A spacious hall and a flight of broad and handsome stairs lead to a magnificent drawing-room, decorated with the utmost richness. The European visitor is struck, perhaps, more with the overcrowding of the beautiful chandeliers and the furniture generally than with the richness of the articles themselves. The walls are covered with paintings, among which are full length portraits of Lord Nelson and Sir C. Forbes. Indeed Sir C. Forbes deserves to appear among the Lares of this family. Hormúzdjí, the father of the present owners, was engaged with the house of Forbes and Co. in mercantile transactions, and was highly esteemed by Sir Charles. Just before his death, by an unfortunate speculation, he lost £200,000, so that the property was about to be sold, and a family, which had so long held the highest position in Bombay, would have been ruined. Sir C. Forbes came forward in this urgent need, advanced money so as to admit of the property being retained, protected and promoted the interests of the orphan sons, and enabled them to clear themselves of their embarrassments. It deserves also to be recorded of Sir C. Forbes, that, objecting to the opium trade on conscientious motives, he restricted his house from trading in that pernicious drug. It may be said, with-

out exaggeration, that he had magnanimity enough to reject millions rather than sacrifice his principles. Lowjí Castle may be taken as a specimen of the other great Pársí houses.

Government House at Parell was a Portuguese place of worship and monastery, confiscated by the English Government, on account of the traitorous conduct of the Jesuits in 1720. Governor Hornby was the first who took up his residence there, between 1771-1780. It remained in *statu quo* till the expiration of Sir Evan Nepean's government. When that Governor quitted Bombay in 1819, he left a minute regretting that he had been compelled by the necessities of Government to neglect the house at Parell. To supply the required accommodation, Mr. Elphinstone built the right and left wings. In the right wing are the apartments belonging to the Governor and his family, in the left are those appropriated to the aides-de-camp and staff. The public rooms are in the centre facing the W. The dining room below, where also the Governor holds his public breakfasts, is 86 ft. long by 30 broad, with a fine verandah on three sides, about 10 ft. broad. Above the dining room is a drawing room, or ball room, of corresponding dimensions, with a similar verandah. The verandah below is open, and that above is closed. These rooms occupy the place of the old Portuguese chapel. The altar was where the billiard table is now, in the recess at the end of the hall. In the ball room is a full length portrait of the Marquess Wellesley, by Home, an artist of Calcutta. The likeness is good and the painting excellent. On the landing place of the very handsome stone staircase is a valuable marble bust of the Great Duke. For these memorials of two such eminent statesmen, under the latter of whom Mr. Elphinstone served as Political Assistant throughout the brilliant campaign of 1803-4, it has been asserted his successors are indebted to the private liberality of Mr. Elphinstone. The garden of Parell is pretty, and has at its E. extremity a tank, and on its margin a noble terrace, which rises about 10 ft. above the water and the grounds. It is here that native visitors of distinction are entertained on royal birthdays and other festivals, and from this spot they witness the display of fireworks.

The Botanical Garden was opened in 1830, under the auspices and munificent patronage of Mr. Farish, long a distinguished member of the Government of Bombay, supported by Mr. Vaupell, Dr. Heddle, Captains Pringle and Dickinson, Mr. Graham (see Khandálá), and other gentlemen. The person, however, possessed of the greatest botanical knowledge, and to whom reference has been generally made in all matters of doubt and difficulty, is Mr. Nimmo, late translator to the Supreme Court. The garden is in a sheltered spot under Flag-staff Hill. It is on a limited scale in point of extent.

5. *The Elphinstone Institution* stands next to the Racket Court, at the entrance of the native town beyond the Esplanade. It is a plain building with two stories. It was founded at a meeting of the rich inhabitants of Bombay, held in the Theatre, to do honor to Mr. Elphinstone at the close of his government in 1826, when the largest subscription ever collected for one purpose in India was raised, amounting to £26,000, which defrayed the cost of a fine service of plate presented to Mr. Elphinstone, and the remainder, with a corresponding sum from the Company, endowed this Institution. A considerable time elapsed, however, before the Court were induced to grant the said money. The exhibitions of the College are held in a room adjoining the Library of the Asiatic Society in the Town Hall. The Native Education Society's schools have for the present merged into the Elphinstone Institution. There are 18 scholarships, endowed by subscriptions in honor of Messrs. Farish, Reid, Anderson, and others who have filled important offices at Bombay. The successful candidates receive 10 rupees a month for three years. Pupils from the out-stations of Dhárwád and Púnah are eligible for scholarships. There are belonging to the N.E. Society's schools full length

portraits of Sir J. Malcolm, Mr. Elphinstone, and Colonel G. Jervis, the great benefactors of the Institution. The picture of Sir J. Malcolm is little to be commended, but that of Mr. Elphinstone is by Sir T. Lawrence, and in his best style. Mr. Elphinstone is represented seated in his chair, with his countenance lighted up with that benevolence which was his characteristic.

The Grant College stands next to the Sadr 'Adálat, the Company's Supreme Court of Judicature, formerly the residence of Sir J. Mackintosh, close to the Bábula Tank on the way to Byculla. It was founded in the memory of Sir Robert Grant, by subscription, at a meeting held on the occasion of his lamented death in 1837. Government gave an equal sum. The foundation stone was laid on the 30th of March, 1843. The building is of one story, with a castellated front. In the centre is a fine archway, the top of the arch, about 25 ft. high, rising to a level with the top windows in the story. Over the arch are three windows. This college has been admitted by the Royal College of Surgeons among the colonial hospitals recognised by that body. Medical instruction is here given gratuitously to natives. The Principal lectures on the theory and practice of medicine, and there are separate Professors for Chemistry, Anatomy, and Physiology, Surgery and Clinical Surgery, Midwifery, *Materia Medica*, and Medical Jurisprudence. Close by is the Jamshídjí Hospital, founded by the Párs gentleman whose name it bears, at a cost of £17,000. It can accommodate 300 patients.

The Population of Bombay, according to the census of 1849, is as follows:—

Jains, Lingáyats, or Buddhists	1,902
Bráhmans	6,936
Hindús of other castes	289,995
Muḥammadans	124,155
Párs (over-rated)	114,698
Jews	1,132
Native Christians (this head is, no doubt, considerably under-rated)	7,456
Indo-Britons	1,333
Indo-Portuguese	5,417
Pure European (including soldiers)	5,088
Sídí, Negro, African	889
Other castes	7,118
	566,119

For a description of the peculiarities of some of these castes, see Preliminary Information, Bombay.

Places of Worship. — Besides the Cathedral, there is also in the Fort the Presbyterian St. Andrew's Church. Other Churches are Christ's Church, at Byculla; the Kábul Memorial Church, at Kolába; Trinity Church, at Sonapúr; the Free Church of Scotland, on the Esplanade; the Free Church Mission House, at Ambroli; and the American Mission Chapel. The principal Roman Catholic places of worship are the Cathedral at Mazagáon; St. Salvaçao, in the Mahim Woods (in the front is a fine tank and the ruins of the college begun, but not finished, by Sir Minguel de Souza); and Mahim Church. The Roman Catholic Bishop of Bombay's residence is in Medows-street, and next to it is the Armenian Chapel. Service in the Protestant churches, on Sundays, is at 11 a.m. and 6 p.m.

The principal Daily Papers are the *Bombay Times* (which dates from 1838), edited for 18 years by the talented Dr. Buist, who has just been removed by a native clique; Dr. Buist's *Bombay Times*, a new paper; the *Bombay Gazette* (which, with intermissions, dates from 1789); the *Telegraph*, formerly the *Courier* (1792). The Bombay *Calendar* and *Almanac* will supply the traveller with all the information he can possibly need respecting the island.

Places of Amusement.—Among the places of amusement, the Racket Court must not be omitted. It stands next the Elphinstone Institution, and was built by subscription, and finished in 1825. The *Theatre* originally stood, adjoining what is still the Fire Engine Office, in the Fort. It was built as early as 1770. Government, however, resumed the land, making compensation for the same, and the Theatre was, in

1845, removed to Kómaṭipura, near the Grant-road.

Of sights within the immediate vicinity of Bombay, the most curious is certainly that of *Elephánta*, to which the traveller must allot one day.

Elephanta, called by the natives *Ghárapuri* ("the town of the rock," or "of purification," according to Dr. Wilson)—according to the Rev. J. Stevenson, *Journal of the Bombay Asiatic Society*, for July, 1852, Art. iv., *Gúrapuri*, "the town of excavations,"—is a small island, distant about six miles from the Fort of Bombay. The caves are called *Lenen* (Laina) by the natives, a word used throughout India and Ceylon for these excavations, most probably on account of the first of them being intended for hermitages of Buddhist ascetics. The traveller will take a *bandar* boat at the Apollo Pier, which is most accessible at low water, and, next to the Mazagáon bandar, most convenient for embarking. At the other piers, passengers must be carried on board at low tides. For a bandar boat with thirteen men, the hire to Elephanta is five rupees; for a boat with eleven men, four rupees; and for one with seven men, three rupees. With a favorable wind and tide, the run is made in three-quarters of an hour. Butcher's Island, where quarantine is performed, is passed on the way. The island of Elephanta is, according to Forbes, three miles; according to Erskine, six miles in circumference. This difference in measurement arises from the islet being twice the size at low water that it is at high. In low tides, passengers are carried ashore through a swamp. The island is covered with low corinda bushes. It consists of two long hills, with a narrow valley between them. The usual landing-place was formerly towards the S.W., where the valley is broadest. About 250 yards to the right of the landing-place, on the rise of one of the hills, and not far from the ruins of the Portuguese building, is a now shapeless mass of rock, which was cut into the shape of an elephant of the following dimensions, which we give as a specimen of native knowledge of proportion at the remote age when the figure was sculptured:—

	FT.	IN.
Length from the forehead to the root of the tail	13	2
Height at head	7	4
Whole circumference at shoulders	35	5
Ditto round four legs	32	0
Breadth of back across rump	8	0
Girth of body about the middle	20	2
Height of left hind foot	5	6
Circumference of right fore foot	6	7½
——— hind foot	6	3
Circumference of left hind foot	7	7
——— fore foot	7	3
Height of stone support to sustain belly	2	2
Length of tail	7	9
Circumference of tail	2	10
From top of brow to curve of trunk	5	3
Length of trunk from between tusks	7	10
Right tusk	0	11
Left ditto	0	6

Pyke in 1712, and Anquetil in 1760, represented the elephant as having another smaller one on its back. In 1764, Niebuhr reported that there were the remains of something on the back, but that it was impossible to distinguish what it was. Basil Hall, however, conjectured, and no doubt correctly, that the smaller animal was a tiger. Mr. Erskine (*Transactions of the Bombay Literary Society*, vol. i.) gives the following dimensions: length, 4 ft. 7 in.; distance of two hind paws, 3 ft. 6 in.; breadth of body, 1 ft. 2 in. In September, 1814, the head and neck of the elephant dropped off, and the body, which had a huge crack down the back, sank down, and threatened to fall.

Advancing up the valley, which grows more and more narrow, at a place where the two hills approach so close as to leave only a steep gulley between them, is the spot where Fryer, in 1673, found a stone horse, which had sunk into the earth up to the belly. It still remained in 1712, but disappeared in 1784. There is, however, now a staircase leading directly to the excavations from the W. The following description is extracted

chiefly from Mr. Erskine's paper in the *Transactions of the Bombay Literary Society* above alluded to:—

"Ascending the narrow path where the two hills are knit together, we at length come to a beautiful and rich prospect of the northern part of the island, of the sea, and the opposite shores of Salsette. Advancing forward, and keeping to the left along the bend of the hill, we gradually mount to an open space, and come suddenly on the grand entrance of a magnificent temple, whose huge massy columns seem to give support to the whole mountain which rises above it.

The time when these caves were excavated can only yet be guessed at, but it is supposed that it must have been some time between the eighth and twelfth centuries of the Christian era. The main reason for this supposition is, that from inscriptions and tablets found in various parts of Southern India, and architectural structures whose age is known, it seems that the religious system to which the carved images and architectural embellishments belong, had not gained much currency before the first mentioned of those eras; and, owing to their conflicts with the Muhammadans, the Hindú Rájás, it is surmised, would not be able to give attention to such works after the last mentioned period. The rock, also, out of which the caves are excavated, being full of rents, the water penetrates through it, and detaches piece after piece from the figures, so as to threaten to destroy them one day altogether. This process, then, it is conjectured, if the caves had been of very ancient date, would by this time have occasioned a greater degree of damage than we find has actually taken place. This damage, since the caves were first described by Niebuhr, has been very considerable, and several Europeans in Bombay can testify that even during the last quarter of a century it has been by no means immaterial.

The entrance into the temple, which is entirely hewn out of a stone resembling porphyry, is by a spacious front supported by two massy pillars and two pilasters forming three openings, under a thick and steep rock overhung by brushwood and wild shrubs. The whole excavation consists of three principal parts: the great temple itself, which is in the centre, and two smaller chapels, one on each side of the great temple. These two chapels do not come forward into a straight line with the front of the chief temple, are not perceived on approaching the temple, and are considerably in recess, being approached by two narrow passes in the hill, one on each side of the grand entrance, but at some distance from it. After advancing to some distance up these confined passes, we find each of them conduct to another front of the grand excavation, exactly like the principal front which is first seen, all the three fronts being hollowed out of the solid rock, and each consisting of two huge pillars with two pilasters. The two side fronts are precisely opposite to each other on the east and west, the grand entrance facing the north. The two wings of the temple are at the upper end of these passages, and are close by the grand excavation, but have no covered passage to connect them with it.

The left side of the cave, that is the side on which the square temple is situated, is 130 ft. 8 in. in length, while the right side is only 128 ft. 4 in. Varieties of this kind are observable in every other part;—some of the pillars are situated from each other at a distance only of 12 ft. 10 in., others are separated to 16 ft. 4½ in.; some of them at 15 ft. 3 in., others at 13 ft. 2 in., others at 14 ft. 3 in., and so on; nor is the size of the pillars themselves less various; the side of the pedestals being some of them 3 ft. 3 in., others 3 ft. 4 in., others 3 ft. 5 in., and others 3 ft. 6 in.

The great temple is about 130½ feet long, measuring from the chief entrance to the furthest end of the cave, and 130 feet broad from the eastern to the western entrance. It rests on 26 pillars (eight of them now broken) and 16 pilasters; and neither the floor nor the roof, being in one plane, it varies in height from 17½ to 15 feet. The plan is regular, there being eight pillars and

pilasters in a line from the northern entrance to the southern extreme of the temple, and the same number from the eastern to the western entrances. The only striking deviation from this regularity in the chief temple, is the small square excavation that is seen as we go up the temple on the right: it occupies the place of four pillars and of the intermediate space inclosed between them, as if a veil had been drawn around them, and the spot so inclosed divided from the rest of the temple. At the furthest extremity there are two small excavations facing each other, the one on the right the other on the left; their use is not well ascertained: they were probably employed for keeping the holy utensils and offerings. The excavation presents to the eye the appearance of perfect regularity, which it is not found to possess when accurately examined. The pillars, which all appear to run in straight lines parallel to each other, and at equal distances, are crossed by other ranges running at right angles in the opposite direction; they are strong and massy, of an order remarkably well adapted to their situation and the purpose which they are to serve, and have an appearance of very considerable elegance. They are not all of the same form, but differ both in their size and ornaments, though this difference also does not at first strike the eye. They rise to upwards of half their height from a square pedestal, generally about three feet five inches each way, crowned on the top by a broad bandage of the same shape: above this, but divided from it by a circular astragal and two polygonic fillets, rises a short round fluted shaft, forming about a fourth of the column and diminishing with a curve towards the top, where a circular cincture of beads binds round it a fillet composed of an ornament resembling leaves, or rather cusps, the lower extremity of which appears below the cincture, while the superior extremity rises above, projecting and terminating gracefully in a circle of over-hanging leaves or cusps. A narrow band divides this ornament from the round fluted compressed cushion, which may be regarded as the capital of the column, and as giving it its character: its fluted form coalesces beautifully with the fluted shaft below. This cushion has its circumference bound by a thin flat band or fillet, as if to retain it; and above supports a square plinth, on which rests the architrave that slopes away on each side in scrolls connected by a band or riband, till it meets the large transverse beam of rock which connects the range of pillars.

The Linga Chapel.—The great cave at Elephanta is what the Hindús call a Shiva Linga (Sheewa Ling) Temple, a class of sacred buildings very common in Southern and Central India. Many of the bráhmans in Bombay will not acknowledge its claim to this honour, and the place is now nearly deserted. They, with other natives, maintain that this and all the rest of the excavations around are the works of the sons of Pándu, who constructed them while wandering about the country in banishment from their native land. They imagine these excavations works far too mighty for the degenerate mortals of our day. The reason why this temple has been deserted may have been the unhealthiness of the island, which, during certain seasons of the year, is very prolific of ague; or perhaps the first Europeans may have desecrated the images, and led the Hindús to abandon them. Although the current tradition that the Portuguese fired into the cave from the offing, and hauled guns up the hill to its mouth to destroy the idols, is absurd, and could never, even if true, account for the actual damage done, as every visitor may easily satisfy himself; still it is not improbable that they desecrated the place, and that hence arose those popular stories. The great cave is nevertheless still visited by Hindús, especially of the Banyan caste, on the great festivals of Shiva, and the great Ling is worshipped on these occasions by crowds of devotees.

After entering the great cave from the usual entrance on the north, the popular object of worship, which more particularly attracts the devotees above mentioned, is seen about half-way up

on the right hand, or towards the west of the cave. It is a conical stone called the Ling, and is enclosed in a square chapel with four doors, facing the four principal directions. The Ling is intended to represent Shiva in his character of the prolific power of nature. Around this chapel on the outside are a number of large figures, representing door-keepers, who are supposed to be high caste Hindús. They lean on dwarfs, intended for low caste men, but called by the Hindús pishách (peeshachas), or demons. This Ling, then, is the principal object of popular worship. All the other figures in this excavated temple are to be considered merely as subsidiary to this, and might rather be compared to our historical frescoes in Europe than to anything else. At most they can but be considered analogous to the pictures in churches in Southern Europe, additional to the altar-piece, which receive a degree of homage far inferior to that reserved for the patron saint.

Three-faced Bust, or Trimurti.—The chief of the mural figures is the immense three-faced bust, 19 ft. in height, which faces the northern entrance. It is the representation of Shiva in his threefold character of Brahmá, Vishnu, and Rudra. The Hindú notion of the deity is, that God is essentially one, but that, when the time for the renewal of the world arrives, he causes to emanate from his essence three impersonations of the divinity, one who creates, a second who preserves, and a third who destroys. The three-faced figure, then, called by the Hindús a Trimurti (Treemoortee), is intended to represent these three gods, who emanate from the one divinity, and still continue united in him. According to the system of Hindúism followed in these sculptures, the eternal divinity is Shiva, in another system it is Vishnu, and in a third the principal goddess of the Hindús. Shiva is sometimes represented with five faces, and it has been surmised that this three-faced bust is intended to represent him in that form, one of the heads being hid behind, and another above; but in those figures part of all the five faces are visible, four arranged round the head, and one peeping out from the crown before the knot of twisted hair. In the other figures, especially that of Brahmá, as carved in these caves, a portion of all the faces any being is supposed to have are always represented. We do not, then, need to go to the Greek and Roman representations of the three-faced Hecate, as preserved in ancient sculptures, for an illustration of the theory for which we contend, when we find it universally adopted by Hindú artists, and even in these very caves. The bust, then, represents a three-faced god.

The central face—the one that immediately fronts the spectator in this triple bust—is intended for Shiva in the character of Brahmá, the Creator. Brahmá, again, is, perhaps, the impersonation of the bráhman caste,—the originator of all the sacred rites and ceremonies of the Hindús. He is represented as an ascetic bráhman, with his characteristic gourd in one hand, to serve for a drinking vessel. The face to the spectator's right, and to the left of the bust, is Shiva in the form of Vishnu the Preserver; he has here his unfailing mark, a full-blown lotus, in his right hand. To the right of the bust, again, or to the spectator's left, Shiva appears as Rudra, *i.e.* the Destroyer, which is generally considered to be his proper character. He is smiling on a *cobra capella*, which is twisted round his arm, and with expanded hood looking him full in the face. A swelling on his forehead is his third eye, from which is to burst the flame that will consume at last the world. Among the ornaments of his cap are a death's skull, a leaf of the *nirgudi*, and a branch of the *bilva* tree, all peculiar characteristics of this god. The large figures at the portals are Hindú door-keepers, and they lean, as before, on dwarfs, called by the natives pishách, or demons, probably caricatures of the rude aborigines or hill tribes of the country.

Ardhanárishwar, or Half Male Half Female Divinity.—In the first compartment to the right of the central figure, or to the spectator's left, there is an exhibition of Shiva in his character of

Ardhanárishwar. The right half of the figure is intended to be that of a male, and the left that of a female, and thus to represent Shiva as uniting the two sexes in his one person. The first European visitors supposed this figure to be intended for an Amazon, transferring the traditions of Greece to India. No such being is known, however, to Indian mythology, while such a manifestation of Shiva as we have mentioned is described in the Puránas. The bull on which two of the hands of the figure lean, and on which it is supposed to ride, is called Nandi, a constant attendant on Shiva. Brahmá, on his lotus throne, supported by five swans, and with his four faces, is exhibited on the right of the figure. He has a portion of all these faces visible. On the left, Vishnu is seen riding on what is now a headless Garuda, a fabulous creature, half man half eagle. Above and in the back-ground are found a number of inferior gods and sages of the Hindús. Indra, king of the old gods—those worshipped in ancient times—appears there mounted on an elephant.

Shiva and Párvatí.—In the compartment next on the left of the *Trimurti* are two gigantic figures of Shiva and Párvatí, the former 16 ft. high, the latter 12 ft. 4 in. Shiva has a very curious cap, on which the crescent and other ornaments are sculptured, and from the top of which issues something which looks like a foam-crested wave, from which arise three female heads, to represent the Gangá Proper, the Yamuná, and Saraswatí, which three streams unite at Prayágah, or Alláhábád, and form the Ganges. According to a well-known Hindú legend, the Ganges flowed from the head of Shiva. The god is standing, and has four arms, of which the outer left rests on a *pishácha*h, who seems to bend under the weight. Niebuhr mistook the twisted hair of this dwarf for a turban, whereas, as is worthy of remark, there is no such head-dress on any figure at Elephanta, and it is altogether ignored in ancient Hindú books. In the dwarf's right hand is a cobra, in his left a *chauri*; from his neck hangs a necklace, the ornament of which is a tortoise. On Shiva's right are several attendants, and above them Brahmá, sculptured much as in the compartment on the right of the *Trimurti*. Between Brahmá and Shiva is Indra on his elephant Airávatah, which appears to be kneeling. Párvatí leans slightly from left to right, towards Shiva, and is represented with very full breasts. Her left hand rests on a female *pishácha*h, above whom is Vishnu on Garuda, with the sectarial mark and a snake tied like a neckcloth. Above is a group of six figures, two of which are females.

Marriage of Shiva and Párvatí.—Proceeding still to the left of the *Trimurti*, and in a westerly direction, the visitor comes to the compartment representing Shiva's marriage, as Pyke and Moor were the first to discover. Mr. Erskine, however, in mentioning their conjecture, adds, "though, from the most careful inspection of the sculpture, I can perceive nothing to favor the supposition." This remark from so learned an Orientalist, is the more singular, as the position of Párvatí on the right of Shiva would alone go far to prove it to be the delineation of her bridal; it being well known that to stand on the right of her husband, and to eat with him are privileges vouchsafed to a Hindú wife only on her wedding-day. In the corner, at the right of Párvatí, is Brahmá, known by his four faces, sitting and reading the sacred texts suited to the occasion. Above, on Shiva's left, is Vishnu. Among the attendants on the right of Párvatí is one bearing a vessel, supposed to be filled with sugar-plums, as is the custom still in Bombay on such occasions. Behind the goddess is a priest, who is pushing her forward to overcome her bashfulness.

Birth of Ganeshah, Shiva's eldest son.—In the corresponding compartment, to the east and right of the *Trimurti*, Shiva and Párvatí are seated together, with groups of male and female inferior divinities showering down flowers from above, the rock being cut into various shapes to represent the clouds of Kailás, Shiva's heaven. At Shiva's feet is the skeleton figure of Bhringi, one of his

favorites; and behind Párvatí is a female with a child a-straddle on her left hip. This child, according to Stevenson, is Vináyaka, or Ganesh, though Erskine supposes it to be Kártikeyah. Beneath is Nandi and the tiger on which Párvatí rides, with a *pishácháh* lifting up its leg. Two skeleton Rishis, the one on the left holding a basket, may be remarked in the clouds.

Rávanah attempting to remove Kailás. —The visitor must now face completely round, and look to the north instead of the south, and, advancing a few paces, he will come in front of the sixth compartment, which is to the right of the eastern entrance. Here Rávan, the demon king of Lanká, or Ceylon, is attempting to remove Kailás, the heavenly hill of Shiva, to his own kingdom, in order that he may have his tutelary deity always with him, for Rávan was ever a worshipper of Shiva. Rávan has ten heads and arms, and is with his back to the spectator. Shiva is seen in Kailás, with Párvatí on his right, and votaries and Rishis in the background. On the left of Shiva, who is represented with eight arms, his third eye, and the crescent on his cap, is Vishnu on Garuda, Ganesh, and Bhringi, and in the recess is the *Váhana*, or vehicle of Párvatí, a tiger crouched on its paws. Two of Shiva's attendants, on opposite sides of the compartment, have the eye on the forehead, and one has a death's head on his cap, "for," says the Shiv-Gítá, "he who worships me disinterestedly, by knowing me gains my form." The legend runs that Rávan shook Kailás so much, that Párvatí was alarmed, whereupon Shiva pressed down the hill with one of his toes on the head of Rávan, who remained immovable for 10,000 years, till his grandfather, Pulasti, the son of Brahmá, taught him how to propitiate Shiva, and thus effected his release. Rávan afterwards ever remained a worshipper of Shiva. In this tale is depicted the devotion of the aboriginal races to the worship of the destroying god.

Daksha's sacrifice destroyed. — The visitor must now cross over to the opposite side, passing the Linga chapel, in order to arrive at the corresponding compartment on the west to that just described on the east. Here is represented the sacrifice of Daksha, a legend very famous in Hindú mythology, which is twice depicted at Ellora, and more than once at the Amboli caves in Salsette. Daksha, a son of Brahmá, born from the thumb of his right hand for the purpose of peopling the world, had 60 daughters, of whom 27 are the nymphs of the lunar asterisms. Another of them, named Satí or Durgá, married Shiva, and 17 were married to Kasyapa, and were the mothers of all created beings. On one occasion, Daksha began a sacrifice according to the ancient Vaidik ritual, and as the gods of the Vedas alone were invited, Shiva and his wife were not asked to attend. Satí went, nevertheless, unbid, and being badly received, threw herself into the fire, whereupon Shiva made his appearance in his most terrific form as *Vira Bhadra*, which manifestation of the god here forms the principal figure of the tableau. He dispersed the gods and other attendants of the sacrifice, and seizing Daksha with one hand, decapitated him with another, while in a third he held a cup, into which spouted the blood. The head was hacked to pieces; but when Shiva's wrath was appeased, he put the head of a ram on Daksha's body, thus keeping him over in mind of the power of his decapitator. Vira Bhadra has here eight arms, three of which are occupied in slaughtering Daksha, two are stretched up, and three are broken off. The face of the god is distorted with rage, long tusks project on either side of his mouth, and a necklace of human heads passes over his left shoulder and thigh, and returns by his right thigh. On the right of Vira Bhadra is an elephant, around are the gods in attitudes expressive of fear, and above are ten figures, two of which are children. They are seated in devotion round a curious bottle-shaped figure, which is the Lingam, or Phallus, and is exactly over the head of Vira Bhadra. On it is a curious character, which Erskine and Stevenson suppose to be the mystic

Om, a monosyllable which contains letters from the names of Mahádeo, Vishnu, and Brahmá. The whole group refers to the contest between the followers of the ancient Hindú ritual and the worshippers of Shiva, which latter prevailed.

Bhairava.—Advancing to the entrance of the cave, and still on the same side, the visitor comes to another compartment. Here Shiva appears in his terrific form of Bhairava, which he assumed to outdo the incarnation of Vishnu as Narsinha, the man-lion. Above is a very perfect Ganesh with elephant head. Bhairava has eight arms, which are all broken but one. Beneath is Bhringi with his skeleton form, and on the right is an attendant with the crescent on his cap, and a skull, from the right eye of which a *cobra* issues. The appearance of conflict is avoided, perhaps in deference to the numerous worshippers of Vishnu.

Shiva as an Ascetic.—If the visitor now turns and advances a little, he will come in front of the last group, which is to the left of the grand entrance. Here Shiva appears as a Yogí, and the figure so much resembles Buddha, that many describers of the cave before Erskine thought it to be that personage. The figure has the remains of two arms, which appear to have rested on his lap. It is seated on a lotus, the stalk of which is supported by two figures below. The Bráhmans detest Buddhism, so it is hardly possible that this can be a figure of the genuine Buddh; but perhaps it is Shiva under the form of Buddh, for there appears to have been some attempt to reconcile the two religions. At the two wings of the Ellora Caves are Buddhistic excavations, a fact which favors the supposition of an attempt to unite the creeds.

So, too, Vishnu is said to have become incarnate in Buddh, to deceive mankind. Brahmá is seen on the right of the principal figure, and Vishnu, on Garuda, on the left. There is also a figure riding on an animal, which Erskine conjectures to be a horse. It has lost the head, but has a saddle, saddle cloth, and girth, like those used in Europe. If it be a horse, it is unique in these sculptures.

Supplementary Excavations.—Opposite the Ling chapel first described in the face of the hill to the west, is a small excavation dedicated to Ganesh, who is seated at the southern extremity with a company of Shiva's attendants. At the eastern opening is a stair with a few steps, on either side of which is a sculptured lion, leading to a small Ling chapel, in which are no figures. Round the hill, a little to the south, are two other excavations fronting the east. These are also Ling chapels, with *Dwárpáls* sculptured outside. On a hill opposite to the Great Cave, an excavation has been commenced, but without much progress having been made. Diogo de Couto, the Portuguese annalist, in his 8th *Decade*, Book iii., chap. xi., mentions that "a famous stone over the gate (of the Pagoda, as he calls the cave of Elephanta), which had an inscription of large and well-written characters, was sent to the King D. John III," and that it was lost in Portugal. He also asserts that, in another hill towards the east of the great Pagoda, there was another Pagoda, which had "a marble porch very curiously executed," as also another in the same hill as the great Pagoda, "about two stone throws to the east," "the most stupendous work of its size." He adds, that these Pagodas were constructed by a King of Kanada, named Bánásur, and that the Portuguese soldiers did all in their power to destroy them.

Dr. Wilson traces a resemblance between some of the compartments at Elephanta and those at Ellora, particularly in that which represents the marriage of Shiva and Párvatí, and considers the Elephanta cave as of later construction than that at Ellora. He adds that the image of Devi, in the form of a tiger, on the hill above the caves, which is called *Umá-Wágeshwari*, is mentioned in the 29th chap. of the 1st sec. of the *Sahyádri Khand of the Skanda Purána*. In 1851, a subscription of 2,000 Rs. having been raised at Bombay, the earth was cleared from the front of the north aisle, when two

remarkably well-executed leogriffs of porphyritic basalt were discovered. Their counterpart may be seen in the "Dhúmár Lena," at Ellora, and the reddish basalt of which they are formed is not found at Elephanta, but is of the same material as that of which the temple of Ahilyá Báí, at the village of Ellora, has been built.

K. Graul, in the 3rd volume of his travels, p. 124, *et seq.*, gives a brief account of his visit to the Kánhari temples, on the 9th of January, 1850. He drove from Bombay to Vihár, whence it took him one and a half hours to reach the temples. He found a few of the cells strewn with hay, showing that they had recently been slept in by native pilgrims. In one, resided a Bráhman, who employed himself in decking one of the idols with fresh flowers, and was himself an object of veneration to the neighbouring villagers. He says that the temple proper, or Chaitya, measures 88ft. long, and 39ft. broad, and that, though neither the figures nor the pillars can be called tasteful, the general effect is very imposing. The Portuguese name of Salsette, he informs us, is derived from the salt that was prepared during the occupation of the island by that people. It was made not far from the causeway that unites Salsette to Bombay. The notice of these caves may be concluded with Goethe's lines :—

"Auch diese will ich nicht verschonen,
Die tollen Höhlexcavationen,
Das düstere Troglodytengewühl,
Mit Schnauz' und Rüssel ein albern Spiel;
Verrückte Zierath brauerei,
Es ist eine saubere Bauerei.
Nehme sie Niemand zum Exempel,
Die Elephanten—und Fratzen—Tempel!
Mit heiligen Grillen trieben sie Spott,
Man fühlt weder Natur noch Gott—
In Indien möcht 'ich selber leben,
Hätt' es nur keine Steinhauer gegeben."

PÚNAH (POONA) DIVISION.

Preliminary Information.

1. Boundaries and General Aspect of the Division—Sub-Divisions and Chief Towns.—2. Historical Sketch—Castes—Employments of the Natives.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

This Division lying between N. lat. 17° 53′ and 19° 26′, and long. 73° 20′ and 75° 10′, has an area of 43,816 square miles. From its most N. to its S. extremity it is nearly 300 miles long, but its breadth is very irregular.

It is bounded on the N. by that part of the Sátpura (Sautpoora) mountains, which runs from the Bhíl (Bheel) town of Akráni to Asírgarh (Asseergarh), beyond which, to the N., lie Holkar's territories. On the E., the boundary of this Division is the Nizám's dominions, and on the W., the sea. Towards the S. it is conterminous with the Maráṭha State of Kolhápur and the Belgáon Collectorate.

The *general aspect of the division* above the Western Ghâts (which cut it into two unequal parts, a narrow slip of 40 miles in breadth towards the sea, called the Konkan, and a broader half to the East), is that of a fertile country, intersected by rocky ridges, which decline gradually towards the Eastern boundary. Here and there magnificent isolated peaks shoot up to the height of between 1,000 and 2,000 feet, many of them crowned with forts, whose crumbling walls were once deemed impregnable. The centre part of the Division is far more dry than Sátárá to the South. On the North, Khandesh is a great basin, traversed by the Taptí from east to west; and shut in by the Sátpura range of mountains on the north; by the Ghâts on the west; and on the south, by the hills, in which is the fort of Chándúr. The climate of Khandesh and of the Konkan, are more unhealthy than that of the other provinces, fevers in the former Collectorate being very maliguant, and the Konkan being intensely hot, and but too subject to the ravages of cholera.

The *Sub-Divisions* and *Chief Towns* of the five Collectorates comprised in this Division are as follows:—

PÚNAH.

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance from Bombay.	Distance from Púnah.
1 Shíwner (Sewnere)	Junír (Jooneer)	142	50 N.
2 Khed (Kheir)	Khed (Kheir)	116	24 N.
3 Pábal	Pábal	116	24 N.E.
4 Máwal	Khadkále (Khurkaleh)	116	26 W.
5 Haweli	Púnah (Poona)	92	,,
6 Purandar (Poorundhar)	Sáswad (Sasoor)	110	18 S.E.
7 Bhímathadi (Beemthurree)	Pímpalgáńw (Pimpulgaon)	120	28 E.
8 Indápur	Bárámati	145	53 S.E.

THÁNAH (TANNA.)

Táluks or Sub-Divisions from N.W. to S.E.	Chief Towns.	Distance from Bombay.	Distance from Thánah.
1 Máhim	Máhim	50	32 N.W.
2 Bassein	Wasaí (Wussyee)	35½	15 N.W.
3 Bhíwadi (Bhewndee)	Bhíwadi	29½	9 N.E.
4 Sáshthi (Salsette)	Thánah (Tanna) (by Rail)	20½	"
5 Kalyán (Callian)	Kalyán (by Rail)	33¼	10 E.
6 Murbád (Morbar)	Murbád	49	25 E.
7 Taloje	Dahisar	28	8 S.E.
8 Panwel	Panwel	22	17 S.E.
9 Nasrápur	Dahiwelí	40	33 S.E.

SÁTÁRÁ.

Táluks or Sub-Divisions from N.N.W. to S.S.E.	Chief Towns.	Distance from Bombay.	Distance from Sátárá.
1 Wáí (Wye)	Wáí	110	23 N.N.W.
2 Jáwalí	Medhe	121	12 N.W.
3 Sátárá	Sátárá (by Nágotná and Mhár)	133	"
4 Koregáńw	Koregáńw	143	10 E.
5 Khatáw	Dahiwádí	168	35 E.
6 Paṅdharpúr	Paṅdharpúr	217	84 E.
7 Táragáńw	Masur (Mussoora)	155	22 S.S.E.
8 Karhád (Kurar)	Karhád	163	30 S.S.E.
9 Khánápúr (Khanpoor)	Wite	177	44 S.E.
10 Wálwe (Walwa)	Aśhte	189	56 S.S.E.
11 Vijápúr, or Bíjapur (Beejapore)	Vijápúr	245	124 E.S.E.

AHMADNAGAR.

Táluks or Sub-Divisions from N.W. to S.E.	Chief Towns.	Distance from Bombay.	Distance from Ahmadnagar.
1 Wandiṅdorí	Wandiṅdorí	109	96 N.W.
2 Náshik (Nassuck)	Náshik (by Thánah and Bhíwadí)	112¾	87 N.W.
3 Káwnaí (Kownaee)	Káwnaí	100	87 N.W.
4 Chaṅdwad (Chandore)	Níphád		78 N.W.
5 Shínar (Sinnur)	Shínar	85	70 N.W.
6 Pátode	Yewle		69 N.
7 Aṅkole (Ankola)	Aṅkole (Ankola)	219	58 N.W.
8 Saṅgamner	Saṅgamner	208	47 N.W.
9 Shewgáńw	Shewgáńw	196	35 N.E.
10 Newáse	Newáse	194	33 N.E.
11 Ráhurí	Ráhurí	181	20 N.
12 Nagar	Ahmadnagar	161	"
13 Párner	Párner	183	22 S.W.
14 Karde	Karde	198	37 S.W.
15 Korti	Korti	214	53 S.
16 Jámkhed	Jámkhed	204	43 S.E.

KHANDESH.

TABLE I.—*Táluks as they at present stand.*

Táluks or Sub-Divisions from N.E. to S.W.	Chief Towns.	Distance from Bombay.	Distance from Dhulea.
1 Sáwadeń (Sowda)	Sáwadeń (Sowda)	285	76 N.E.
2 Yáwal	Yáwal	273	64 N.E.

3	Naṣírábád (Nusseerabad)	Naṣírábád (Nusseerabad)	268	59 N.E.
4	Chopaḍeṅ (Chopra)	Chopaḍeṅ (Chopra)	251	42 N.E.
5	Eraṅḍol (Erundole)	Eraṅḍol (Erundole)	245	36 E.
6	Thálner (Talneir)	Thálner (Talneir)	241	32 N.E.
7	Amalner (Amulneir)	Amalner (Amulneir)	233	24 N.N.E.
8	Sultánpur	Sháháḍeṅ (Shada)	264	55 N N.W
9	Naṅḍurbár	Naṅḍurbár	261	52 N.W.
10	Pímpalner (Pimpulneir)	Pímpalner (Pimpulneir)	257	48 W.
11	Dhuleṅ (Dhoolia)	Dhuleṅ (Dhoolia)	209	
12	Jámner	Jámner	277	68 S.E.
13	Chálísgáṅw	Chálísgáṅw	243	34 S.S.E.
14	Bhadgáṅw	Bhadgáṅw	242	33 S.E.
15	Málegáṅw (Malligaum)	Málegáṅw (Malligaum)	241	32 S.S.W.
16	Báglána	Saṭáne	259	50 S.W.

KHANDESH.

TABLE II.—*Táluks according to a proposed arrangement.*

Táluks or Sub-Divisions from N.E. to S.W.	Chief Towns.	Distance from Bombay.	Distance from Dhulen (Dhoolia)
1 Sáwaḍeṅ (Sowda)	Sáwaḍeṅ (Sowda)	285	76 N.E.
2 Naṣírábád (Nusseerabad)	Naṣírábád	268	59 N.E.
3 Thálner (Talneir)	Shírpur	261	52 N.N.E.
4 Chopaḍeṅ (Chopra)	Chopaḍeṅ (Chopra)	251	42 N.E.
5 Dharaṅgáṅw (Dhurungaum)	Dharaṅgáṅw	243	34 N.E.
6 Amalner (Amulneir)	Amalner (Amulneir)	233	24 N.N.E.
7 Sultánpur	Sháháḍeṅ (Shahda)	264	55 N.N.W
8 Naṅḍurbár	Naṅḍurbar	261	52 N.W.
9 Chimaṭháṇ	Chimaṭháṇ	239	30 N.N.W
10 Pímpalner (Pimpulneir)	Pímpalner (Pimpulneir)	257	48 W.
11 Dhuleṅ (Dhoolia)	Dhuleṅ (Dhoolia)	209	,,
12 Jámner	Jámner	277	68 S.E.
13 Lohár	Lohár	262	53 S.E.
14 Chálís-gáṅw	Chálís-gáṅw	243	34 S.S.E.
15 Bhadgáṅw	Bhadgáṅw	242	33 S.E.
16 Báglána	Saṭáne	259	50 S.W.
17 Málegáṅw (Malligaum)	Málegáṅw (Malligaum)	241	32 S.S.W.

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

The part of India comprehended in this division has been known to the western world from very ancient times. But it was known in those remote ages in so indistinct a manner, that it is now utterly impossible to settle the locality of the few places named, with the sole exception of Kalyán, which was undoubtedly a great city long before the Christian era. Tagara, generally * acknowledged to be the present Daulatábád, lay on the eastern frontier of this division, and the author of the Periplus reckons it among the largest cities of India, even in his time, "a circumstance which would lead us to infer a long period of antecedent splendour."† Another great emporium was Pluthana, 20 days' journey S. of Barygaza or Bharúch, and which Heeren therefore concludes to have been somewhere in the Ghâts of this division. It is said that it was the mart for onyx stones, and that goods were transported from it over bad roads to Barygaza. But, if it were 20 days' journey S. of that place, it cannot have been very far

* Elphinstone, p. 221, note, Ed. 1857, says that Tagara cannot possibly be Daulatábád, and takes Plathana or Plithana to be Páitan (Pattan); but he is perhaps inclined to measure distances too exactly for such a book as the Periplus.

† Heeren, iii, p. 376.

from Kalyán, and its exports would rather have been taken to this latter port, unless, indeed, we are to believe what is said of a rájá of Larikah, forbidding the Greeks to trade at Kalyán, and limiting them to Barygaza. Wilford* makes Pluthana to be "Pultanah," on the Godávari, a name which is not to be found in the maps or gazetteers; but probably represents Phultamba, in lat. 19° 48′, long. 74° 40′. Whatever its exact locality, Pluthana certainly lay within this division, as perhaps also Nelkynda, which, however, Heeren and others take to be Neliceram, a little N. of Kalikod (Calicut). The difficulties that beset these questions are confessedly insuperable; but so much is certain, that a trade existed between the provinces which compose this division and Europe, not long after the time of Alexander, if not before. Schlegel and others have proved the extreme antiquity of this trade from the Sanskrit names of various articles which have found their way into the Hebrew and classical languages. Of these it is sufficient to mention *carbasus*, from the Sanskrit *kárpásam*, "cotton," which occurs in Greek and Hebrew as well as in Latin; *saccharum*, "sugar," from the Sanskrit *sharkará; piper*, "pepper," from the Sanskrit *pippalí; zingiber*, "ginger," from the Sanskrit *shringaveram*, "antler-shaped."† Without then attempting to settle what is hopelessly uncertain, we may assume that there was a considerable trade with this part of India before the Christian era, and that the present Kalyán was one of the great ports at which this trade was carried on. It is further shown by ancient inscriptions on copper dug up at Thánah in 1787, and translated by Rámalochan Pandit,‡ at the request of General Carnac, that, at a remote period, there was a king of Tagara named Jímútaváhana, "cloud-borne," ‖ of a race of "Rájpúts, called Silár, and that from him descended princes, who, in 1018, A.D., ruled over the Konkan, and had their capital somewhere near Sáshthi, probably at Kalyán. A similar inscription found at Sátárá,§ proves that there was in 1192, A.D., a rájá at Panála similarly descended, who built fifteen of the principal forts round Sátárá, including that of Sátárá itself.

The Púnah division forms the principal part of the country called by Hindús Mahárâshtra, or "great country," which is bounded on the N. by the Narmadá River; on the E. by the Wain Gangá River to its junction with the Varadá and by the E. bank of the latter stream to Mánikdurg; on the S. by a line drawn from Mánikdurg to Máhúr, and thence to Goa; and on the W. by the ocean. That part of this region, however, which lies to the E. of the territories of Bombay, and is under the Nizám, though originally included in Mahárâshtra, can no longer be said to belong to it.** The Maráthas are the inhabitants of this country; but the word Maráṭha is especially applied to the Kunbís, or Shúdra cultivators, in contradistinction to the Bráhmans and rájás on the one hand, the latter of whom claim a Rájpút origin, and the Parwáris, or low castes. These latter again, who are village watchmen, porters, guides, etc., are no doubt the aborigines of the country. They are also called Mahárs and, when contempt is intended, Dhers. The Maráthas rose to notice and power under Sivají (see Chronological Tables), and the most valiant and distinguished among them came from the Konkan Ghát Máthá, or Table-land at the top of the Ghâts, which is in some places 30, according to Grant Duff (the Maráṭha Dictionary makes the Máwal alone 50), miles broad. It is divided into three regions, of which the most westerly is called Murheh††; the tract which adjoins to the E. is the Máwal‡‡; and the glens are

* "Asiatic Researches," vol. i. p. 371.

† Ritter, vol. v. p. 436, derives *Sindon*, "fine linen," from Sindh, the name of the province so-called, but this is highly improbable.

‡ "Asiatic Researches," vol. i. p. 357.

‖ A common epithet of Indra.

§ "Transactions of the Bombay Literary Society," vol. iii.

** For the history of the Maráthas and of the progress of the English power in this part of India, see Chronological Tables in the Introduction, pp. lxix. to lxxx.

†† "Mist," because during the rains, this tract is enveloped in mist.

‡‡ "West," because this tract is the W. boundary of the Desh or upper Maráṭha country.

called Khoras. The tract to the S. of the Sáwitri River, is called Het, or "lower." The Máwaḷis and the Hetkarís, or inhabitants of the Máwaḷ and the Het, were long the best Maráṭha soldiers. The Maráṭha Bráhmans are divided into eight classes: 1, Karára; 2, Yajurvedí; 3, Kannu; 4, Deoruke; 5, Kirwant; 6, Shenwí; 7, Tirgul; 8, Suwasse. Of these the most renowned is the Karáṛa, of which sprang the famous Chánakya, the Peshwás, Náná Farnavís, and Náná Sáḥib. The Bráhmans also call themselves Deshists, if they live above the Ghâṭs; and Konkaṇís, if below.

The most remarkable tribes in this division are the forest tribes of the N. Konkán and the Rámusís. Of the former, the Wáralís and Kátodís may be taken as specimens.

The Wáratis.—The following is the account of this tribe given by Dr. Wilson in the 7th vol. of the "Trans. of the Roy. As. Soc." p. 14:—

"When Dr. Smyttan and I went out to view the village of Umargaum, we found three or four Wáralís, who had come down from the jungles with the view of disposing of bamboos which they had cut. Their hair was black and lank; their bodies were oiled; and altogether they had a very wild appearance. They spoke Maráṭhí, and seemed to be highly amused at having a European to speak with them. On questioning them, we found that they have no connection either with the Bráhman or the Hindú religion, that they have priests of their own, and very few religious rites of any kind, and that these rites principally refer to marriages and deaths. They move about in the jungles according to their wants, many of their villages being merely temporary. Their condition is well worthy of being inquired into. In an old book of travels, I find their tribe represented as much addicted to thieving. In the Puránas, they are spoken of as the Kálaprajá, in contradistinction to the *common* Hindús, who are denominated the Subhráprajá. There are other tribes in the jungles whose state is similar to theirs, and should be investigated. The wildness of their country and the difficulties and dangers of moving in it are obstacles in the way of research.

"They were the most ignorant persons I have ever met with. They answered all my questions with the exclamation, 'How is it possible for *us* to know such matters?' and laughed most immoderately at my inquiries, both as to their novelty and the idea of my expecting them to know anything about them. Two days afterwards, at a neighbouring village, I sat down beside a small company with the view of examining them at length respecting their tenets and habits. Amongst other questions, I asked them if they expected to go to God after death. 'How can *we* get to God after death,' said they; '*men* even banish us from their abodes; how will *God* allow us to approach him?'

"After leaving Rakholí, two marches from Dáman, we visited a considerable number of other *hutteries* belonging to the Wáralís, and situated in the Company's territories. The principal of them were those of Kudád, Parjú, Dhabárí, Phalsuní, Kinhauli, Thalásarí, and Pimpurí. The boundaries of the country of the Wáralís it is difficult to specify. Their principal locations are Nehar, Sanján Udwach, Báharach, Asharí, Thalásarí, and Gambirgad. They are also found near the coast, but less frequently the farther south. Their total number may be about 10,000.

"The Wáralís are more slender in their form than the common agriculturists in the Maráṭha country, and they are somewhat darker in their complexion. They seldom cut either the hair on their heads or beards; and on ordinary occasions they are but slightly clothed. Their huts are sometimes quadrangular and sometimes circular, and on the whole are very convenient, being formed by bamboos and bramble twisted into a framework of wood, and so thickly covered with dried grass as to be impervious both to heat and rain. They do not rear many cattle; but they have a superfluity of domestic fowls. The wood which they fell near the banks of some of the principal streams brings them some profit;

and altogether they appear to be in comfortable circumstances. It is probable, from their consciousness of this fact and their desire to preserve themselves from the intrusion of other tribes, that many of them are not unwilling to be esteemed sorcerers. They are immoderately addicted to the use of tobacco, which they purchase on the coast; and almost every man amongst them carries the materials for striking a light for smoking, in a hollow cocoa nut. They are, unfortunately, fond of ardent spirits, and the Pársís have many shops in the wilderness, placed under Hindú servants, for their accommodation. The scarcity of money is no obstacle to their indulgence, as liquor can be procured for grain, grass, wood, or any other article which may be at their disposal.

"There are many *kuls*, or family divisions amongst the Wáralís, such as the Rávatiá, Bhángará (that of the chief), Bhávar, Sankar, Pileyaná, Meria, Wángad, Thakariá, Jhadavá, Karbat, Bhandár, Kondáriá, etc. The clans indeed are so numerous, that we are forced to come to the conclusion that they must at one time have been a very powerful people. The population appears to be at present nearly stationary. On account of the unhealthiness of the jungles, many of the children are cut off at a very early age. No person marries in his own clan.

"The Wárali villages have not the common officers found in similar places among the Maráthas. They have, generally speaking, a head man, who is in some degree responsible to the government for their behaviour. The Wáralís are not particularly noted for crime. Unless when calamities overtake them, they are not frequent in their visits to the images of Wághiá, their deity, which, at the best, are only rude forms of a tiger. They have an annual service for the dead, when their *bhagats*, or elders, repeat incantations, kindle lights, and strew flowers at the place where the ashes of the dead have been scattered. They partially observe the two festivals of the *Shimgá* and *Diváli*, which are connected with the vernal and autumnal equinoxes, and which, though celebrated by the Hindús in general, are often supposed to be ante-Bráhmanical."

The Kátodís.—The Kátodís receive their name from the occupation on which they are principally dependant for support, the manufacture of the *Kát*, or terra japonica from the Khair tree, or Acacia catechu. They principally inhabit the part of the northern Konkan, which lies along the base of the Sahyádri range, and is intermediate between the Náshik and Púnah roads. A few of them may be occasionally found on the E. face of the Ghats, in the same latitude as the district above mentioned. Major Mackintosh, who has written an interesting notice of the manner in which they prepare the catechu, and of some of their peculiar habits, speaks of them as also inhabiting the jungles of the Ativísi between the Dáman Gangá and Taptí Rivers. "They may be considered as nomades to a certain extent," he says, "for, notwithstanding they always reside in the same country, they frequently change their place of residence. If we are to believe their own account, they have been settled in the Ativísi from time immemorial. They have the tradition among them that they are descendants of the demon Rávana, the tyrant monarch of Lanká, and the same whom the god Ráma vanquished, and whose exploits are related by the distinguished poet Valmíki." They have not settlements of their own, like the Wáralís, but they live as outcasts near villages inhabited by other classes of the community. They are held in great abhorrence by the common agriculturists, and particularly by the Bráhmans, and their residences are wretched beyond belief. Among other things, they eat rats, lizards, squirrels, blood-suckers, the black-faced monkey, swine, and serpents. They will not touch the brown-faced monkey, which they say has a human soul. They will pawn the last rags on their bodies for a dram. The natives have a great dread of their magical powers. Their names, like those of the Wáralís, are entirely different from those of the Hindús. Of a future state they know nothing. When a death takes place, they give food to crows, and call out *káva! káva!*

crow! crow! They say it is an old custom, but do not know the reason. The cost of a wife is fixed at 2 rs. Marriage is performed by placing a chaplet of leaves on the bride's head, and then on the bridegroom's; after which both are smeared with turmeric. When they go to the jungle to prepare *Kát*, they hold their encampments sacred, and will suffer no one of another caste to approach without giving warning. The *Kát* is prepared from the inner portion of the khair tree, by boiling and then inspissating the juice. Before felling a tree, they select one, which they worship by offering to it a cocoa-nut, burning frankincense, and applying a red pigment. They then pray to it, to bless their undertaking.

The Rámosis.—Capt. Alexander Mackintosh of the 27th Madras N. I. published at Bombay in 1833, an account of this remarkable tribe. His memoir also appears in the Journal of the Madras Literary Society, vols. i. ii. and iii. The following account is condensed from it.

The race of people known by the name of Rámosís (Ramoossies) reside chiefly in the outskirts of the towns and villages in the valleys of the Mán, Níra, Bhíma, and Pera Rivers, and in the adjoining plains and highlands.

The tract of country over which they are dispersed is nearly 200 miles in length; and throughout the Sátárá territory and the southern portion of the Púnah district, it varies from 80 to about 120 miles in breadth, becoming much narrower as we approach the N. limits in the vicinity of Náshik on the banks of the Godávari, so that the part of the country in which they reside lies within the 17° and 20° of N. lat. and 73° 40″ and 75° 40″ E. long.

The Rámosí ranks very low among the Warna Shankar, or mixed classes, and far beneath the Pulkash, or Dongri Kole, but before the Holár, Mahár, Máng, Dhaur, etc. These last, the Rámosí scrupulously keeps at a distance. The tribe of Rámosís appears to be divided into two main branches,—the Chowán and the Jádu.

It is very probable that this tribe originally migrated from some part of the ancient kingdom of Telingána, probably E. or S. E. of Ḥaidarábád; because, in the scanty remains they have of a distinct language, many of the words evidently belong to the Telugu. While their funeral rites and ceremonies of purification bear a great analogy to those of the Lingáyats of whom the Jangams are priests, and in the part of the country in which the Rámosís at present reside few of the Lingáyat persuasion are to be found. These are more to the E. and S. E.

They appear to have been very cautious in preventing their language from becoming known to any other persons than those of their tribe; for all that the inhabitants know is, that the Rámosís have a language peculiar to themselves, and with which the other members of the community are unacquainted.

The total population of the Rámosís was estimated, in 1833, at 13,000. They are chiefly employed as village watchmen. No uniform system prevails as to the pay, fees, and emoluments to which a Rámosí watchman is entitled from long-established usage. The watchmen, in a great many villages, hold portions of rent-free land, and have stipulated allowances in cash, besides the *Baluteń* perquisites, while in other places they receive only the cash payment and *Baluteń*.

The Rámosí, in his character of watchman, is not included among the 12 members of the village *Balute*; but among the *Alute*, or those who receive the charitable allowance. The inhabitants of some villages grant the *Baluteń* dues of their own free will, but do not acknowledge it as a perquisite, or right. Besides these emoluments the Rámosí receives a perquisite, which is termed the *Talchá paisá*, or fees for the halting place. Travellers passing through the country with cattle loaded with goods, and occupying the *Taḷ* "halting-place" near a village, with bullocks conveying merchandise, pay this fee to the Rámosí for protecting their property during their stay. In some few towns, the Pátíls and Mahárs get a trifling allowance from these travellers; but the Rámosí always receives his fee, averaging from 2 to 4 annas per 100 bullocks.

The Rámosís have ever been renowned thieves and bandits, and the stories of their exploits are innumerable. When Sivají commenced his career, they flocked to his standard and did him great service. They led the storming party at the unsuccessful attempt made by that chief to escalade Purandar. Many of them were dashed to pieces, the ropes having been cut by the garrison. The next attempt succeeded, and the Sáhu Rájá granted lands in the vicinity to the Rámosís, as a reward. In 1730 they became extremely troublesome, and rendered all the roads around Purandar and Púnah unsafe by their robberies. Dhumají, a plunderer, had seized the Peshwá Bálají, and the chief of Purandar, and cruelly tortured the latter, and one Pillají Jádu having rescued them, he was made chief or Sir Náik of the Rámosís, and restored order among them, putting many to death. Soon after they were appointed watchmen of Púnah, and retained this office till lately. Pillají's descendant was living in 1833 near Sásúr, enjoying a pension from the English of 5,000 Rs. a year. From Purandar, the Rámosís made their way N. up to the districts of Sinnúr and Sangamner, and as far as Náshik. About 1780, one of their chiefs, named Dádjí, became notorious for his robberies near Púnah. He was at last put to death, owing to the Peshwá's wife vowing not to touch food till he was executed. The ministers, finding that the Báí was inexorable and determined on fulfilling her resolution, swore solemnly by her feet that they would have Dádjí put to death, and she was then satisfied. A confidential messenger was then dispatched to direct Dádjí to proceed forthwith to the Purandar Fort, as he was required for the performance of some special service. He repaired to Purandar with a number of his followers, and, after having received some presents, he was told a confidential communication would be made to him in the afternoon. When he returned for his instructions, accompanied by a few friends, he was seized. A Bráhman official questioned Dádjí about the property he had secured by plunder, and the number of gang robberies he had committed. Dádjí said he had perpetrated 1,110 robberies, and that he secured the greatest riches in a banker's house at Chamárgonda, between one and two lákhs of rupees. He and a number of his followers were immediately executed. The natives persist in saying that a charm in the possession of this Rámosí rendered him invulnerable, and that the executioner found it quite impossible to make any impression on his neck with his sword. An order was consequently given to bring a saw to have his feet and hands sawed off, upon which it is said Dádjí entreated them to have some patience, and to let him have a knife, and he would remove the *invisible difficulty*. When he got the knife he made an incision in his left arm, and extracted a valuable gem that had been placed there by himself; he then told one of the three executioners (who were all greatly alarmed) to strike and sever his head at one blow, otherwise he would fly at his throat and tear him to pieces. In 1803 the Rámosís, forming at that time the principal part of the garrison of Purandar, attempted to make themselves independent, and defended the fort for 7 months against Bájí Ráo Peshwá; but, when he obtained the co-operation of the English, they evacuated the place. He then seized all their lands, and compelled them to emigrate, whereupon their chiefs swore before their idols never to rest till they had recovered their lost rights. Omiah, one of their chiefs, afterwards gave great trouble to the English Government. Before noticing the exploits of this Rob Roy of the Dakhan, it must be premised that when the English absorbed the territories of the Peshwá, they found the Rámosís busily plundering, and that, in July, 1818, they made a most successful seizure of treasure near Jíjúrí. Shortly after this, the Rámosís at Punah became extremely troublesome, committing robberies constantly in the houses of the European gentlemen residing there. It was therefore deemed advisable to employ Rámosís to watch during the night. Almost every officer in the place had one of these men in his service, receiving 7 Rs. monthly. Having thus succeeded in levying black mail from their European masters, the Náiks in charge

of the Rámosí police, found it advantageous to engage persons of other castes to act as watchmen. By this arrangement, many of the Rámosís could follow their accustomed avocation of pillaging in Púnah and the surrounding country. It is common now to see Mángs, Dhers and Kunbís, etc., performing the duties of watchmen, and who consequently style themselves Rámosís. This is also the case at Bombay.

Omiah, or Umají, as he was frequently called, was born in the year A.D. 1791, at the small village of Bhíwadí, two miles N.E. of the Purandar Hill, and about sixteen S.E. of Púnah. His father, Dádjí Náik, died at an advanced age on the hill fort of Purandar, during the rains of 1802, a few weeks before the arrival of Holkar's army at Púnah. Umají was the third child by the second wife. He was a slight made man, about five feet four inches in height, with large dark searching and expressive eyes, a large nose deeply set under the brow. His features, upon the whole, were mild and rather pleasing; he had a very fine throat, and his skin was of an unburnished copper color. Umají lived with his mother after the Rámosís were expelled from Purandar, as above related. The first adventures of Umají as a brigand were not encouraging. In his first action with 21 comrades against 100 of the Nizám's horse and 150 foot, he was made prisoner, ten of his party being killed, and eight desperately wounded. After three months, he was set at liberty, and, shortly after the English took possession of Púnah, he committed a robbery 18 miles from Panwel, and, being apprehended, was imprisoned for a year. During his confinement, he learned to read, a most rare accomplishment amongst Rámosís, and an indication of the energy of the man. Some time before this, having received a violent blow when intoxicated, he gave up drinking entirely, another proof of his remarkable character. From the moment of his release from the English prison, he commenced a career of the most astonishingly bold and successful robberies, in which he often attacked and slew parties of police and sepoys, was wounded, admitted into the service of Government, again became a plunderer, and was again captured and finally executed. The singular adventures of this man, who, but for the English, might have become a second Sivají, deserve to be perused in Captain Mackintosh's papers, but the following may serve as a specimen. Umají had just made prisoners of a Havaldárs party, near the village of Wásunda:—

"The members of the gang now sat down to determine how they should dispose of their prisoners. During this trying period, the Sipáhís, who had every reason to suppose that the Rámosís intended to murder them, or to torture them in some horrid manner, begged them most earnestly to spare their lives, and to set them at liberty. With the view of exciting the sympathy of the gang, and making a greater impression on their feelings, all the prisoners laid hold of the different Náiks' shoes with their teeth, and put grass into their mouth, indicating that they were on a footing with the beasts of the field, and devoid of the power of making any exertions to save themselves. The Havaldár and a Sipáhí contrived to reach Omiah; they threw their arms round him, and clinging to him, prayed of him, in the name of everything dear to him in this world, to have mercy on them, and not to put them to death. These men most fortunately, by attaching themselves in such a determined manner to Omiah, at last succeeded in prevailing on him to preserve their lives, while the others were doomed to suffer death. Two of these were handed over to two men of the Máng caste, from the Nizám's territories, who had been some time with the band. These men cut the Sipáhís down, and afterwards beheaded them. Some of the Rámosís did not scruple to lend an assisting hand on the occasion. During this interval, the third Sipáhí endeavoured to excite the pity of the Náiks; but they forced him from them. When the Mángs were approaching to take him away for execution, the Sipáhí observed the Náiks fall back to avoid his clinging to them. This he considered a favourable opportunity to make his

escape to the jungle, which he attempted to accomplish. Ten or twelve Rámosís followed him. All eyes were now directed to the Sipáhí and his pursuers; but Bhojají Náik, uttering some abusive language, remarked that they were not gaining on him, and he consequently sprang on his legs and followed them. By the time they had reached the distance of five hundred yards, Bhojají had headed the Rámosís, and in a short time came up with the Sipáhí, whom he cut down, and the Mángs were sent to cut his head off. The Rámosís having thus, with the ferocity of a tiger, glutted their revenge, Omiah sent for a Bráhman, and ordered him to address a letter to the Governor, in which it was stated that he had fallen in with some Sipáhís, who had afterwards been killed (in action) and that he had cut off their heads, and forwarded them, knowing that heads would be acceptable, and that he, therefore, meant to send him more. He added a postscript to his letter, addressed to the different villages on the route to Sassúr, cautioning the inhabitants to be particular in transmitting the baskets to their destination, and that he would burn the village where they should be detained, and punish the inhabitants. The note was dated the 20th of December, 1827."

The *Kolís* are a tribe similar to the Rámosís. They are fishermen, watermen, porters, and hunters, and are, or were, thieves and plunderers to a man. In the *Balute*, or village officers, the *Koli* comes last. There are several divisions of them. Those inhabiting the Sahyádri range from the foot of Trimbak to Bhíma Shankar, both above and below the Ghâts, are cultivators, but, at the same time, most enterprising and determined robbers. They are of a more pure race than the Kolís in the Atavísí and more to the N. Those settled round the Purandar Hills, are of the class employed as the village Kolí, who supplies the inhabitants and travellers with water, and belong to the *Balute*. The boatmen and fishermen on the coast round Bombay are Kolís, and many of them are common laborers. Captain Mackintosh, in his note, p. 43, is mistaken in supposing that the term *Cooly* "porter," originated among the first English settlers in Bombay. It is a genuine Tátar word, and should be written *Kulí*, and was used in the Persian and other languages, before an English face was ever seen in Bombay.

ROUTE 2.

BOMBAY TO KAMPÚLÍ (CAMPOOLEE) BY THE LINE OF THE GREAT INDIAN PENINSULAR RAILWAY, *viá* THÁNAH AND THE CAVES OF SALSETTE.

71 miles.

MILITARY AUTHORITY—Officer Commanding at Bombay—*Bombay*, as far as the causeway between Bombay and Salsette. Thence to Kampúlí: Officer Commanding Púnah Division—*Púnah*.

CIVIL AUTHORITY — Governor of Bombay—*Parell*, to limit of Bombay Island. Thence to Kampúlí: Collector of Thánah—*Thánah*.

STATIONS.	DISTANCE FROM BOMBAY. M.	F.
Bombay	0	0
Byculláh	2	2
Máhim *rd.*	5	6
Kurla (Coorla)	9	2
Bhandúp	16	6
(*a*) Thánah (Tanna) (Halt here to visit *Caves of Salsette*)	20	4
Parsek (Parseek)	24	4
(*b*) Kalyán (Callian)	33	2
Titwálá	40	0
Badlápúr (Budlapoor)	41	6
Wasind	49	4
Nárel	53	4
(*c*) Kampúlí	71	0
Total	71	0

The direction of the Great Indian Peninsular Railway, and the principal points which it is intended to connect, may be indicated as follows:—Commencing to the north of the Fort of Bombay, and on the eastern side of the promontory which connects it with the native town, the line traverses the island of Bombay, and, after crossing the Sion Causeway, proceeds along the eastern side of the Island of Salsette to Thánah. It thence crosses an arm of the sea by a viaduct surmounted by an iron girder bridge; then passing round the promontory of Parsek Point, reaches the town of Kalyán (Callian).

Here an important bifurcation takes place, one branch going off to the south-east to Púnah and Sholápur by the Bhor Ghát, the other to the north-east to Jalgáon, Nágpur, and the districts of the Taptí and Narbadá rivers. By the former of them it is anticipated that a junction will ultimately be effected with the Railways of the Madras Presidency, and by the latter with those of Bengal.

Between Bhosáwal, a small town in Khandesh, and Jalgáon, a second important bifurcation of the line will take place. One branch will proceed nearly due west to Amráwatí and Nágpur, passing through the rich cotton district of Berár, while the other, proceeding to the north-east, will cross the valleys of the Taptí and the Narbadá, will pass through the district of Hoshangábád, abounding in rich mines of coal and iron ore, and will then proceed on to Jabalpúr, where the junction with the line of the East Indian Railway Company from Calcutta will, it is expected, take place.

(*a*) *Thánah.*—At *Thánah*, the traveller may halt for two days to see the celebrated caves of Salsette, called by the natives Sáshthi, an island 18 miles long and 13 broad, densely wooded, and with hills more lofty than those of Bombay, with which it is connected by an arched stone bridge, by the Bándra and Máhim Causeway, and that of the railway now under notice. The waterworks of Vihár are also worth inspection. If the traveller be a sportsman, he may fill his bag with quail and hares, and perhaps obtain a shot at a tiger; and in any case he should make provision for a chance encounter with such an animal, for they are often found in the caves. The town of Thánah itself presents no attraction to the tourist. Its population is about 12,000. The railway to it was first opened on the 16th of April, 1853. In 1320 A.D., four Christian companions of the Italian friar, Odoricus, here suffered martyrdom. In April, 1737, it was taken from the Portuguese by the Maráthas, under the first Bájí Ráo Peshwá, after a gallant defence. At this time the country round Thánah was highly cultivated, and the traveller's eye* rested at every half mile on elegant

* Anderson's Western India, p. 146.

mansions, two of which deserve special mention. One, the property of John de Melos, was three miles from Thánah; it stood on a sloping eminence, decorated with terraced walks and gardens, and terminating at the water side with a banqueting-house, which was approached by a flight of stone steps. A mile further was Grebondel, the property of Martin Alphonso, said to be "the richest Don on this side Goa." Above rose his fortified mansion, and a church of stately architecture. This prosperity was ruined by the Maráṭha irruption and occupation of the island of Sáshṭhi, of which they retained possession till 1774. In that year,* the Portuguese sent a formidable armament from Europe, for the avowed purpose of recovering their lost possessions. This circumstance becoming known to the Government of Bombay, Mr. William Hornby the Governor, determined to anticipate their enterprise, and seize upon the island for the English. In the beginning of December, a force of 620 Europeans, 1,000 sipáhís, and 200 gun laskars, was prepared under General Robert Gordon, for the reduction of Thánah. The batteries opened on the 26th of December, and on the night of the 27th an attempt to storm was repulsed with the loss of one hundred Europeans killed and wounded; but next evening a second assault was more successful, when almost all the garrison were put to the sword. The third day of the siege was marked by the loss of Commodore J. Watson, the manner of whose death was most singular. A cannon shot struck the sand close to him, and drove the particles into his body. On March the 6th, the Peshwá Raghubá, by the treaty of Wasaí (Bassein), ceded the island of Sáshṭhi (Salsette) in perpetuity. By the convention of Wargáon, concluded in January, 1779, this acquisition, with all others, was to be restored to the Maráṭhas, but Mr. Hornby disavowed the treaty, and determined at all hazards to resist the cessions. Whether Thánah was ever really given up does not appear; but, if so, it was recovered the next year, when General Goddard captured Bassein. In 1816, Trimbakjí Dánglia, the celebrated Minister of Bájí Ráo, the last Peshwá, effected his escape from the fort of Thánah, though guarded by a strong body of European soldiers. The difficulties of this escape were greatly exaggerated all over the Maráṭha country, and it was compared to that of Sivají from the power of Aurangzíb. The principal agent in the exploit was the Maráṭha horsekeeper in the service of one of the English officers of the garrison, who, passing and repassing under the window of Trimbakjí's cell, as if to exercise his master's horse, sang the information he wished to convey in a careless manner, which disarmed suspicion. Heber, who had seen Trimbakjí imprisoned in the fort of Chunár, was much interested in this escape, and speaks of it thus:*—"The groom's singing was made up of verses like the following:—

'Behind the bush the bowmen hide,
The horse beneath the tree;
Where shall I find a knight will ride
The jungle paths with me?
There are five-and-fifty coursers there,
And four-and-fifty men;
When the fifty-fifth shall mount his steed,
The Deckan thrives again.'

This might have been a stratagem of the Scottish border, so complete a similarity of character and incident does a resemblance of habit and circumstance produce among mankind." The same writer comments on the "neglected and uncivilised state of Salsette," after it had been so long in the hands of the English. He adds that Thánah is chiefly inhabited by Roman Catholic Christians, either converted Hindús, or Portuguese, who have become as black as the natives, and assume all their habits; he also describes the town as a neat and flourishing place, and famous for its breed of hogs and the manner in which its Portuguese inhabitants cure bacon. The church, which he describes as small, but extremely elegant and convenient, was being built when he arrived, and on July the 10th, 1825, it was consecrated by him. The neigh-

* Grant Duff's History of the Maráthas, vol. 2, p. 276.

* Heber, vol. 2, p. 8, Ed. 1844.

bourhood was, from the time of the Bishop's visit till 1844, notorious for its robberies, but rigorous measures being then taken, these disorders were suppressed. Shortly before that date the English judge having incautiously entered with too few attendants among the large number of prisoners confined in the jail there, was seized, and was within a hair's breadth of being executed by them. The rope was already round his neck, when help arrived.

The Cave-Temples of Káṇhari (*Kannari or Kenery*). These caves are all excavated in the face of a single hill in the centre of the island, and about five miles from the traveller's bangla at Thánah, which is situate to the north of the town. Thánah is on the E. coast of the island, opposite the main land, and the caves lie due W. of it. There are nearly a hundred of them; but though more numerous, they are pronounced by Mr. Fergusson* to be much less interesting than those at Ajayantí (Ajunta), Elúr (Ellora), or Kárlí. The same authority considers this series of caves to be "one of the most modern of the Buddhist series in India, and that the greater part of them were executed by a colony of Buddhists, who may have taken refuge here after being expelled from the continent, and who tried to reproduce the lost Kárlí in their insular retreat." He ranks them as follows:—"Those in the ravine, in the 4th and 5th century A.D.; those on the south side, under the brow of the hill, with those on each side of the great cave, a century later; then the great cave; and lastly, the unfinished one, which is the first the traveller approaches by the usual route, and which dates about the 9th or 10th century A.D., or is even still more recent." Heber conjectures that the Káṇhari caves are older than those of Elephanta, to which he is "not disposed to assign any great degree of antiquity;" but Caunter† speaks of "sixteen or eighteen hundred years, the latest probable date assigned even by Bishop Heber himself to these excavations." However this may be, it is at least certain, to use Heber's words, "the beautiful situation of these caves, their elaborate carving, and their marked connection with Buddh and his religion, render them every way remarkable."

The best account of the Káṇhari caves is that given by Salt, p. 47, vol. i. Transactions of the Literary Society of Bombay, which will be here mainly followed. This writer speaks of there being no regular road to them, and of its being requisite to clear a way to them through the jungle, the whole of the part of the island where they lie being covered with a thick and almost impenetrable jungle. But though the path is narrow, and winds along the sides of rocks, it is quite possible to proceed along it in pálkís or on horseback. If the traveller possess a tent, he may send it on to the little village of Tulsí, a lovely spot in the centre of mountains of considerable height, abounding with game, but intensely hot. Most of the surrounding hills are covered with jungle, but the one in which are the caves is nearly bare, its summit being formed by one large rounded mass of compact rock, under which a softer stratum has been washed out by the rains, forming natural caves, which, slightly improved by art, were appropriated as cells. The road which ascends the hill from Tulsí leads to a platform in front of the great arched cave, where are several mounds of masonry. The largest of them was opened by Dr. Bird, and many relics and inscriptions on copper were found. This is the first stage of ascent to the caves, which consist of six stories, on the ledges of the mountains, connected with each other by footsteps cut in the rock. The ascent is gradual until within a few hundred yards of the southernmost, when the path becomes steep and rugged, and so closely shaded with shrubs and lofty trees as to conceal every appearance of the caves until actually in front of them. This gives a striking effect to the first which comes in view. Two massive columns, of the same order as those at Elephanta, support a plain solid entabla-

* Rock-cut Temples of India, p. 34.
† Oriental Annual, p. 273.

ture, above which an oblong square is hollowed out. Within are two ante-rooms, each about 35ft. broad and 12ft. deep; and beyond, an unfinished chamber 26ft. deep. The front screen has three doors, and three windows over them, and the partition between the second ante-room and the inner chamber has likewise three doors, and over the centre one a large open arch, rising nearly to the roof. Salt thinks that the workmen began this cave from the top, and worked downwards. There are here no figures or carvings, and the details are of little interest. Fergusson supposes it to be the latest excavation in the hill, and to date in the 9th or 10th century A.D., or even later.

From this a *vihára*, consisting of a long irregular verandah with cells at the back, extends in a direction from south-west to north-east to the great cave, from which it is divided by a partition, so thin that it has been broken through by some accident. It contains, and this is the chief point of interest, two sanctuaries, in which are *daghopas*, or solid masses of stone or earth, in the form of a cupola. The most southern of these stands in a recess, the three sides of which are divided into panels, on which are carved one, two, or more figures of Buddha and of Bodhisatwas in various attitudes. Behind the northern daghopa Buddha is represented on a lion-throne, which rests on a lotus, whose stalk is supported by two boys with hoods like that of the cobra. From the main stem spring two others, on which are two youths with the fans called *chauri*, and one with a lotus-head in his hand. Above are two flying figures, and two of priests below, and a group is thus formed, the fac-simile of which is seen at Kárlí and Ajayantí (Ajunta). One of the *daghopas* was opened by Dr. Bird, but no relics were found. In digging round the foundation, however, a small earthern pot was discovered, in which was a brass serpent and an image of Buddha of baked earth, inscribed with very minute characters.

The Great Cave.—Joining this verandah, in the manner just mentioned, is the *Great Cave*, which resembles in almost every respect the great cave at Kárlí; but it is here even still more evident that the centre at least must have been roofed, though the roof could not have extended to the ends, for then it would have cut across the figures of Buddh, 23ft. high, which occupy both extremities. The dimensions of the interior are somewhat less than those of Kárlí, the length being 88ft. 6in., breadth 39ft. 10in; the length and breadth of the nave, 74ft. 2in. and 39ft. 10in.; but in front of the cave itself is a portal, and after that a vestibule. In going from the verandah to the *Great Cave*, you pass a small tank. An ascent of five steps leads to the portal, which was once arched or much higher than at present, as is proved by the broken figures on either side. The portal opens into a court, in which are two lofty columns, that on the right surmounted by three lions couchant. Its pedestal is cut into panels and supports an image of Buddha, whose head is canopied by five heads of the hooded snake. The left column has dwarf figures on the top. The whole space at the further end of the portico is occupied by the front face of the cave, which is divided by plain columns into three square portals beneath and five open windows above, beyond which is the vestibule. On the right and left of the vestibule, in recesses, are gigantic statues of Buddha, 23ft. high. On the leg of the left-hand image are a cross and an inscription in Roman letters, which, according to Dr. Bird, is shown to be more ancient than the times of the Portuguese by the Æthiopic or Arabic term, *Abuk*, "the father," and which, accompanied by the date 78, with a resemblance of the cross, and the letters for *Kal Buddha*, *Buddha Sakya*, may indicate its connection with primitive Christianity, whose spurious doctrines, introduced into India, are supposed by Wilford to have given rise to the æra of Shálivâhana, which dates 78 years after Christ. The court is parted by a screen, over which was once a music gallery, from a vestibule. The interior

temple again is parted from the vestibule by a second screen, the figures of which are only remarkable for their miserable execution. Indeed, all the carving and the general execution of this cave are declared by Fergusson to be most slovenly. The pillars that surround the nave are of the same order as those at Kárlí, but much inferior in execution. Six on one side and eleven on the other have capitals ornamented with figures of elephants pouring water from jars on the sacred bo-tree or on daghopas, and boys with snake heads are also introduced. The remaining fifteen columns are finished as plain octagons. These columns stand at about 5ft. distance from the sides of the cave, and thus form a narrow aisle on each side of the nave, which terminates in a semicircle; and at this end is a daghopa 49ft. in circumference.

Mr. Fergusson is of opinion that this great Chaitya Cave was excavated after the vihára, and that the three daghopas existing at its threshold are more ancient than the cave itself. As the spot had been regarded as sacred, owing to them, some devotee, he thinks, determined on excavating a great temple behind and between them. There being, however, but thirty feet between them, the court in front of the great cave could only be made of that width, while the great cave itself, in the rear of them, swells to 40ft. This way of accounting for dimensions that are contrary to all rules of architecture, seems preferable to Mr. Salt's supposition, that the form of the hill occasioned such a plan of construction.

The Darbár Cave. — Proceeding a little to the north from the caves just described, and turning to the right, round an angle of the rock, is a long winding ascent by steps cut in the rock, leading to many smaller caves in a ravine, through which a strong mountain torrent pours in the rainy season. There are ranges of caves at different heights on both sides the ravine, communicating by steps with one another, and above are the remains of a dam erected across the ravine, by which a capacious reservoir was once formed. The first cave on the right hand is the so-called *Darbár Cave*, or "Cave of Audience," the finest vihára of the series, and the only one that can compete in size with those at Ajayantí. It is 96ft. 6 in. long, and 42ft. 3in. deep, exclusive of the cells. The colonnade goes round only three sides, and the sanctuary occupies one intercolumniation of the inner range. It is scarce 9ft. high, and therefore too low for its other dimensions. The pillars and plan are similar to those of the Viswakarma at Ellorá. The verandah has a range of eight plain octagon pillars, with pilasters. Below is another cave, which gives to the Darbár Cave the appearance of having two stories. Immediately opposite is a vast excavation, in which are a few fragments of columns hanging to the roof.

Upper Caves.—Ascending still higher from the platform of the Great Cave, the traveller comes to 20 or 30 excavations, containing nothing of note. Above these again is another series of *viháras*, of which three are very interesting, their walls being entirely covered with figures, finely executed. The general design is Buddha seated on a lotus. Remains of plaster and painting are seen here and there. Mr. Fergusson remarks on the peculiar head-dress of the principal figure in some of the groups, which he had not noticed elsewhere, and observes, also, that this figure is attended by two female figures, whereas the true Buddha is always attended by men. On the east side of the hill is a broad, long, and level terrace, commanding a very fine view of the surrounding country.

The inscriptions at Kánhari have been translated and explained to some extent, and with much learning, by the Rev. Dr. J. Stevenson in the "Journal of the Bombay Asiatic Society," vol. v., No. XVIII., Art. I., for July, 1853. In Bird's "Caves of Western India," also will be found some translations furnished to the author by persons acquainted with Sanskrit; but the most valuable part of the work last named is

the notice of discoveries made on opening the *daghopas, etc.* The following passage refers to a discovery of great importance made by Dr. Bird:—

"The tope at Káṇhari (Kanari) which was opened by me in 1839, appeared to have been originally twelve or sixteen feet in height, and of a pyramidal shape; but being much dilapidated, formed exteriorly a heap of stones and rubbish. The largest of several, being selected for examination, was penetrated from above to the base, which was built of cut stone. After digging to a level with the ground and clearing away the loose materials, the workmen came to a circular stone, hollow in the centre and covered at the top by a piece of gypsum. This contained two small copper urns, in one of which were a ruby, a pearl, and small piece of gold mixed with ashes. In this urn there was also a small gold box, containing a piece of cloth, and in the other, ashes and a silver box were found. Outside the circular stone there were two copper plates, on which were legible inscriptions in the *Lath* or Cave character. The smaller of the plates had two lines of writing in a character similar to that met with at the entrance of the Ajanta caves; the larger one was inscribed with letters of an earlier date. The last part of the first-mentioned inscription contained the Buddhist creed, as found on the base of the Bauddha image from Tirhut, and on the stone taken from the tope of *Sarnáth*, near Benares; an excellent commentary on which will be found in Mr. Prinsep's journal for March and April, 1835. The original of the Káṇhari (Kanari) inscription reads,

"'Yé dharma hetu prabhava, tesham hetu Tathagata suvacha téshéncha yo nirodha evam vadi Maha Suvana.'

"And may be translated,

"'Whatever meritorious acts proceed from cause, of these the source Tathagata (Buddha) has declared; the opposing principle of these, the great one of golden origin has also demonstrated.'

"This discovery at Káṇhari of the Buddhist *confessio fidei* establishes the Bauddha origin of the cave temples of Western India."

The most curious fact of all connected with Káṇhari is the existence there in ancient times of a tooth of Buddha. The cave over which inscription VII. of those mentioned by Stevenson is engraved, is called Sáka-datya-leṇa, the "Buddha-tooth Cave," probably because the relic was there temporarily deposited, while the tope, there compared to the pole of the heavens, in which it was finally lodged, was being prepared. The final lodgment (says Dr. Stevenson) of the tooth was doubtless in the tope opened by Dr. Bird, opposite the great temple cave, as appears from the important copper-plate inscription, of which there is a fac-simile in his work. At the foot of this inscription, in very large letters, is written Dáḍhá, "Canine tooth." There was no tooth among the valuables brought to light by Dr. Bird; but Dr. Stevenson thinks there was a secret door or passage to the adytum in which it was contained, for a plate, in a character more modern than that above referred to by five or six centuries, was found with it in the same mound. The same authority therefore supposes that when Buddhists began to be persecuted in India, their priests conveyed the tooth to a place of safety, and he is even of opinion, "that it is not beyond the bounds of probability that the Ceylonese tooth, said to have been brought from the other side of India, A.D. 310, may be the identical Káṇhari relic."

Besides the name of Chánakya, the Káṇhari inscriptions record that of Buddaghosha, who is claimed by the inhabitants of Siam and Burmah as their apostle, and who, the Ceylonese affirm, translated into Páli or compiled the Atthakathá or commentary on the sayings of Buddha. There are also the names of Gautami-putra and Yadnya Shrí-Sát-Karni, two famous sovereigns of the Andhra dynasty mentioned by Pliny, and perhaps that of a third, Balin, first sovereign of the race. Lastly, there has been the name, now obliterated, of one of the Mahákshatrapas, kings, who in the beginning of

the Christian era reigned over the country on the Indus and Gujárat, at first as satraps of the Bactrian or Parthian monarchs, but afterwards as independent princes. Dr. Stevenson thinks that in *Dhanuka-Kaṭa*, who is mentioned in No. 7 inscription as an artist, and in No. 11 of Bird's Kárleń inscriptions as a Yavan or Greek, we have the name of the principal architect of the excavations, whose Greek name was Xenocrates. The whole subject is worthy the study of orientalists and the continued research of travellers.

The Caves of Montpezir.—Nine miles west-north-west of the Káṇhari Caves, are those of Montpezir, where are the ruins of a Catholic Monastery, built by the Jesuits in the 16th century. Below these ruins, on the east side of the hill, is a cave, which the Portuguese covered with a thick coat of plaster. This has been removed on the right hand wall as you enter, and a fine piece of sculpture is visible, which Mr. Salt regards as the marriage of Shiva and Párvatí. The god is of gigantic size, and has six arms, and Párvatí is advancing towards him between two female attendants. Above are Brahmá, Vishnu on Garuḍa, and other gods. The pillars resemble those at Elephanta. Fronting Shiva is a painting of a Portuguese saint, and Mr. Salt remarks that "there is, perhaps, no spot in the world where the catholic and heathen imagery come so closely in contact as here."

Magatani Caves.—Two miles south by east from Montpezir are the caves of Magatani, which are in a most decayed state, and the entrance overgrown with thick bushes. It seems doubtful whether it would be worth any traveller's while to explore them, a task from which Mr. Salt excused himself.

Jageshwar Caves.—Six miles to the south of Magatanie Caves are those of Jageshwar, which are two miles N. E. of the village of Jageshwar, and this again is eight miles to the N. of Máhim, the town at the N. W. point of the island of Bombay. The west entrance to these caves is that now used; but the decorations on the east side are more carefully executed, and the principal entrance was probably there. Over the sloping path that leads to the western entrance, a natural arch is formed by the branches of a banyan tree, which, shooting across, have taken root on the other side, and render the approach singularly picturesque. Eight steps lead down to a small ante-room, in which the figures are greatly decayed. A door leads into the great cave, and above this are two figures in the attitudes in which Rámah and Sítá are often represented. The great cave is 120 feet square, and 18 feet from the door are 20 pillars of the same order as at Elephanta, forming an inner square. Within, there is a chamber 24 feet square, with doors corresponding to each other on the four sides. This is a temple sacred to Mahádeo. On the walls are the vestiges of many figures. Over the door at the east entrance is a curious design of a monster, with the mouth of a hippopotamus, trunk of an elephant, and a dragon's tail, which appears to vomit forth a sculptured group, representing Rámah and Sítá, supported by Rávan. From this entrance two vestibules lead to three doorways, which again open into the great cave. Over the doorways are some curious designs, as, *e.g.*, over the centre one a figure resembling Buddha, and on one side a hero leaning on a dwarf, who grasps in his hands two enormous snakes that are closely twined round his body. Adjoining the principal cave are several *viháras*. The whole locality is much infested by tigers, and Mr. Salt saw the footprints of many of these animals.

Vihár, or Vehar.—The traveller who has leisure and is fond of shooting, will do well to send a tent to Vehar, which is 14½ miles from the Fort of Bombay, and on the road to the caves. Here the magnificent waterworks for supplying the city of Bombay are well worth inspection; and snipe and quail are to be found in abundance.

The City of Wasai (Bassein) and Ghorá Bandar.—While at Thánah, a visit may be conveniently paid to Ghorá Bandar, the Montpellier of Bombay,

whither invalids betake themselves for a short change of air when unable to go to Mahábaleshwar. "The Ghorá Bandar river flows between lofty hills, beautifully wooded, and studded here and there with antique ruins and huge masses of dark rock, fringed with luxuriant creepers."* It enters the sea about 8 miles to the N. W. of Thánah, and the same distance S. E. of the city of Bassein, which is on the S. coast of an island that lies to the N. of the island of Salsette, and separated from it by a frith about 3 miles wide. Visitors from Bombay generally take boat there, and for the moderate sum of a pound are landed at Ghorá Bandar. Above the landing-place, amid lofty and luxuriant trees, is a many-turreted Portuguese monastery, which has besides a dome similar to that of a mosque. It contains several excellent apartments, lighted by large windows, commanding magnificent views of the surrounding scenery. "On the one side are seen the picturesque windings of the beautiful and placid river, its rocks, and trees, and mountain scenery; while on the other, a wide plain, covered with fine plantations of rice and sugar-cane, stretches away to a considerable distance, where the river, forming a natural boundary to Salsette on one side, on the other, washes the extensive walls of the city of Bassein. A Párs tower and the ruins of cloisters are scattered about the ground on which the monastery stands, while the rich and tangled underwood affords shelter to many a snake and beast of prey. The Ghorá Bandar river abounds with alligators and otters, and the sportsman will find good employment for his rifle along its banks. From Ghorá Bandar, an hour's sail takes the traveller to Bassein.

Wasaí, or Bassein.—More than half a century has passed since the city of Bassein ceased to be inhabited. A few wild huntsmen and fishermen now alone occupy a spot which was once the seat of luxury and power. The market-place, cloisters, and churches are in a state of ruin and desolation, overgrown with grass, and garlanded with parasitical plants, which hasten their destruction. Silence reigns throughout, and the traveller's step startles the owl and the lizard, or makes the cobra dart forth with inflated hood. The city contains eight churches of considerable size, and, according to the authoress of "Western India,"* "great architectural beauty;" though Heber remarks of them that they "are all in a paltry style enough of Grecian mixed with Gothic." The most perfect are those of St. Paul and St. Francis, both which have square towers, with cloisters and priestly residences attached. They have tower-steeples without spires, while the churches in Salsette have small arched pediments to hang the bell, which is usual in Wales. The roofs of the Bassein churches are very steep and covered with tiles; and one which appears to have belonged to a house of Jesuits, has the remains of a handsome coned ceiling of teak, carved and gilded. Among the ruins many richly chiseled tombs will be discovered by the traveller, as that of Don Lorenço, who encountered the Turkish armada near Diu, and that of Alphonso Albuquerque, who first took Goa. Heber also notices the monument of Donna Maria de Souza, dated 1606. A good description of Bassein, with an account of the inscriptions to be there found, is still a desideratum.

The first notice we have of Bassein is in 1532, when the Portuguese ravaged the neighbourhood and burned all the towns between it and Chiklí Tárápur.* In 1534 they took Dáman, and obliged Sultán Bahádur of Gujarát, then hard pressed by the Emperor Humáyún, to cede Bassein in perpetuity, on the 17th of February, 1765. Chimnají Appa, brother of the Peshwá Bájí Ráo I., invested Bassein, and the town surrendered on the 16th of May, after a most desperate resistance, in which the commandant, Silveira de Mineyes, was killed, and 800 of the garrison killed and wounded, while the Maratha loss was upwards of 5,000. The capitula-

* "Western India in 1838," p. 174.

* P. 180.

† Grant Duff's "History of the Marathas," vol. i., pp. 75, 76.

tion was made by Captain de Souza Pereira, and the historian of the Maráthas declares that it was the most vigorous siege ever prosecuted by that people, while another authority * says that "no contest had been so glorious for the Indo-Portuguese." By the terms of capitulation, "all the garrison, as well regulars as auxiliaries," were allowed free passage out of the town, "with their arms in order, drums beating and colours flying, also with four pieces of cannon and two mortars." The seventh article declared, "that the Christians, who remain voluntarily in the place shall enjoy the liberty of worshipping God in the faith they profess." The English, who might easily have saved the place, but, out of a miserable jealousy, had refused all aid, except 15,000 Rs., for which they took the security of the church plate and some brass guns, which were for the purpose removed from the defences, now made some amends for their gross indifference to the interests of an allied nation. They sent boats with a strong escort to bring off the garrison, permitted them, 800 in number, to remain in Bombay during the monsoon, and advanced 4,000 rupees monthly for their support. But the disasters of the gallant Portuguese were not over. On the 29th of September they left Bombay, but, taking the overland route from Chául (Choul) to Goa, were attacked by Khem Sáwant, with 300 horse and 5,000 foot, and, after a furious contest of two hours, routed, with the loss of 200 of their best men.† The remnant escaped to Goa, where the English commodore saw them arrive "with care and grief in their faces." The Portuguese never recovered this blow, and soon after ceded the forts of Chául and Maira to the Maráthas. On the 13th of November, 1780, General Goddard arrived before Bassein, and on the 28th his first battery opened against it. He had a very powerful artillery, and one battery of 20 mortars, which was shortly after opened at the distance of 500 yards, did great execution. The place surrendered on the 11th of December, on which day Colonel Hartley, with a covering army of 2,000 men defeated the Maratha relieving army of upwards of 24,000 men, and killed its distinguished General, Rámchandar Ganesh.

(*b*) *Kalyán.*—This is a very ancient town, and in early times was no doubt the capital of an extensive province. There is good reason to think that a Christian Bishop resided at Kalyán in the beginning of the 6th century, A.D. Thus, when Cosmas Indicopleustes sailed down the western coast of India, he found at "Male, where the pepper grows, a regularly ordained clergy, and at Kalliana a Persian bishop." When the Muhammadan power extended itself over the Dakhan, the province of Kalyáni fell to Ahmadnagar, but was ceded by that state to Bíjapur in 1636, and being divided into two, the N. part extending from Bhíwadi to Nágathánah, was placed under a new governor, who resided at Kalyán. In 1648 Abbají Sondeo, a Bráhman general, under Sivají's orders, surprised Kalyán, and was appointed by Sivají, Súbahdár of the province. In 1780 the Maráthas having cut off the supplies from Bombay and Salsette, which were usually brought to those places from the main land, and were so necessary to the inhabitants of Bombay especially, the government of that place determined to occupy the Konkan opposite Thánah as far as the Ghâts. Accordingly, several posts were seized, and Kalyán among them, and here Captain Richard Campbell was placed with a garrison. Náná Farnavís forthwith assembled a large force to recover Kalyán, on which he set a high value, and his first operations were very successful. He attacked the English advanced post at the Ghâts, consisting of four European officers, two companies of sipáhís, and some European artillerymen with three guns, captured the guns and killed or made prisoners the whole detachment. He then compelled Ensign Fyfe, the only surviving officer, to write to Captain Campbell, that, unless he surrendered, he would put all his prisoners, 26 in

* "Bombay Quarterly Review" for July, 1856, No. vii., p. 84.

† "Bombay Quarterly Review," No. vii., p. 87.

number, to death, storm Kalyán, and put all the garrison to the sword. To this, Campbell replied* that "*the* Nánà was welcome to the town if he could take it," and, after a spirited defence, was relieved by Colonel Hartley on the 24th of May, just as the Maráthas were about to storm. The remains of buildings round Kalyán are very extensive, and Fryer, who visited the place in 1673, "gazed with astonishment on ruins of stately fabrics, and many traces of departed magnificence."

It is especially deserving of notice that the inscriptions at Kánhari, which are marked XIV. and XV. by Dr. Stevenson in his paper in the Bombay Asiatic Society's journal for July, 1853, establish the fact that Chánakya, the famous preceptor and prime minister of Chandra-gupta or Sandrocóttus, was a native of Kalyán. He is called in the inscriptions Dámila, which signifies Malabarian. The XV. inscription runs thus:—"To the Perfect One. To Dámila, inhabitant of Kalyán, famed throughout the world, and purified, the religious assignation of a cave and cistern in the Kanha Hill." It is shown by Wilford in "Asiatic Researches," vol. ix., that Chánakya finished his life as a penitent or religious recluse, and, being a native of Kalyán, he probably retired to the neighbourhood of the Kánhari caves. It may be fairly conjectured that one of his descendants, becoming a convert to Buddhism, devoted his property to the excavation of a monument to his great progenitor, and hence the inscriptions. Several other inscriptions will be found in Dr. Stevenson's paper, commemorating the names of natives of Kalyán. Thus the first Prákrit inscription is by Samidábha, a goldsmith of Kalyán, and the fifth is by Ríshi-hala of the same city. Dr. Stevenson infers from the appearance of the letters, that the fifteenth inscription was engraved shortly after the commencement of the Christian era.

Further testimony to the ancient splendor of Kalyán is found in the Ratan Málá, or "Garland of Jewels," in which the Bráhman Krishnají celebrates the glories of the Solankhí princes. The scene is Kalyán, where Rájá Bhuwar, the Solankhí, reigns, and the time is the year of Vikram 752, A.D. 696.* "The capital city, Kalyán, is filled with the spoils of conquered foes, with camels, horses, cars, elephants. Jewellers, cloth-makers, chariot builders, makers of ornamental vessels, reside there, and the walls of the houses are covered with colored pictures. Physicians and professors of the mechanical arts abound, as well as those of music, and schools are provided for public education. It is for the sole purpose of comparing the capital city of Ceylon with Kalyán, that the sun remains half the year in the north, and half in the south."

The traveller who would thoroughly examine and describe the ruins of this ancient city, and collect such local legends as may exist, would be doing good service to the cause of Indian archæological research. After leaving Kalyán, the line of rail bends in a complete semicircle to the S. E. and S. until it reaches the village of Kampúlí, at the foot of the Ghâts.

(*c*) *Kampúlí.*—This is a large and very pretty village, with a fine tank and temple to Mahádeo, built by the celebrated Maráṭha minister, Nánà Farnavís, whose real name was Bálají Janardhan Bhánu, and who was a Koṅkaṇí Bráhman of the Chitpáwan tribe, a tribe which gave rulers to the Maráṭha empire in the Peshwás, and not improbably produced the celebrated Chánakya mentioned above. Kampúlí is 23 miles 3¾ fur. from Panwel. The scenery is beautiful. At the back of Nánà's pagoda, the Ghát rises perpendicularly, and seems to overhang it. Over the lake spreads a magnificent banyan tree, and near it is a grove of mango trees. Titwálá and Wásind are stations on the N.E. branch of this line, for which see Route 6. They are given here to complete the view of the works finished on the line.

* Grant Duff's Maráthas, vol. i pp. 139, 141; vol. ii., p. 414.

* Rás Málá, vol. i., p. 26.

ROUTE 3.

BOMBAY TO PÚNAH (119 M. 4 F.), AND THE MAHÁBALESHWAR HILLS (190 M. 2 F.), VISITING THE CAVES OF SALSETTE AND KÁRLÍ, PASSING THROUGH WÁÍ, AND RETURNING BY PRATÁPGARH AND NÁGATHÁNAH.

294 M. 1¾ F.

For particulars of this Route as far as Nárel, 53 m. 4 f., see the preceding Route.

MILITARY AUTHORITY.—Officer Commanding Púnah Division—*Púnah*, to Sewgangá *r*. Thence Officer Commanding at Sátárá—*Sátárá*.

CIVIL AUTHORITY. — Collector at Púnah—*Púnah*, to the Sewgangá river, between Kikwí and Khandálá. Thence to the foot of the Hills: Commissioner at Sátárá—*Sátárá*. Thence to foot of Hills towards Chiklí: Superintendent of Malcolm Peṅth—*Mahábaleshwar*. Thence to Poládpúr: Commissioner of Sátárá—*Sátárá*. Thence to Nágathánah: Collector of Thánah—*Thánah*.

PLACES.	STAGES. M. F.	M. F.
Bombay to (*a*) Nárel (hence visit Mátheran) (*See* Route 2) *s*.....	53 4	53 4
Kampúlí	17 4	17 4
(*b*) KHANDALÁ at summit of (*aa*) Bhor or Bor (Bhore) Ghát, *b*.	5 2½	5 2½
Wálwan	3 0	
Vichíra.....	1 0	
(*c*) KÁRLÍ, *b*	3 5½	7 5½
Pass several small hamlets to Indrawaní *r*...	8 3	
(*d*) WARGAṄW, *b*.....	2 6	11 1
Talígaṅw Khind	3 4	
Rd. by Bhojápur.....	0 1¾	
NIGRÍ AKURDÍ, *b*	7 0	10 5¾
(*e*) × Dápúrí (Dapooree) bridge (hence visit (*f*) Chinchwad)	7 0	
(*g*) Khirkí (Kirkee) cantonment	1 1½	
t. *b*. at Púnah	4 3¾	
(*h*) PUNAH CHURCH	1 0¼	13 5½
Bibíwádí	3 1	
Kátruj	2 0¾	
Kátrujwádí	1 2¼	
Kátruj Ghát.....	1 0¾	
Summit of Ghát	2 4	
Descend Ghát	0 5	

PLACES.	STAGES. M. F.	M. F.
YELLU, *dh*.....	1 2	12 0
× Nírá *r*. to Sewrí	3 3½	
Káprúl.....	7 0	
KIKWÍ, *dh*	3 0	13 3½
Pánda	3 0	
× Nírá *r*. to Sírwal *b* ...	1 4	
KHANDALÁ, *dh*	6 7	11 3
Ascend Kámákṣhi Ghát	3 0	
Descend to bottom of ditto	1 0	
Yella.....	1 3	
Kinjál	2 4	
Sindúrjan.....	3 1	
(*i*) Pass WAÍ and × Kṛishṇá *r*. 140 yards wide, to *b*.....	2 6	13 6
Yeskarwání	3 6	
CHIKLÍ.....	4 7	8 5
Ascend Tái Ghát.....	0 4½	
Summit of ditto	1 4½	
(*k*) MALCOLM PEṄTH CANTONMENT CHURCH	9 3½	11 4½
Descend Rartunda *or* Raṛtoṅdya Ghát	2 2½	
Bottom of Ghát	1 6	
× Koiná *r*.	1 0	
PÁR.....	0 6	5 6½
(*l*) Descend Pár Ghát. (Hence visit (*kk*) Pratápgarh)	1 4	
Kineshwar at bottom of Ghát.....	3 0	
Kápra	3 4¼	
POLÁDPUR	3 2	11 2¼
× Sáwitri *r*.....	8 4	
(*m*) MAHÁR, *b*	2 1	10 5
× Gandárí *r*.....	0 3	
Kambúrlí.....	1 1	
Ovúr.....	1 6	
Dásgáoṅ	1 2	
Kurdpalla.....	4 4	
LONÁRÁ	0 7	9 7
Usarker	1 2	
Taligá'oṅ	2 0	
Garel.....	0 7	
× Kál *r*.	1 6	
Kándár.....	0 2	
× Gund *r*.....	0 7	
Tálúra	2 0	
Kusambla.....	0 5	
Kasána.....	1 4	
INDRAPUR	0 6	11 7
× Gudne *r*.	0 4	

PLACES.	STAGES. M.	F.	M.	F.
Budhaulí	0	7		
Patnal	0	2		
Vávu	0	7½		
Rátwán	1	1½		
Bhún	1	2		
Kaloli	0	5		
× Kolár	0	7		
PUGA'ON	2	7	9	3
NAGATHANAH (NAGOTNA)	9	1	9	1
BOMBAY, by water	36	0	36	0
			294	1¾

(*a*) *Nárel and Mátheran.*—Before leaving Kampúlí the traveller may pay a visit to Mátheran, a delightful hill station, first visited by Europeans, for the purpose of residence at least, by Mr. Hugh Malet and his family in 1850; but, since the railway was opened in April, 1855, from Kalyán to Kampúlí, the resort of the Governor and principal inhabitants of Bombay. To reach the place he must return to Nárel, or halt there for the day, and next morning pass on to Kampúlí, which has been already described. (See Route 2.)

If the traveller look across the harbor of Bombay he will observe an enormous mass of flat-topped mountain, about 2,250 ft. high, facing him like a wall. The name of this is Párbúl. Over the right hand, or south-eastern, extremity will be observed a curious broad-shouldered hill, terminating in two low conical peaks,—this is Jano Machhí, a portion of the Bhor Ghát mass, by the base of which runs the steepest part of the Railway Incline. Over the other extremity of Párbúl, where the mountain terminates in two singular peaks, the summits of Mátheran may be observed. The mass fills up the whole interval betwixt the railway and the old Panwel and Khandálá roads. From Chauk, whence the original bridle path to Mátheran used to ascend, to the Nárel railway station, from which visitors now take their departure, the distance in a straight horizontal line exceeds 12 miles; it is nearly 16 by the path across the hill. Mátheran is a vast mass of trap of various kinds, much of it highly crystallized and of great hardness. It presents on the north a nearly straight and even wall of 2,000 ft.; above this are numberless peaks, glens, ravines, and hillocks; the uppermost part for 40 or 50 ft. consists of laterite, boulders of which of five or six cubic feet are to be found some way down the hill. The thickness of the laterite cap has been very well made out, numbers of wells having been dug through it, and so down to the trap, which is commonly reached in from 20 to 30 ft., water always making its appearance at the line of junction. Until 1854 Mátheran was accessible only from the Panwel side by a bridle path leading from Chauk on the Púnah road, in the valley of the little River Pen, up to the top of the hill. When the railway was opened, a very skilfully designed and well executed road was cut, under the supervision of the late Mr. West, from the Nárel Station to the top of the hill. If the traveller leave Bombay with the Saturday half-past three o'clock train, after a magnificent view of the beautiful range of hills along the base of which the railway passes, he will reach Nárel by half-past six o'clock, but, unless it be full moon, the ascent had better be deferred till next morning. Dinner can be had from a Párs̀í mess-man close by, but it is well to be provided with a basket of eatables, which makes a very small addition to the luggage. All the station-houses are furnished with abundance of tables and chairs, a good lamp, and comfortable couches. The neatness and cleanness of everything strike those who remember the filth and untidiness of the majority of travellers' banglás. Nothing can surpass the civility of the attendants, and for all this there is nothing whatever to pay, as the railway servants accept no fees. The traveller on reaching Nárel should order a pony to take him up the Ghát next morning, with kulís to carry his luggage. The distance from the station to the further end of the hill, where a bakery presents the only public place of refreshment of which Mátheran at present boasts, is eight miles, and it takes two good hours to accomplish it. A pony costs 1½ ru-

pees a day, and the ascent counts as a day's work. A kulí receives a ¼ rupee and though there is the usual clamor for *cherrimeri*, gratuities should be made as moderate as possible, or prices will soon become extravagant. The road is excellent, and, considering the height to be ascended, not at all too steep for a good pedestrian to enjoy the walk. The succession of views presented by the ascent are endlessly varied, and many of them of surpassing beauty. About half up the hill there is a long easy slope, where a carriage might drive, the ground on both sides presenting the most tempting facilities for landscape gardening—Nature having left matters here just as if soliciting a trifling help from the hand of man. The road towards the top becomes a steep zig-zag, the turns of which exhibit in succession the series of staircases and galleries the traveller has been traversing. On approaching the summit of the hill the roads become so spacious, are so perfectly constructed and admirably kept, that it seems next to impossible to suppose that this exquisite and fashionable sanatarium, with a gentleman's seat and grounds at every hundred yards, had, within these eight years, never been trodden by a white man's foot, and was tenanted only by the tiger and leopard and wild boar. Passing along an almost level ridge for about a mile, a little Portuguese church, the only place of worship on the hill, is reached. A hundred yards further on is the bakery forming the hotel—an uninviting place enough certainly; but Mátheran has so many attractions of its own, that the visiter is not very particular as to matters of domestic accommodation. After making his toilette and breakfasting, the traveller may pass the greater part of the day in visiting the different view-points on the hill. The most striking of these is that called Panorama Point, at its western extremity, where it seems to attain its greatest elevation. Immediately in front, in the middle distance, is the majestic Bháo Mallin,*

* Bháo Mallin has its name from a Muhammadan Pír or Saint, who is said to have chosen this mountain for his residence. There are periodical pilgrimages to his tomb, and great crowds flock to the holy place. On the summit of the mountain are the remains of a fort, to which the only means of access was a flight of narrow steps cut, or rather notched, in the rock, with a miserable shaky wooden banister, quite insecure. This frightful ascent of 200 ft. perpendicular at the top of a mountain, where a tremendous gust might sweep the climber in a moment from his hold, was destroyed by Captain, now General, Dickinson, about 40 years ago, by order of Government. The middle fort is below the scarp, and is now deserted. Amongst the first operations of the Bombay army was the siege of this fort, and considerable loss was experienced in assaulting it.

presenting the reverse face to that passed near Thánah, and affording the most superb background to the long chain of castellated peaks along the base of which the railway passes, now viewed from the rear, fore-shortened and nearly end on. The last of these is connected by a picturesque ridge with Mátheran itself, from which it looks like a gigantic spur. In the extreme distance beyond Bháo Mallin, are Thánah Water and Creek, with the estuary which divides Bombay from Salsette, stretching away down towards the harbor like a silver band. The harbor itself is one sheet of beauty.

> "With all its fairy crowds
> Of Islands, which together lie,
> As quietly as sea and sky,
> Amidst the evening clouds."

Káṅhari seems a mere spot on the horizon, but it is difficult to make out the line where the sea and sky unite. Up the hollow is a long level valley intersected by winding streams, and decorated by villages, corn-fields, and clumps of trees. Every here and there a little castellated peak rises 500 or 600 ft. above the plain, a miniature copy of the gigantic pinnacles, from 1500 to 2000ft. high, springing up in the most majestic forms everywhere around. Turning to the north and east, the Railway and Nárel station are immediately beneath the gazer. The superb ridges, stretching towards the Taḷ Ghát, close up the line of an enormous sweep of the Northern Koṅkaṇ. The needle-shaped peaks of Jano Maolí, as majestic as those around Mátheran itself, shut the background, and stand out clear and firm against the sky. On the other side of Panorama Point the flat-topped Párbúl with its gigantic peaks and but-

tresses, and the great projecting spur of Mátheran itself, shut in the view. Returning to the bakery the traveller may next proceed to Louisa Point, which overlooks a majestic cliff, whence, in the rainy season, falls a cataract 100ft. in width, and which bounds into the valley below by a single leap of 1000 feet. So strong and gusty is the wind here at times that the cataract seems to struggle against it in dubious conflict, the water with some difficulty forcing its way through the troubled air. Returning once more to the original starting-point, the visitor should now make his way through the picturesque hollow, where a series of ponds are being constructed up to the crest of the waterfall itself, whence another scene of surpassing grandeur presents itself. The traveller is now in the very midst of those majestic mountains that make the Ghát scenery of Bombay harbor the most picturesque and beautiful in the world. The vast flat-topped mass of Párbúl, which seen from Mazagá'oń, seems right over Panwel, stands close in front, separated from Mátheran by a valley half-a-mile across, and nearly 2,000 feet in depth, through which winds a beautiful silver stream. To the southward are the valley of the river Pen and the mountains skirting the old Púnah road. Funnel Hill stands up quite alone, yet at some distance are many similar hills, close copies of the original, about one-fourth of its size. These seen from below, where they form the fóre-ground, seem very respectable eminences. Looking down upon them from an altitude of 2000ft. where they occupy the middle distance, they seem mere hillocks. There is still one more view to be visited before retiring for the evening meal. A short cut across the hill, by the elegant mansion of Mr. Chapman, leads to the edge of a tremendous ravine, which here cleaves the hill nearly in two. There are traces of numberless waterfalls down both its sides, with a river channel which is singularly picturesque when full. The glen widens and opens out in the direction of Khandálá; the Duke's Nose and other well-known mountains being conspicuously in view. And here, before taking leave of the scenery of Mátheran, it may be remarked how frequently the hills seem to repeat the form of the Duke's Nose. Scimitar-formed promontories resembling that at Khandálá, which monopolises the name to which a dozen rivals might equally lay claim, present themselves almost whichever way we turn.

Next to the beautiful scenery of Mátheran, the grand attraction for the Anglo-Indian is the cool slumber the elevation insures him. To require a blanket in the end of May, and find the thermometer from dark to dawn below 70, is such unspeakable luxury, that it would requite the trouble of the journey were this the only enjoyment held out. If returning to Bombay, the traveller must start before dawn, so as to be in time for the 7 o'clock train at Nárel. If a good pedestrian, he will find it pleasanter to walk down than to ride. He should, however, attend to the precaution observed in Switzerland, of strapping a strong leather thong round his shoe at the instep so that the pressure may fall on the crown of the arch of the foot. Without this, or with a slack shoe, he is sure to bruise his toes, so as to lame him for a week. The accommodation for casual visitors at Mátheran is at present imperfect. By next season it will probably present a hotel or a clubhouse.

(*aa*) *The Bhor* or *Bor* Ghát.*—Kampúlí is not 200 ft. above the sea, while the Government *bangld*, at Khandálá, the lowest point on the table-land reached by the railway, is 1,800. At Lanauli, the Ghát is 2,037 feet above the sea, and is naturally an abrupt and volcanic scarp, which is the general character of the Sahyádri Range. The heights of the Kasúr, the Málsej, and the Tal Ghats, are 2,149 feet, 2,062 feet, and 1,912 feet respectively. The importance

* This name is, perhaps, from *Bor*, a Maráṭha word for the Jujube tree—Zizyphus Jujuba. Drummond, however (*Illustrations of Gram.*), derives it from the Bhor river, but does not explain whence the river has its name. It would probably be from *Bhowad*, "whirl."

of the Bhor and the Taḷ Ghát, may be understood from the fact that, along a range of 220 miles of the Sahyádri Mountains, there are no passes for wheel traffic from Bombay to the interior of the country, but these two. The many so-called Ghâts are merely precipitous footpaths for natives, or steep, winding, rugged tracks for pack-bullocks. The Púnah and Calcutta road crosses the Bhor Ghát, and the Agra road the Taḷ Ghát. The present road over the Bhor Ghát was constructed 25 years ago, is three miles long, has in that distance about 40 well defined turns, besides curvatures, and leads to a point 150 feet higher than the Railway arrives at. The first incline for the G. I. Peninsular Railway over this Ghát was laid in 1852, and at its base crossed some low ground on the left of the Ulasa valley, near the village of Pâdasdarí, and proceeded along the N. flank of the spur, which projects from the main escarpment near Khandálá. It ascended this mountain side, crossing several spurs of the Songirí Hill, above the village of Nevalí, and rose along the upper edge of a basaltic dyke, above the village of Bhír to the *Khiṅd*, or Pass, called Mhau ki Malí. It then curved through the Khamní Hill, and reached a natural terrace near the hamlet of Ṭhákúrwáḍa. Thence it ran for two miles to Gambhírnáth, where it crossed two ravines, and ascended to a height called Náth ká Doṅgar, and, passing a deep chasm, entered upon a long level depression in the crest of the ridge. From this an inclined plane of 1 in 20, and 1 mile and ¾ long for stationary engines was laid along the east of the Shíbí Hill, passing under the mail road below the old temple, and up the mural precipice of the main Ghát to its crest on the rice ground, to the N. of Sir Jamshídjí's *banglá*. Thence the line passed by a tunnel under the said ground to the rice fields on the S. of the Khandálá Tank, whence it turned into its proper direction, and crossing the mail road about half a mile above Khandálá, ran to the summit of the incline near the village of Tungarlí. Its total length was 13½ miles; its rise was 1,796 feet; and its estimated cost £483,900. The difficulties in this plan induced Lord Dalhousie, in 1853, to call for further investigation, and this led to the examination by Mr. Berkley, the Chief Engineer, of the Kasúr, Saolí, Kuraunda, Sáwa, Wágí, Sawasní, Kauní, Bhurúp, Gárdolet, Pimprí, Kumbha, and Tiptátí Ghâts, none of which were found so eligible as the Bhor Ghát. It was proved, for example, that the Kasúr Ghát, on the River Ándhru, with 1,728 feet to be ascended, would require a gradient of 1 in 33 instead of 1 in 40, as at the Bhor Ghát, and be, in other respects, greatly more difficult. A new incline up the Bhor Ghát was now adopted, and as the works in progress along it are the most stupendous of the kind in the world, they deserve a somewhat detailed notice here. For the first four miles from Pâdasdarí to Mhau kí Malí, the route was entirely changed. It now skirted the foot of the spur, and turned its S.W. angle below Songirí Hill to its S. flank, up which it ascends to Mhau kí Malí. By this the gradient was reduced from 1 in 35 to 1 in 50 and 1 in 40. From Khamní Hill to the Khiṅd, the course was very slightly altered, but from that point it was entirely changed. This was accomplished by adhering to the side of the great ravine below Khandálá, by sweeping round the W. slope of Shíbí Hill, and by perforating by a long tunnel the lofty projection on which Mr. Adamson's house now stands. Emerging from this tunnel, the altered incline ascends the precipitous escarpment on the left margin of the great Khandálá Ravine. It rises to a new summit near the village and beautiful wood of Lanaulí. Thus the stationary engine plane was dispensed with, but the works in the upper portion were much increased. In 1854-5, improvements were introduced. A reversing station was then carried down across the mail road to the Hill opposite to Toll House, and thence ascended along the Battery Hill, recrossed the mail road a second time, traversed the head of the large ravine under the mountain called "the Duke's Nose," entered the

tunnel, through the same hill as before, swept round the side of a lateral ravine through Khandálá village, and bisecting the Tank, struck nearly into the original line. The incline, as it is now being constructed, is 15 miles 68 chains long; the level of its base is 196 feet above high water mark in Bombay, and of its summit 2,027 feet, so that the total elevation surmounted in one lift is 1,831 feet. Its average gradient is 1 in 48.

The total length of tunneling is 2,535 yards. Short additional tunnels will probably be substituted for the deepest parts of some of the cuttings. There are eight viaducts, of which the dimensions are given in the following list:—

Viaduct	Yds. long.	Ft. high.
No. 1, eight 50 ft. arches	...168	127
2, six 50 „	...128	95
3, four 50 „	... 85	74
4, four 50 „	... 85	94
5, eight 50 „	...168	139
6, six 40 „	...101	85
7, four 30 „	... 52	45
8	...101	56

The total quantity of cuttings amounts to 1,623,102 cubic yards. The largest cuttings contain respectively:—

113,000 cubic yards.
72,000 „
96,000 „
77,000 „
75,000 „

The greatest depth of cutting is 80 feet. The embankments amount to 1,849,934 cubic yards. The heaviest embankments contain, respectively,—

159,000 cubic yards.
128,000 „
139,000 „
263,000 „
125,000 „
209,000 „

Their maximum height is 74 feet. There will be 18 bridges of various spans, from 7 to 30 feet, and 58 culverts from 2 to 6 feet span. The estimated cost of this incline is £597,222, or £41,188 a mile, and its completion has been contracted for in five years from the date of commencement, which will expire in February, 1861.

A comparison between the Bhor Ghát and the two most remarkable mountain inclines in Europe is given below:—

Name of Incline.	Length.	Total Ascent.	Average Gradient.	Maximum Gradient.	Sharpest Curves.	Total length of Tunnelling.
	Miles.	Feet				Miles.
GIOVI INCLINE	6	889	1 in 36	1 in 29	20 chains radius.	2.55
SEMMERING INCLINE						
Ascent from Payerback to Semmering	$13\frac{1}{4}$	1325	1 in 47	1 in 40	30 curves of 10 chains radius, and 38 curves of 14 C. R.	2.66
Descent from Semmering to Mürzzuschlag	$8\frac{1}{3}$	705	1 in 50	1 in 50		
BHOR GHAT INCLINE	$15\frac{7}{8}$	1831	1 in 48	1 in 37	1 of 15, and 2 of 20 chains radius.	1.44

The Giovi incline is upon the Turin and Genoa Railway, and commences $7\frac{3}{4}$ miles from Genoa, at a point 295 feet above the level of the Mediterranean, and ascends the Apennines.

The Semmering incline is upon the Vienna and Trieste Railway, and crosses the Noric Alps at the Pass of that name. It is replete with extensive and extraordinary works. The preliminary operations and study of this incline occupied from 1842 to 1848, a period of six years; it was opened in May, 1854, its construction having taken five and a

half years. Upon the Bhor Ghát, about four years have been spent in preliminaries, and the works will be completed in five years from the date of their commencement.

The beautiful scenery of the mountains, and the remarkable character of the incline, make the passage of the Bhor Ghát one of the most remarkable stages in Indian travel. In consequence of the reversing station, one portion of the incline will be nearly parallel to and much above the other, both being, as it were, terraced 1,400 feet directly over the Koṅkan. In some parts the line is one half on rock benching, while the other half consists of a very lofty embankment, sometimes retained by a wall of masonry. In other places, on account of the enormous height, embankment is impossible, and while half the width of the railway is on rock benching, the other half rests on vaulted arches. The viaduct that crosses the Mhau kí Malí Khind is 163 ft. high above the footing, and consists of eight semi-circular arches of 50 ft. span. On the whole the traveller will here find much to astonish and delight him.

(*b*) *Khandálá.*—This beautiful village has for more than 20 years been a favourite retreat for the wealthy inhabitants of Bombay from the distressing heat of the summer months. It presents so many attractions to the tourist and the sportsman that as many days as can be spared may well be given to it. The village itself is large, and, now that the railway is open, must extend rapidly. The second banglá reached is one on the left of the road, built by General Dickenson, of the Bombay Engineers, who did much to make the place known, and to improve the roads. The site of this banglá is well chosen. It overlooks a tremendous ravine, the sheer depth of which is in great part concealed by luxuriant trees. At the bottom winds a small silvery stream. This ravine harbors many wild beasts, and at night tigers, leopards, and bears ascend the steep sides, and are often seen even under the windows of the banglás. The natives, when they get sight of them, raise wild shouts to scare them away; and these cries, echoing among the hills, and a knowledge of the purpose for which they are raised, have a not very encouraging effect on the lonely wayfarer. About a quarter of a mile from this stands the traveller's banglá, also on the edge of the ravine; and on the right is a large tank, adjoining which is the banglá of Sir Jamshídjí Jijibhái. Leading past this, to the East, is a road to a magnificent hill called the Duke's Nose, whence is a fine view over the Koṅkan, similar to those at Mátheran, already described. Beyond the tank is the village of Khandálá; and still further on the Kárlí road is the beautiful wood of Lanaulí, where wild boar and other game may be found. A gentleman riding in this direction some years ago came upon a party of seven large wolves, who, however, did not attack or pursue him.

The Waterfall.—Distant from the traveller's banglá, about half a mile on the opposite side of the ravine, is a much admired waterfall. To reach it it is necessary to go about a mile and a half in order to get round the head of a watercourse. In doing this the site of a banglá is passed, once the residence of Mountstuart Elphinstone, Governor of Bombay. The foundation alone remains. In the monsoon the distant view of the Fall from the top of the Ghát is very fine. There are then two cataracts, divided into upper and lower by a short interval. The upper cataract has a sheer fall of 300 ft.

The European burial ground is beside the tank, and is rather thickly tenanted. Here is buried Mr. Graham, who was the principal founder of the Botanical Garden at Bombay, and whose researches in the neighbourhood of the Khandálá Ghát were marked with much success.

(*c*) *Kárlí.*—The traveller's next halting place must be Kárlí, where is a traveller's banglá and a barrack for 200 men, with a small village to the right, hid among trees. The celebrated caves are on a hill about two miles to the N. of the banglá.

The following is Mr. Fergusson's de-

scription of the Kárlí cave:*—"The great cave of Kárlí is, without exception, the largest and finest chaitya cave in India, and is fortunately the best preserved. Its interior dimensions are 102 ft. 3 in. in total length, 81 ft. 3 in. length of nave. Its breadth from wall to wall is 45 ft. 7 in., while the width of the nave is 25 ft. 7 in. The nave is separated from the side aisles by 15 columns on each side, of good design and workmanship. On the abacus which crowns the capital of each of these are two kneeling elephants, and on each elephant are two seated figures, generally a male and female, with their arms over each other's shoulders; but sometimes two female figures in the same attitude. The sculpture of these is very good, and the effect particularly rich and pleasing. Behind the chaitya are 7 plain octagonal piers without sculpture, making thus 37 pillars altogether. The chaitya is plain and very similar to that in the large cave at Ajayantí (Ajunta), but here, fortunately, a part of the wooden umbrella which surmounted it remains. The wooden ribs of the roof, too, remain nearly entire; and the framed screen, filling up a portion of the great arch in front, like the centering of the arch of a bridge (which it much resembles), still retains the place in which it was originally placed. At some distance in advance of the arched front of this cave is placed a second screen, which exists only here and at the great cave at Salsette, though it might have existed in front of the oldest chaitya caves at Ajayantí (Ajunta). It consists of two plain octagonal columns with pilasters. Over these is a deep plain mass of wall, occupying the place of an entablature, and over this again a superstructure of four dwarf pillars. Except the lower piers, the whole of this has been covered with wooden ornaments; and, by a careful examination and measurement of the various mortices and footings, it might still be possible to make out the greater part of the design. It appears, however, to have consisted of a broad balcony in front of the plain wall, supported by bold wooden brackets from the two piers, and either roofed or having a second balcony above it. No part of the wood, however, exists now, either here or at Salsette. It is more than probable, however, that this was the music gallery or Nagára Khánah, which we still find existing in front of almost all Jain temples, down even to the present day. Whether the space between this outer and the inner screen was roofed over or not is extremely difficult to decide. To judge from the mortices at Salsette, the space there would seem to have had a roof; but here the evidence is by no means so distinct, though there is certainly nothing to contradict the supposition. There are no traces of painting in this cave, though the inner wall has been plastered, and may have been painted; but the cave is inhabited, and the continued smoke of cooking fires has so blackened its walls that it is impossible to decide the question. Its inhabitants are Shivites, and the cave is considered a temple dedicated to Shiva, the Daghopa performing the part of a gigantic lingam, which it resembles a good deal. All the flat spots of the rock are, during festivals, occupied by tents and the booths of the various dealers in sweetmeats and trinkets who frequent these places.

"It would be of great importance if the age of this cave could be positively fixed; but though that cannot quite be done, it is probably antecedent to the Christian era; and at the same time it cannot possibly have been excavated more than two hundred years before that era. From the Silasthamba (pillar) on the left of the entrance, Colonel Sykes copied an inscription, which Mr. Prinsep deciphered in the sixth volume of the *Journal of the Asiatic Society*. It merely says, 'This lion pillar is the gift of Ajmitra Ukas, the son of Saha Ravisabhoti;' the character Prinsep thinks that of the first or second century, B.C. From its position and import, the inscription appears to be integral, and the column is certainly a part of the original design."

* *Rock-cut Temples of India*, page 27.

According to a letter from Dr. Bird to Mr. Fergusson, one inscription at Kárli, is "of the 20th year of Datthama Hara, otherwise called Dattagamini, king of Ceylon, B.C. 163." Mr. Fergusson did not see this inscription; and could not tell therefore whether it is integral or not, nor in what character it is written; but thinks that unless other circumstances confirm the identity, dependence ought not to be placed upon the nominal similarity of a king at so great a distance. In his work on "The Caves of Western India," Dr. Bird makes no mention of this inscription. Dr. Stevenson (*Bombay Asiatic Society's Journal*, vol. 5) gives 70 B.C. as the date of the great cave temple at Kárleń,* executed according to this writer by the Emperor Devabhúti, under the care of Xenocrates (Dhanukákaṭá or Dhenukakaṭi). The same authority says that in 326 A.D. the village of Karanja on the Ghâts was made over to the monks at Kárleń by the two great military commanders, who in the struggles between the regal Satráps and Magadh emperors, had most likely wrested the adjacent territory from the former, and resigned it to the latter. About the same time the Buddha on the left of the entrance, where these inscriptions are found, was probably executed. Dr. Stevenson adds that in A.D. 342 the monastery cave at Kárleń was excavated by a mendicant devotee. But Mr. Thomas (*Prinsep Papers*, vol. ii. p. 254) doubts the accuracy of these dates.

"In disposition and size, and also in detail as far as similarity can be traced between a cave entirely covered with stucco and painted, and one which either never had, or has lost both these ornaments, this cave," says Mr. Fergusson, "is so similar to the two at Ajunta, which I had before placed about this age, and on the front of it there is also the reeded ornament, which is so common at Khandagiri, and only exists there, and in the oldest caves at Ajunta; that from all these circumstances I am inclined to think the above date, 163 B.C. is at least extremely probable, though by no means as a date to be implicitly relied upon."

"It is to this cave more especially," says the same writer, "that the remark applies that I made (p. 6) that the chaitya caves seem at once to have sprung to perfection; for whether we adopt the Mahawanso for our guide, or Asoka's inscriptions, it is evident that this country, under the name of Maharatthan in the former, and Pitenika in the other, is one of the unconverted countries to which missionaries were sent in the tenth year of Asoka's reign; and if, therefore, we assume the above date to be at all near the truth, a century had scarcely elapsed between the conversion of the country and the execution of this splendid monument. There is nothing in the Viháras here or elsewhere, which I have placed about the same date, that might not have been elaborated from a natural cavern in that period; but there is a complication of design in this that quite forbids the supposition; and it must either be brought down to a much more modern epoch, or it must be admitted to be a copy of a structural building; and even then but half the difficulty is got over. Was that structural building a temple of the Bráhmans or Buddhists? was it designed or invented since the death of Sakya Sinha? or did it belong to a former religion? and lastly, if we are correct in supposing cave-digging to have commenced only subsequent to Asoka's reign, why, while the viháras were still so small and so insignificant, was so great a work undertaken in the rock?

"It would be a subject of curious inquiry to know whether the wood work now existing in this cave is that originally put up or not. Accustomed as I had long been to the rapid destruction of everything wooden in India, I was half-inclined to be angry when the idea first suggested itself to me; but a calmer survey of the matter has convinced me that it is. Certain it is that it is the original design, for we find it repeated in stone in all the niches of the front, and there is no appearance of change

* This is the form of spelling Kárli adopted always by Dr. Stevenson.

or alteration in any part of the roof. Every part of it is the same as is seen so often repeated in stone in other and more modern caves, and it must, therefore, have been put up by the Buddhists before they were expelled; and if we allow that it has existed 800 or 1000 years, which it certainly has, there is not much greater improbability in its having existed near 2000 years, as I believe to be the case. As far as I could ascertain the wood is teak. Though exposed to the atmosphere, it is protected from the rain, and has no strain upon it but its own weight, as it does not support the roof, though it appears to do so; and the rock seems to have defied the industry of the white ants."

Mr. Fergusson appends to his notice of this "decidedly the finest chaitya cave in India," a general description of the arrangement of such caves. He observes that the disposition of parts is exactly the same as those of the choir of a Gothic round, or polygonal apse cathedral. Across the front there is always a screen with a gallery over it, occupying the place of the rood-loft, on which we now place our organs. In this there are three doors; one, the largest, opening to the nave, and one to each of the side aisles. Over the screen the whole front of the cave is open to the air, being one vast window, stilted so as to be more than a semicircle in height, or, generally, of a horse-shoe form. The whole light falls on the daghopa, which is exactly opposite, in the place of the altar, while the colonnade around and behind is less perfectly lit, the pillars being very close together. To a person standing near the door there appeared nothing behind the daghopa but "illimitable gloom." The writer above-mentioned thinks that a votary was never admitted beyond the colonnade under the front, the rest of the temple being devoted to the priests and the ceremonies, as in China, and in Catholic churches, and he therefore never could see whence the light came, and stood in comparative shade himself, so that the effect was greatly heightened. To the description above given it is only requisite to add that the hill in which the caves are is very steep, and about 600 ft. high from the plain. A huge round cliff like a tower shuts in the view in one direction. The guides call the male and female figures in the portico, *bairágis*, or devotees. The figure on the daghopa they call Dharma Rájá, the Hindú Minos.

Besides the great cave at Kárlí, there are a number of viháras, but small and very insignificant compared with it; and this, Mr. Fergusson thinks, is a proof of their antiquity. For at first the viháras were mere cells, where, as Fa-hian says, "the Arhans sat to meditate," and as the religion was corrupted, became magnificent halls and temples. Such are the viháras at Ajayantí. The principal vihára at Kárlí is three tiers in height. They are plain halls with cells, but without any internal colonnades, and the upper one alone possesses a verandah. The lower fronts have been swept away by great masses of rock which have rolled from above. Near this is a small temple to Bhanávi, with the figure of a tortoise in front of the *murti*, or "image," which is that of a moon-faced female with huge eyes. There is a small village at the foot of the hill, in which the caves are, called Ekvíra, and from this the great cave is sometimes called the Cave of Ekvíra.

Besides the caves, the traveller, while at Kárlí, may also visit the hill forts of Logarh and 'Isápúr,* which are at an elevation of 1,200 ft. above the plain, with a sheer scarp of 200 ft. Logarh was taken by Malik Ahmad from the Maráthas in 1485 A.D., and by Sivají in 1648, and again by the same chief in 1670. It was here that the widow of Náná Farnavís took refuge from the time of Amrit Ráo's coming to Púnah on the 12th November, 1802, to March 15th, 1804, when General Wellesley, according to the proposal of Dhondú Balál Kil'adár, of Logarh, guaranteed to her her safety, and an annual pension of 12,000 rupees. Logarh was twice taken by the English with little difficulty.

(*d*) *Wargaŵ* or *Wargá'on.*— This is a very large and flourishing village, and celebrated for the defeat

* *Grant Duff's Maráthas*, pp. 73, 140.

of a considerable British force under Lieut.-Col. Cockburn, on the 12th and 13th of January, 1779, and for a disgraceful convention concluded there by Mr. Carnac with the Maráthas. The history of the affair is briefly this. The Governor of Bombay, Mr. Hornby, had agreed with the ex-Peshwá Raghunáth Ráo to place him at Púnah* as regent, and sent a force of 3,900 men, of whom 591 were Europeans, to execute the agreement. With this little army went a triumvirate of two civil officers and Colonel Egerton to direct operations. One of the civilians, Mr. Mostyn, was sent back sick, and died on the 1st of Jan. at Bombay, without ever attending the Committee. Mr. Carnac, as President, with the casting vote, had now the full power. The force advanced from Panwel to Khandálá, when Lieut.-Col. Cay was killed by a rocket, the enemy's advanced guard having commenced an attack as soon as the troops surmounted the Ghát. At Kárlí Captain Stewart, a most gallant officer, who, by his conspicuous courage on many occasions, had won from the Maráthas the soubriquet of Stewart Phákre, or "Stewart the Hero," was killed by a cannon ball. The Maráṭha main army, which was commanded by Náná Farnavís, and Máhádají Sindhia, Hari Pant Pharke, and Tukají Holkar, advanced to Taligá'on, but retired on the advance of the British, having first destroyed the village. Col. Egerton now resigned the command to Lieut.-Col. Cockburn, and shortly after, Mr. Carnac becoming alarmed, proposed to retreat. On the night of the 11th of January the heavy guns were thrown into a tank, a quantity of stores were burned, and the retreat commenced. At 2 a.m. the Maráthas began an attack, plundered part of the baggage, and shortly after completely surrounded the army. The fiercest onset was made upon the rear guard, which, but for the heroism of its commander, Captain James Hartley, would have been cut to pieces. Animated by his harangues, the sipáhís repulsed the enemy till 10 a.m., when Colonel Cockburn sent peremptory orders to retreat,—orders which would have been fatal had they been obeyed. But they were disregarded, and the troops maintained the contest until a favorable opportunity presented itself of falling back on Wargá'on. The total loss on this day was 352, among whom were 15 European officers, killed and wounded. Colonel Cockburn now declared that further retreat was impracticable, and that the army was at the mercy of the Maráthas; and this pusillanimous opinion was vainly combated by the gallant Hartley. Mr. Carnac sent Mr. Holmes to make terms with the enemy, and was not ashamed afterwards to declare that he granted the powers to that gentleman, under a *mental reservation* that they were of no validity. The terms agreed upon were that everything should be restored to the Maráthas as held by them in 1773; that the committee should send an order to the Bengal column, advancing to their support, to halt; that the English share of Bharuch should be given to Sindhia, and 41,000 rupees to his servants. However, as soon as the committee were safe down the Ghâts they broke faith, by countermanding the order to the Bengal troops, though the Maráthas held two hostages, Mr. Farmer and Lt. Stewart, for the due performance of the treaty. For this disgraceful convention and retreat, Colonel Egerton, Colonel Cockburn, and Mr. Carnac were dismissed the service.

Caves of Birsa and Bájah.—While at Wargá'on, the traveller may pay a visit to some caves a few miles off, and about 3 miles from Kárlí.

In the *Journal of the Bombay As. Soc.* for May, 1844, Art. vi., some account is given of these caves by Mr. Westergaard, who writes to Dr. Bird as follows: "I have just returned from a visit to the caves in the neighbourhood of Kárlí, and I am led to suppose that the minor caves at Birsa and Bájah might possibly have escaped your notice. I take the liberty to send you a short description with copies of the few inscriptions there; hoping that you will not refuse this small contribution to your most important and interesting work on the Caves of Western India.

* *Grant Duff's Maráthas*, Vol. II., p. 363.

The caves at Birsa are situated about six miles S.W. from Wargá'oń. The plan of the temple resembles Kárlí, but is neither of so great extent, nor so well executed, and appears more modern. It contains a dehgop; and its roof, which is ribbed and supported by 26 octagonal pillars about 10 ft. high, seems to have been covered with paintings, which are now, however, so indistinct that nothing can be made out of them. There are 4 pillars about 25 ft. high in front, surmounted by a group of horses, bulls, and elephants. The first pillar supports a horse and a bull, with a male and female rider; the next, three elephants and one horse, two of the elephants having a male and female rider; the third, three horses and one elephant, a male and female rider being placed on two of the horses; and the fourth pillar is surmounted by two horses bearing a male and female rider. The hall of instruction, which is of an oval shape, has a vaulted roof, and is situated close to the temple. It contains 11 small cells, and over the door of one of them there is an indistinct and partly defaced inscription, which will be immediately noticed.

"The caves of Bájah are situated 3 m. S.E. from the village of Kárlí. The principal temple contains a dehgop, but no sculptures, and has its roof supported by 27 plain pillars. Outside there is a group executed in *bas relief*, now much defaced. On both sides of the chapel the hill has been excavated into two stories, corresponding with the height of the temple, and containing the usual halls of instruction, with cells. But the most curious of the sculptures is a collection of 14 dehgops, 5 of which are inside and the others outside the cave. On the first of the latter there is an inscription. The group of horses, bulls, and elephants, on the 4 pillars in front of the arched cave at Beira (Birsa) resembles what we find on the Indo-Mithraic coins of the N., and is evidence, were no other proofs procurable, that such belongs to the worship of the sun.

"The first inscription from the Beira cave, described as executed over the door of a small cell, may be translated —'By an ascetic of Nasika, resembling the purified Saint (Buddha), the primeval heavenly great one.'

"The second inscription from the same caves, said to be over a well, may be translated—'A righteous gift of a small offering to the moving power (body), the intellectual principle, the cherishing material body, the offspring of Manu, the precious jewel, the supreme heavenly one here.'

"The inscription on the first of the nine dehgopas outside the cave, may be translated—'The resting-places of the preserver dwelling in the elements.' The next inscription from the Bájah caves is said to be over a well, and may be translated—'The righteous gift of a symbol and vehicle of the purified Saka Saka, the resting-place of the giver.' The last inscription which *is* given is not quite so distinct as the others. It may be translated—'A gift to the vehicle of Raddha (the perfect one), the Sugata (Buddha) eternally gone.'"

It was at Wargáńw that Captain Vaughan, of the 15th Madras N.I., and his brother, a cadet, were intercepted by the Maráthas after the battle of Khirkí, and, having been "driven forward in the most insulting manner"* to Talígáoń, were there cruelly hanged on a tree on the Púnah side of the town.

(*e*) *Dápúrí* (Dapoorie).—The name of this place is perhaps a corruption of Indrápúr, "city of Indra," and may be connected with the worship of the god at Chinchwad. It was here that on the banks of the little river Páwaná, "pure stream," a tributary of the Múlá, Captain, afterwards Colonel Ford, C.B., built a handsome residence, and expended on it, and on the beautiful gardens surrounding it, no less a sum than 110,000 rupees. This officer had long been the assistant of Sir Barry Close, and was by his interest appointed to raise and command a brigade of troops, disciplined after the English fashion, for the Peshwá Bájí Ráo. This was in 1812, and the new levies were cantoned at Dápúrí till 1817, when they marched to the aid of Col.

* *Blacker's Maratha War*, p. 71, ed. 1821.

Burr's army at the battle of Khirkí, and took a prominent part in the engagement (*vide* Khirkí). During his residence at Dápúri, Major Ford was conspicuous for his hospitality; his house being open to all strangers, and his table maintained in princely style. He was also the liberal supporter of all charities, and was beloved and respected by the natives, as much as any European who ever visited India. It was the declared intention of the Peshwá to spare Major Ford alone of all the Europeans, had he succeeded at the battle of Khirkí. Some time after that victory, Major Ford, having attained his Lt.-Colonelcy, was attacked with fever, and died at Bombay. His beautiful residence at Dápúrí was purchased by Sir J. Malcolm for Government for the paltry sum of 10,000 rupees. Near it are now the Botanical Gardens. The principal banglá contains some fine reception rooms; and one, in which the Government balls, so amusingly described by Lady Falkland,* are held, is upwards of 80 ft. long and well proportioned. There are besides several detached banglás.

(*f*) *Chinchwad* (Chinchore). From Dápúrí the traveller may visit Chinchwad, the residence of a bráhman, who is worshipped as an incarnate god. The village is about 5 miles N. of Dápúrí, and has a picturesque appearance from the river side.† Above the handsome flight of stone steps which leads to the river Múlá, are many fine trees, but the temple is low and devoid of ornament. Lord Valentia has given an account of his visit to this place in 1804, and Mrs. Graham of hers on December the 19th, 1809,‡ when she saw the boy who was then the Deo or god, "not anyway distinguished from other children, but by an anxious wildness of the eyes, said to be occasioned by the quantity of opium which he is daily made to swallow." Lady Falkland, in 1848, visited the place, but did not see the god, who was out on a tour. An account of the origin of this "extraordinary imposture" is given by Colonel Sykes in vol. iii. *Trans. Lit. Soc. of Bombay*, art. iv. p. 64. About two centuries and a half ago a poor couple obtained the promise of a son to soothe their declining years, from Ganpati, the Hindú god of wisdom. The boy was named Morobá, in honor of the god, this being one of his titles. Shortly after his birth the parents moved to Pippalgáàw, about 4 miles from Chinchwad, where they died; and Morobá then came to Tátúr close to Chinchwad, and spent 22 years in prayer and pilgrimage. At the end of this time he restored a blind girl to sight, and Sivají, whose career was then commencing, was induced by the fame of this miracle to seek a cure for a disorder of his eyes from the new saint. The cure was effected, and Morobá's name became widely celebrated. He then quitted Tátúr, and took up his residence in a jungle which then covered the site of Chinchwad. Here Ganpati appeared to him, and promised him as a reward for his piety to be incarnate in him and his descendants for seven generations. Various miraculous circumstances followed, such as the emerging of a sacred conical stone from the earth close to Morobá, and ended in his being revered as a god. After a long career he buried himself alive in a sitting posture, with a holy book in his hand, and with a strict command that his resting place should never be disturbed. Morobá was succeeded by his son Chintáman Deo, in attestation of whose divinity a second conical stone emerged from the earth. He had eight wives and eight sons, and was succeeded by Náráyan Deo, whose fame having reached Delhi, the Emperor 'Álamgir, to test his godship, sent him as an offering a piece of cow's flesh wrapped up in many cloths. On being opened, after Náráyan had sprinkled it with holy water, it was found changed to a bouquet of jessamine flowers; and 'Álamgír was so pleased with the miracle, that he presented eight villages in perpetuity to the god for his support. To Náráyan succeeded Chintáman Deo II., to him Dharmadhar, and to him Chintáman Deo III., who was followed by

* *Chow-chow*, vol. i. p. 228.
† *Ibid.* p. 292.
‡ *Journal of Residence in India*, p. 70.

Náráyan II. This last brought down a curse upon the family by opening the grave of Morobá, who imprecated childlessness upon the intruder; and, in consequence, Dharmadhar, the son of Náráyan II., died without issue. The bráhmans, however, were determined to keep alive the deceit, and adopted for the god a distant relative named Sakhárí; and as long as the contributions of votaries supply the means of giving monthly dinners to select parties, and annual entertainments to unlimited numbers, as is now the case, the imposture will flourish.

(*g*) *Khirkí.*—After Dápurí, the next place worth seeing is Khirkí, which may either be visited *en route* to Púnah or from Púnah. It is the station of a European cavalry regiment, but the spot is chiefly interesting as being the scene of a splendid victory over Bájí Ráo, the last Peshwá. On the 1st of November, 1817, the dispositions of that prince had become so threatening, that Mr. Elphinstone, then Resident at Púnah, determined to remove the troops from the cantonment of that place to Khirkí, where, on the 5th, they took up a good position to the east of an eminence, on which stands the village of Khirkí, and where the stores and ammunition were stationed, under the protection of the battalion companies of the 2nd battalion of the 6th Regiment. In the rear of the troops was the river Múlá, and from the S. and W. advanced the masses of the Peshwa's army, amounting to 8,000 foot, 18,000 horse, and 14 guns,* besides a reserve of 5,000 horse and 2,000 foot with the Peshwá at the sacred hill of Párbatí. The cantonments at Púnah and the Residency at the Saúgam, on the site of which now stands the Judicial Commissioner's office, had been plundered and burnt on the 1st, as soon as the English troops quitted them. One regiment of Major Ford's brigade was at Dápurí; and the total strength of the English, even when that joined, was, according to Grant Duff, but 2,800 rank and file, of which 800 were Europeans. Colonel Burr, a good and gallant officer, but almost disabled by paralysis, commanded this little army, and formed them, with the Bombay European regiment, a detachment of H. M. 65th, the Resident's escort, and part of the 2nd battalion of the 6th N.I., in the centre; on the right flank, the 2nd battalion of the 1st N.I.; and on the left the 1st battalion of the 7th N.I. Goklá commanded the Peshwá's army, and its advance is compared by Grant Duff, who was an eye-witness, to the rushing tide called the Bhor in the Gulf of Khambáyat. It swept all before it, trampling down the hedges, and fields of standing corn which then covered the plain. Colonel Burr was now informed that Major Ford was advancing with his regiment, the Peshwa's own, from Dápurí on the W., to join him; and in order to facilitate the junction, he moved the main force to a position about a mile in advance, and to the S.W. of the village of Khirkí. The Maráṭha leaders had been tampering for some time with the regiment that was moving from Dápurí, and they fully expected it would come over, as it was paid by the Peshwá. A strong body of horse, therefore, under Moro Dikshat, the prime minister of the Peshwá, advanced about 4 P.M. upon the Dápurí battalion, but Major Ford, throwing back his right wing, opened a heavy fire upon the Maráṭhas, both of musketry and from three small guns commanded by Captain Thew. A good many Maráṭhas fell, and among them Moro Dikshat, who was struck by a cannon shot in the mouth. It is remarkable that this chief, who was an excellent man and a faithful servant of his prince, had several times endeavoured to persuade Major Ford of the hopeless nature of the contest for the British; and, finding that officer determined to side with his countrymen, had asked for and obtained a promise of protection to his family in case he should fall, engaging to do the same for Major Ford's family in case the Peshwá triumphed. It need scarcely be added that Major Ford faithfully performed his agreement to the children of the gallant Maráṭhá leader. In the meantime, Goklá had organised an attack on the left flank of the English

* *Grant Duff*, vol. iii., p. 427.

main force, and this was led by a regular battalion commanded by a Portuguese named De Pento; and, after his discomfiture, a select body of 6000 horse, with the Jarí Paṭká, or golden pennon, flying at their head, charged the 7th N.I. as they were pursuing De Pento's men. Gokla's horse was wounded in this charge, and his advance was stopped; but there were other gallant leaders, such as Náru Pant Apté and Mahádeo Ráo Rástia; and it was well for the Sipáhís that a swamp in their front checked the charge of the Maráṭhas, whose horsemen rolled headlong over one another in the deep slough. As it was, some cut their way through the Sipáhí battalion; but, instead of turning back, when they might have destroyed the regiment, they rode off to plunder the village of Khiṛki, whence they were repulsed by a fire of grape. After this charge, the Maráṭhas drew off with a total loss of about 500 men, while that of the English was but 86. On the 13th, General Smith's army arrived from Serúr, and the Peshwá, after a slight resistance, put his army in full retreat. The most remarkable point in the battle of Khiṛkí is, perhaps, the extraordinary steadiness of Major Ford's regiment under great temptation. In it were upwards of 70 Maráṭhas, yet not a man deserted on the day of battle, though promised vast sums to join their countrymen. After the action, the Maráṭhas, but only the Maráṭhas, joined the enemy, and many of them being subsequently captured, their culpability, such as it was, was very properly ignored, and they were set free. A further proof of the fidelity of this corps to its officers must not be overlooked. On crossing the river from Dápúrí it was found impossible to get the guns to move, as the bullocks would not draw them out of the bed of the stream. Captain Thew, commanding the guns, announced this to Captain Lodwick, the brigade major, who immediately ordered the light battalion to take the drag ropes and extricate the guns. The Sipáhís, though men of the highest caste, obeyed this order with the utmost alacrity, much to the surprise of the artillery officer, who fully expected them to mutiny. Upon the whole, it must be admitted that the Dápúrí regiment decided the fate of the day. The officers with it were Major Ford, commanding; Capt. now General Lodwick, brigade major; Lieut. now Colonel Sykes, adjutant; and Captain Thew, commanding the guns.

(*h*) *Púnah*, or *Puná* (Poona).—The first mention we have of Púnah is in the Maráṭha annals of 1599 A.D., when the parganahs of Púnah and Súpa were made over to Malají Bhonsle (grandfather of Sivají), by the Niẓám Sháhí government. In 1750 it became the Maráṭha capital, under Bálají Bájí Ráo. In 1763 it was plundered and destroyed by Niẓám 'Alí, with the Mughul army of Haidarábád in the Dakhan. Here, on the 25th of October, 1802, Jeswant Ráo Holkar defeated the combined armies of the Peshwá and Sindhia, and captured all the guns, baggage, and stores of the latter. The city stands in a somewhat treeless plain, on the right of the Múṭá river, a little before it joins the Múlá. At its extreme eastern limit is the hill of Párbatí, so called from a celebrated temple to the goddess Durgá, or Párvatí. Beyond is the English cantonment, where there are always one or more European regiments, and several native corps. A few miles to the E. and N.E. are the hills, which lead up to a still higher tableland in the direction of Sátárá. The station is the principal one under the British Government in the Dakhan, and is justly a favorite for its salubrity and pleasant climate; but there is not much to be seen. In the church is the tomb of Sir Robert Grant, who died Governor of Bombay on July the 9th, 1838. There is an aqueduct built by one of the Rástias, a family of great distinction amongst the Maráṭhas. There are also extensive water-works constructed by Sir Jamshídjí Jijibhái, which cost upwards of £20,000. Of this sum, the Pársí baronet contributed £17,500. Lady Falkland * pronounces the view of Púnah from the Saṅgam, or junction of the rivers Múlá and Múṭá, to be

* *Chow-chow*, vol. i., p. 265.

"perfectly enchanting." The bridge at the Saṅgam, called "Wellesley Bridge," was built by Major Nutt, of the Bombay Engineers in the governorship of Sir J. Malcolm. It is of stone, and cost £4,700. At the Saṅgam, Hindú widows formerly underwent cremation with the corpses of their husbands. On the left are several temples in a garden, and among them a tall white one, belonging to the Gosáins, followers of Mahá Deo. When the water is low at the Saṅgam, flat stones are visible with two feet engraven on them. These have been placed there in remembrance of Satís. There are also some excavations near the same spot, but of little interest to those who have seen Kárlí. On the right is the city, and rising above it is Párbatí, and high above that, and the adjacent hills, towers the famous Siṅh garh, or "Lion's Den," of which hereafter. In this direction the banks of the river are thickly wooded, and there is a long, low, native bridge. The city of Púnah contains about 80,000 inhabitants. During the flourishing times of the Peshwás it properly contained, inclusive of troops, twice that number. For a native town the streets are wide, and there is little to remind the traveller of Europe. A European carriage is seldom seen. The city is divided into seven quarters, named after the days of the week. The principal street is long and wide, and has "trottoirs" on each side. As Púnah is a stronghold of bráhmans, and under the Peshwás was the capital of a bráhman dynasty, tokens of the prevalence of Hindúism abound. Emaciated devotees, clothed in the skins of wild animals, and fat, lazy, and mischievous bráhmaní bulls parade the streets, and are an insufferable nuisance to civilized folk. Many rams kept for fighting, are led about, their combats being a favorite spectacle of the Maráthas. Temples of all shapes, painted with gods of all forms and colors, are seen everywhere. In many places are the former residences of the old Maratha chiefs, some in ruins, some turned into Government offices. The huts of the poorer people are squalid enough; but in the general mass there are many picturesque spots. In the principal bázár are the remains of the Peshwá's castle, which in Mrs. Graham's time, 1809, was surrounded by "high, thick walls, with four large towers,"* there being but one entrance through a high pointed arch, on each side of which is a tower. The doors are very large, and covered with iron spikes. Above the gateway is a small balcony supported on pillars. Here is the terrace from which, on the morning of the 25th October, 1795,† the young Peshwá, Mahádeo Ráo, threw himself, and died two days afterwards of the injuries he received in the fall. On the 22nd he had shown himself to his troops, who passed before him in thousands, a sea of horsemen. It was the festival of the Dasahrá, and on this occasion that national *fête* of the Maráthas was conducted with unusual splendor. In the evening the young Peshwá received his great chiefs, and the ambassadors of foreign courts, in his accustomed manner; but the restraints imposed upon him by his minister, Ṇáná Farnavís, had stung him to the quick, and he was then meditating the act of self-destruction, which, three days after, he accomplished. Here, too, on the 30th of August, 1773, Náráyaṇ Ráo, at the age of eighteen, after he had been but nine months Peshwá, was savagely murdered, by Somar Singh and Tralíyá Powar, two of his guard. The unfortunate youth had confined his uncle, Raghunáth Ráo, in an apartment of the palace, and Raghunáth had commissioned these two assassins to seize the young Peshwá, and thus bring about his own release. But the vindictive Ánandí Báí, the wife of Raghunáth, secretly altered the word "seize" to "kill," and, in obedience to the mandate, Somar Singh forced his victim even from his uncle's arms, to which he had fled for refuge, and stabbed him, killing with the same blow a faithful servant who had cast himself on his body.

Not far from this castle is a street in which, under the Peshwás, offenders

* *Journal*, p. 78.
† *Grant Duff*, vol. iii., p. 126.

were executed by being trampled to death by elephants. One of the most memorable of these executions, on account of the princely rank of the sufferer, was that of Wittojí Holkar, brother of that Jeswant Ráo Holkar who, the same year, won the battle of Púnah. The last of the Peshwás, Bájí Ráo, beheld the agonies of the victim from a window of his palace, where, on the morning of the 1st of April, 1800, he took his seat with his favorite Bálají Kunjar, in order to glut his eyes with the revolting sight. In the "Wednesday" quarter of the city is another palace called the Budhwár, or "Wednesday." Here are now public offices and an English school for the natives. This school has been amalgamated with the Sanskrit College, which was, in 1821, established for the study of the ancient literature of the country. In the same quarter is the quondam residence of Náná Farnavís, a shabby mansion with a small court-yard and fountain, and many small dark rooms and dingy passages. On the outskirts of the town is a very large Jain temple with Chinese-looking ornaments. "In a small room,* with a ceiling, walls, and pillars painted red and green, and all the quaint ornaments carved and painted the same color, there is a small square cage with bars in which are two marble elephants, and on each side a little white marble goat."

The Párbatí Hill.—But the most beautiful spot in the neighbourhood of Púnah is the Híra Bágh, "Diamond Garden," and the hill of Párbatí. The drive to the foot of the hill is very pretty, leading past the Híra Bágh, where is a fine tank, in the centre of which is an island with trees. Near the tank is a pavilion of the Peshwás, in which are several rooms with colored ceilings that have a good effect. A narrow staircase leads to a platform with two verandahs, mentioned by Lord Valentia in his notice of a visit to the Peshwá in 1804. Near the tank is also a handsome mosque and many temples built by Gosáins. On leaving the tank, Párbatí Hill, crowned with temples, is directly in front. The ascent is by a long flight of handsome steps. The largest temple is dedicated to Shiva, and in it is a silver image of the god, with two images, said to be of gold, representing Párvatí and Ganesh, seated on Shiva's knees. This temple cost £100,000, and was erected by Bálají Bájí Ráo in 1749, by whom most of the other six temples also were built. During the Diwálí this temple is lit up in a beautiful manner. Lamps are placed up the sides of the structure, and the effect is most strikingly picturesque. Here is also the ruin of a palace built by the last Peshwá Bájí Ráo. Singularly enough, it was struck by lightning in the year 1817, the year of his overthrow by the British, and totally destroyed. To the N.W. is a picturesque Moorish-looking window, whence, it is said, the last Peshwá watched the defeat of his troops at Khirkí. The views from this spot are most beautiful, particularly that on the W. which overlooks the city, its bridges, rivers, meadows and groves. At the foot of the hill is a square field, which, in the time of the Peshwás, was enclosed by high brick walls. Here, at the end of the rains, about the time of the Dasahrá, alms in money were presented to all bráhman comers. In order to prevent the holy men from receiving more than their share, they were passed into this enclosure, at the gate of which stood a vast cauldron, filled with a red pigment. Each man, as he entered, was marked with this, and nothing was given till all had gone in. They were then let out one by one, and three, four, or five rupees were given to each. On one occasion the Peshwá is said to have lavished away £60,000 in this manner.

The Cantonment.—After leaving the Saṅgam, the road passes the travellers' banglá, which is on the left, and throws off a branch road to the left, which leads to the river side, and the dam constructed by Sir J. Jijibhái. The main road passes, on the left, the Collector's *Kacheri*, and treasury. The next building is the Lunatic Asylum and Hospital; next to which is the

* Lady Falkland's *Chow-chow*, vol. i., p. 276.

hotel. Shortly after this is passed, on the left, Sir J. Jijibhái's house, surrounded by a beautiful garden and high wall, and close to this, on the right, the Pársí Fire-temple. Here two roads diverge, of which that to the left leads to the Gymnasium or *Jim Khánah*, as it is styled by the natives. Here a large building is annually erected, in which cricket dinners, etc. are given. The banglá adjoining is that in which Lord F. Fitzclarence lived. The other road goes straight on to the Magazine, and then diverges right and left. That to the right leads to the church, close to which are the reading room and library, and then passes close to the fine new European barracks, and then on to the band-stand, where all the fashionables congregate in the evening. Close to the band-stand is the old race-course, and, to the right of it, the artillery barracks. On the opposite side of the old race-course, about a mile off, is the place where one of H.M. regiments is located, called *Gorpúra*. The new race-course lies between these two places.

Bambúra.—Before leaving Púnah it will be well to visit the little village of Bambúra, where, in former times, an enormous gun was fired every evening as a Maráṭha curfew to warn honest folk to keep within their houses. On one occasion several Bráhmans, disregarding this warning, remained out till late, and were locked up by the police, at which the people were so enraged that they insisted on the superintendent of police being given up to them, and stoned him to death, though he had not even been informed of the circumstance that his satellites had arrested the holy men.

The traveller may also, if he has time to halt at Púnah for a few days, visit the forts of Chákan and Sinhgarh, which are within an easy ride or drive.

Chákan.—There is a good cleared road to Chákan, which is thus described by Grant Duff, vol. i. p. 61: "Chákan is a small fort 18 m. N. of Púnah. It is nearly square, with towers at the angles and centres of the faces. It has a good ditch about 30 ft. wide, and 15 deep, but wet on the N. side only. The walls are high, the parapet and rampart narrow, and the towers confined. There is but one entrance into the body of the place, through five or six gateways; and there is a mud outwork, which also has a ditch. I mention it particularly on account of its reputed antiquity; for, although it probably is the first built by Maliku't-tujjár, yet, according to concurring Hindú legends, it was constructed by an Abyssinian Pálegár in A.D. 1295. As to how he got there they do not pretend to account." This fort was given to Malají Bhonslé, grandfather of Sivají, in 1604, by the Nizám Sháhí king of Ahmadnagar. In 1662 it surrendered after a siege of two months, in which Sháistah Khán, Aurangzíb's general, lost 900 men; but it was restored to Sivají a few years afterwards. In 1671 it was taken again by Diler Khán, with less difficulty. In 1818 it was easily captured by the British. Over the gates are three inscriptions, announcing the successes of the Mughuls. There are also two guns inscribed with Maráṭha characters.

Sinhgarh. — This is a place very famous in Maráṭha annals, and very interesting on account of scenery as well as historic recollections. It is distant from Púnah 11 miles S.W., and is thus described by Grant Duff, where he speaks of its astonishing capture by the renowned Tánají Málusré, in February, 1670:—"Sinhgarh is situated on the E. side of the great Sahyádri range, near the point at which the Púrandhar hills branch off into the Dakhan. With these hills it only communicates, on the E. and W., by very high narrow ridges, while, on the S. and N., it presents a huge rugged mountain, with an ascent of half a mile, in many parts nearly perpendicular. After arriving at this height, there is an immense craggy precipice of black rock, upwards of 40ft. high, and surmounting the whole there is a strong stone wall with towers. The fort is of a triangular shape, its interior upwards of two miles in circumference, and the exterior presents, on all sides, the stupendous barrier already mentioned; so that, except by the gates,

entrance seems impossible. From the summit, when the atmosphere is clear, is seen to the E. the narrow and beautiful valley of the Nírá; to the N. a great plain, in the forepart of which, Púnah, where Sivají passed his youth, is a conspicuous object. To the S. and W. appear boundless masses of mountains, lost in the blue clouds, or mingled by distance with the sky. In that quarter lies Raigarh, from which place, directed by Tánají Málusré, the thousand Máwalís, prepared for the attempt on Siṅhgarh, set out by different paths, known only to themselves, which led them to unite near the fortress, according to the words of the Maráṭha M.S., 'on the 9th night of the dark half of the moon, in the month Mágh.' Tánají divided his men; one half remained at a little distance, with orders to advance if necessary, and the other half lodged themselves undiscovered at the foot of the rock. Choosing a part most difficult of access, as being the least liable to discovery, one of their number mounted the rock, and made fast a ladder of ropes, by which they ascended, one by one, and lay down as they gained the inside. Scarce 300 had entered the fort, when something occasioned an alarm among the garrison that attracted their attention to the quarter by which the Máwalís were ascending. A man advanced to ascertain what was the matter. A deadly arrow from a bowman silently answered his inquiries; but a noise of voices and a running to arms induced Tánají to push forward in hopes of still surprising them. The bowmen plied their arrows in the direction of the voices, till a blaze of blue lights, and a number of torches kindled by the garrison, shewed the Rájpúts armed or arming, and discovered their assailants. A desperate conflict ensued; the Máwalís, though thus prematurely discovered, and opposed by very superior numbers, were gaining ground, when Tánají Málusré fell. They then lost confidence, and were running to the place where they had escaladed, but by that time the reserve, led by Tánají's brother, Suryají, had entered. On learning what had happened, Suryají rallied the fugitives, asked 'who amongst them would leave their father's (commander's) remains to be tossed into a pit by Maháras?' told them the ropes were destroyed, and now was the time to prove themselves Sivají's Máwalís. This address, the loss of Tánají, the arrival of their companions, and the presence of a leader, made them turn with a resolution which nothing could withstand. 'Har! Har! Mahá Deo!' their usual cry on desperate onsets, resounded, as they closed, and they soon found themselves in possession of the fort. Their total loss was estimated at one-third their number, or upwards of 300 killed or disabled. In the morning 500 gallant Rájpúts, together with their commander, were found dead or wounded; a few had concealed themselves, and submitted; but several hundreds had chosen the desperate alternative of venturing over the rock, and many were dashed to pieces in the attempt. The preconcerted signal of success was setting on fire a thatched house in the fort, a joyful intimation to Sivají; but when he heard that Tánají Málusré was killed, he was deeply concerned, and afterwards, on being congratulated, mournfully replied, in allusion to the name he had given the fort,* 'The den is taken, but the lion is slain; we have gained a fort, but, alas! I have lost Tánají Málusré!' Sivají, though he seldom bestowed pecuniary gifts on the Máwalís, on this occasion gave every private soldier a silver bracelet, or bangle, and proportionate rewards to the officers." The surprising character of the night escalade above recorded will be appreciated by those who now ascend peacefully in their pálkís, and in the daytime. The ascent is in part almost perpendicular; and one is astonished that the pálkí bearers never slip back and roll down into the plain. In 1665 Sivají had surrendered Siṅhgarh to Aurangzíb, but retook it, as described, in 1670. In 1701 Aurangzíb recovered it; but Shankárjí Náráyán Sachiva again captured it in 1705. On the 1st of *March*, 1818, it was taken by the

* It was originally called Kondánah, but Sivají himself changed its name to Siṅhgarh. See *Grant Duff*, vol. i., p. 134.

English, without loss. The garrison, 1,100 men, of whom 400 were Arabs, capitulated, after being shelled for three days, in which time 1,400 shells and upwards of 2,000 shot were fired into the place. Lady Falkland* notices the splendid balsam trees which completely cover the sides of the path that leads up to the fort, and are many of them nearly 10 ft. high. In the old ruined gateways hang festoons of leaves and flowers almost touching the traveller's head as he enters. Being 4,162 ft. above the sea, Siñhgarh is a delightful retreat for Europeans from the heat of the plains. The air is cool, and the views beautiful. Here, for some time, was confined, in a wooden cage, the bráhman Bábjí Paṅt Goklá, the murderer of the Vaughans.

The road from Púnah to Sírwal has been lately cleared, an operation of which it stood greatly in need; for, even in a pálkí, the fatigue of travelling over it was considerable. The village of Sírwal is prettily situated on the Nírá river, and the banglá is a very good one. This place formerly belonged to the Paṅt Sachiva, a Maráṭha chief of high rank. The Kámákṣhi Ghát is steep and slippery, and paved in some places. The natives have a superstition against crossing it at night; and, in fact, wild beasts are not unfrequent intruders upon it.

(*i*) *Wái* (Wye).—This is one of the most beautiful rustic towns in the Dakhan. Lady Falkland says of it, with justice:† "I know nowhere a more lovely spot than Wái, and, although I often visited it during my stay in India, I saw new beauties every time. Here there is grand scenery, as well as pleasing, quiet spots, and charming bits. The view from the traveller's banglá is perfectly beautiful. Behind the city rise hills of all the shapes which are peculiar to the mountains in the Dakhan. There are round, peaked, flat-topped hills; some covered with rocks, looking, at a distance, like forts and castles. One hill, near the city, rises very abruptly, and has a hill-fort on the top. It is called Páṅdugarh." Wái is situated on the left bank of the Kṛishṇá, which is lined with beautiful pippal and mango trees, and with handsome flights of stone steps, ornamented with graceful figures of lovely bráhman women, for which this place is renowned. The traveller's banglá is on the opposite side of the river, on that nearest to the Mahábaleshwar Hills. The nearest temple to it, and the river is lined with beautiful temples, is dedicated to Ganpati; the next to Mahádeo; and one at some distance, to Lakshmí. These were built about 80 years ago, by the father of Bálá Sáḥib Rastia, of whom Lady Falkland speaks.* They are exceedingly elegant, and form the great beauty of this most picturesque spot. The *mandap* or canopy in front of Mahádeo's temple is very light, and a fine specimen of carving in stone. The roof, as also that of Ganpati's temple, is like a pavement reversed. Stones cut into three cubes are joined at the corners, and are then so locked that each locks into six others. When the roof is finished, the support, which is generally of earth, is dug out from the inside of the temple, and from below only the flat undersurface of the lowest cube is seen. The fortune of the Rástias was much impaired by the expenses incurred in erecting these temples, and by their munificence to the bráhmans. To avoid the imputation of abandoning a generosity which they are no longer able to sustain, they have discontinued their custom of visiting Wái, except at very great intervals. They have an excellent mansion at no great distance from the town, called the Motí Bágh, or "Pearl garden." The road thither is beautifully shaded by splendid bambús, mangos, and tamarinds. The house was built nearly a century ago, and is a good specimen of the Muḥammadan style. It is open on one side from top to bottom, and shaded by huge curtains. The decorations are still fresh, but one of the mirrors has been broken by a monkey which got in, "and imagined he beheld an opponent in the reflection of himself." In the garden are fountains with curious primitive works,

* *Chow-chow*, vol. i., p. 303.
† *Ibid*, p. 188.

* *Chow-chow*, p. 209.

which are now seldom used. Bála Sáhib commanded the Peshwá's horse at the siege of Shrí Rang Patanam (Seringapatam). At Wái is also the villa of the widow of Náná Farnavís. Lady Falkland* describes her as very old, but possessing the traces of great beauty. When Lord Valentia saw her in 1804, at Panwel, she was "a very pretty girl—fair, round-faced, with beautiful eyes, and apparently seventeen years of age."† She possesses a portrait of Mahádeo Ráo Peshwá, and of his famous minister Náná Farnavís, and several letters from the Duke of Wellington, who, in 1804, obtained for her leave to settle where she chose in the Peshwá's dominions, with an annual pension of 14,000 rupees. A life of the Náná, written by himself, and full of extraordinary incidents, was, at the request of Colonel Lodwick, given by this lady to an official at Sátárá, and is now in the hands of General Briggs.

Dom.—About 5 m. from Wái is the village of Dom, where is a very handsome temple, in the middle of the court of which is a gigantic basin of white marble, the edges carved with lotus leaves. There is also a pillar about 5 ft. high, on the top of which are the five heads of Shiva, with cobras twisting round them, all in white marble.

The Banyan-tree of Wairátgarh.—But the most curious thing to be seen near Wái is a gigantic tree, at the foot of a mountain, called Wairátgarh, about 8 m. from Wái. The exact area shaded by it is three-quarters of an acre. The space covered is a very symmetrical oval. There is no brushwood underneath, nor aught to impede the view save the stems of the shoots from the parent tree. Lady Falkland says, "The shade was so complete, I could sit in the middle of the day without any covering on my head. The tree was of such a size, that separate picnic parties might take place under it, and not interfere with each other. There were countless avenues or rather aisles, like those of a church, the pale grey stems being the columns, which, as the sun fell on them, glistened in parts like silver; and here . . there were little recesses like chapels, where the roots from the boughs formed themselves into delicate clustering pillars, up and down which little squirrels were chasing each other, while large monkeys were jumping from bough to bough, the branches cracking and creaking as if both they and the monkeys would fall on my head." Wái is a spot much famed in Hindú legend. Here, according to old tradition, the Páṇḍus spent part of their banishment, and performed many wonderful works. On this account, as because of its proximity to the Kṛishṇá river so near its source, Wái is viewed as a place of great sanctity; and there is a college of bráhmans established at it, once in much repute. The road from Wái to Mahábaleshwar has lately been cleared and improved. The Tái Ghát, so far from being, as before, so rough and slippery as to be perfectly dangerous, may now be driven down or up the whole way. The distance from the top of the Ghát to Malcolm Peṅth is nearly ten miles.

(*k*) *Mahábaleshwar Hills.—Hotels.*—On reaching the Hills, the traveller may either proceed to the house of a friend, or to the Sanatarium, where he can engage rooms beforehand. There is also a fair hotel near the church and library that can be recommended to Europeans. Some officers live in tents, which can be hired on the spot, and, thatched over, are very comfortable; but this, to the mere pleasure tourist, would involve greater expense, and be less convenient than a house. Having located himself, he may study the following description of the Hills, with a view to his guidance during his residence there. The tableland on which stands the village of Mahábaleshwar is a very elevated portion of the great western range of Ghâts, forming some of the highest ground, it is believed, between the Nílgiris and the Himálayah mountains. The village lies in lat. 17° 59′ N. and long. 73° 30′ E., and is about 40 miles distant from the western sea coast. Mahábaleshwar is placed in rather a remote corner of the tableland, at a distance of more

* Vol. i., p. 203.
† *Voyages and Travels*, p 173.

than 6 miles from the station to which it originally gave name, and from Malcolm Peṅth, the flourishing village which has now with more propriety succeeded to the distinction of head quarters. Immediately on the E. of the station rises a rocky plateau to the height of about 200 ft; and this, which is the highest point of the range, has been found by careful and repeated measurements to be upwards of 4,700 ft. above the level of the sea. The table-land, though in most parts of no great breadth, is yet of very considerable extent. Taking Malcolm Peṅth as a centre, it stretches with little apparent declination about 15 miles E. towards Wái; another branch extends about 7 miles S. E., in the direction of Sátárá; westward, to the top of the Ghát, leading to the Koṅkan, is a distance of 2 miles, and to the N.N.W. the level is prolonged for nearly 6 miles by the magnificent promontory of Elphinstone point. Such are the wide-spread outlines of this elevated tract of country: its lesser features will be better traced when we come to speak of the numerous roads which are rapidly branching in all directions over its whole extent.

The soil of this tract is generally rather scanty, and composed of red iron clay and sand, with a small proportion of vegetable matter; but in many parts a more productive brown mould is met with, of very considerable depth, and every way adapted to agricultural purposes. A large extent of surface, however, is occupied by tabular and detached masses of black rock, the indurated iron clay, or laterite of some geologists, which here overlies the basalt and other members of the secondary trap family, that prevail throughout the adjacent country. This rock is extremely cellular, and before exposure to the action of the atmosphere, of a soft consistence, and of a yellowish red tint. Under exposure, it gradually darkens in color, hardens and proves a very durable material for building, a purpose for which the ease with which the stone is wrought, in its original soft state, renders it peculiarly well fitted. In some situations it is found nearly white, a clay stone without perceptible admixture of iron, while in others the metal is so preponderant as to constitute an ore sufficiently rich to be smelted by the rude process of the natives, and yields a considerable return. The geographical position of the Western Range secures to it a redundant supply of moisture during the S.W. monsoon, and has rendered it a fruitful parent of the rivers that fertilize the peninsula. To the site of the temple of Mahá Deo, at Mahábaleshwar, bráhmans assign the honor of giving birth to the Kṛishṇá* and four other streams of less note, besides a fabulous periodical visitant. Of this numerous progeny, the five that come within the sphere of profane eyes are the Kṛishṇá, the Koiná, and the Yená, which take their course to the Dakhan, and the Sáwitrí and Gáwitrí, which, falling down the western face of the Ghát, unite with other neighbouring streams to form the river, at the mouth of which stands Bankot, or Fort Victoria. Of the two minor rivers running to the Dakhan, one is lost in the Kṛishṇá at Maolí, near Sátárá, and the other at Karár, 60 miles to the S.

The real sources and feeders of these rivers are of course to be sought in the numerous ravines and rocky dells that intersect the tableland in various directions, and in most of which are found, at all seasons, a streamlet of the purest water, pursuing its devious way through the huge rugged blocks that obstruct its passage. In this way a supply of excellent water is everywhere procurable, within an easy distance, though none meets the eye in the landscape, but that of the Yená, which, in its gentle winding course towards its final fall into the Dakhan, forms many picturesque little cascades and pools, skirted by their native willows.

Although the axe of the charcoal burner has in some places bared the hills of wood, Mahábaleshwar is well covered with trees. By far the most common tree is the *Jámbúl*, the

* The Krishná is considered as the Deity Krishnah in a female form, and is often spoken of as Krishná Bái, "the Lady Krishná."

Eugenia Jambos of botanists. Its luxuriant foliage is of a dazzling green, and in its form and distribution it is equally picturesque. The willow is identical with that of Europe and abounds by the side of the numerous rivulets. Among flowering shrubs, of which there is a great profusion, the most remarkable is the *Anjuni*, or iron-wood, the *Memecylon tinctorium*, with beautiful purple flowers clustering round the smaller branches. There are also several species of jasmin. The fern and arrow-root plants cover the face of the ground during the greater part of the year. Several individuals of the fern tribe grow here with great luxuriance; but are rivaled in vigor of growth by a flag-leafed plant, a species of *Curcuma*, from the root of which an excellent arrow-root is prepared. During the rains the broad green leaves of this plant, interspersed with its tall flowering stems, bearing white, pink, or yellow blossoms, completely overspread the surface of the earth. The ferns next predominate, and soon after a *crotolaria* resembling the yellow broom, but excelling it in the size and beauty of its flowers, becomes conspicuous. After their decline, various parasitical plants begin to develop their delicate blossoms in singular profusion, and at the same time a multitude of bulbous-rooted flowers spring up and prolong the series. The annual mean temperature of the station is 65½° Fahrenheit, than which no temperature is more suited to the development and preservation of the human frame, or its restoration to health. For nine months, from June to February inclusive, so equable is the climate, that the mean heat of any month does not differ 4°, and for more than half the time not 2° from the annual mean; whilst the mean of the hottest month only exceeds it by 7½°. The average daily range of the thermometer, in the open air, throughout the year, is *only* 8°; and in a house but 4° or 5°. The extreme limits of the thermometrical range in the open air are 87° and 45°. The season for visiting the Hills opens in the beginning of October; the period at which, of all others, the transition from the low country can be made with the greatest advantage to the convalescent. The atmosphere is at this time still very moist, but clear and fair in general during the day, with frequent gentle showers falling in the evenings. By these, and the prevailing light E. winds, the air is delightfully cooled, the mean temperature ranging below 66°, with a daily variation of only 7° in the open air. Yet the difference of temperature which the new-comer experiences between the hill and low country, though equal to 20° at noon-day, is even less striking than the change from the sultry closeness below to the invigorating elastic freshness of the mountain air. November brings a drier and colder climate, a more uniformly clear sky, and stronger E. winds, and the cold season extends from the middle of this month to the end of February. During this period, the weather is almost always clear, serene and fair, with gentle winds, chiefly from the E.; but, as the season advances, increasingly from the W. and N.W., constituting a faint sea breeze. The mean temperature averages 62½°, and the greatest cold in the open air is about 45°. Throughout the day the temperature is mild and genial, with somewhat of an autumnal sharpness in the nights and mornings. Hoar frost may occasionally be seen in situations favorable to its production. But the stillness of the weather, and the nights especially, of this season is very favorable to the preservation of a comfortable temperature within doors, even without fires, the thermometer so placed ranging between 58° and 66°. A fire-place will always be found, however, a desirable adjunct to houses at the hills. The warm season commences with March, and lasts till the beginning of June. Its mean temperature may be taken at 71°, with a daily range of 9°. The mean of the hottest month is less than 73°, and at the hottest time of day but 76°. Any transient feeling of heat is soon relieved by the strong sea breeze, which now sets in daily, and blows fresh, cool and moist, from the N.W.,

increasing in strength with the heat of the season. From the end of April squalls and thunder-storms are not unusual; and in May the atmosphere becomes moister, and clouds and mist hang over the hills in the nights and mornings. In the beginning of June the monsoon sets steadily in, and to this period visitors may, in general, prolong their stay. While the S.W. monsoon prevails, fog and heavy rain envelope this exposed face of the mountains; but to the E. the table-land enjoys a less trying climate. The winds are high and stormy in the early part of the season, but gradually abate as the rains cease; and in September the sky begins to clear, and calms and variable winds, with passing showers, usher in again the desirable weather of October. The range of the thermometer during the rains does not exceed 2½° in the open air, day and night; and the mean temperature is about 63½°. The total fall of rain is from 200 to 220 in. The elevation and geographical position of this table-land, which bestow on it so delightful a climate, place it also beyond the sphere of malaria. The station, accordingly, is entirely free from endemical disease, even during the excessive and continued moisture of the rainy season, nor are fevers known on its cessation, or at any other period. No case of cholera has ever occurred.

The discoverer and first visitor of the Mahábaleshwar Hills, for change of climate, was Lt.-Col., now General, P. Lodwick, who, being stationed with his regiment at Sátárá during the hot season of 1824, determined on exploring these mountains. He was the very first European who ever set foot on the now celebrated promontory of Sidney Point, and after him it should, in justice, have been named. He made his way, with a walking-stick in his hand, through the dense and tigerish jungle, to the edge of that grand precipice, without any encounter with the wild beasts that then infested the place in numbers; but a day or two after his dog, when close to him, was carried off by a tiger. To him also belongs the merit of first bringing the subject before the public through the medium of the newspapers. He was followed by Colonel, now General, Briggs, Resident of Sátárá, who in 1826 built a cottage, and prevailed on the Rájá to construct an excellent carriage road from his capital to the present station. Little further was done, till Sir J. Malcolm, Governor of Bombay, zealously took up the matter, established an experimental convalescent hospital for European soldiers, and by his personal residence at the Hills in the hot season of 1828, attracted a crowd of visitors. In the same season, Colonel Robertson, the successor of Colonel Briggs, built a house at the station. In November, 1828, Sir J. Malcolm returned to the Hills, bringing with him Dr. Williamson, specially appointed to the duty of reporting on the climate, and the fitness of the locality for a sanatarium, who died not long afterwards. Sites were now selected for some public buildings; the Governor's residence on Mount Charlotte, called after Lady Malcolm, was commenced; and a proclamation was soon afterwards issued by the Rájá of Sátárá, inviting settlers to his newly-founded village of *Malcolm Peṫh*, or "Malcolm-ville." His Highness also undertook to continue the high road onward over the hill and down the Raṛtoṅḍya* or Rotunda Ghát to the boundary of the British territory in the Koṅkaṇ, from which point the English Government agreed to construct a similar road down the Pár† Ghát, through Mahár to Dásgáoṅ, the most convenient harbor on the Bankot river. These works were completed in 1830. Next season Pársí shopkeepers made their appearance, and Government employed a number of Chinese convicts in cultivating an extensive garden, whence supplies of the finest vegetables, especially potatoes, were speedily drawn. These convicts, about 12 in number, came from the

* The orthography of this word is uncertain. It may, perhaps, be an English word, but no dependence whatever can be placed on Anglican spelling of Indian words. If a Maráṫha word, it may be used with reference to the steepness of the ascent, as we might say in English, "Whimper hill."

† *Pár* signifies "limit;" also "beyond."

English settlements to the E., and after working out their time in chains, remained at the place, married and improved their condition, with the proverbial frugality and industry of their race. A public subscription was now raised to make bridle roads to the most picturesque points, and in a few years the station reached the flourishing condition which is now to be described.

Principal Ghâts.—The roads from the low country are three—1st, that from Wâí, already in part described, leading up the Tâí Ghât, and entering the Hills from the E.; 2nd, that in the directly opposite quarter leading from Bombay up the Pâr Ghât on the W.; and 3rd, the Sátárá road from the S.E., which ascends the Kurúlshí Ghât. The road from Wâí, after surmounting the Tâí Ghât, enters a valley formed by heights of very varied form, among which the most remarkable are the striking, crowned summit of Mount Olympia on the right hand, and the bold rocky promontory of Kate's Point, with its natural tunnel, on the left. Both these heights are named from Sir J. Malcolm's daughters. Kate's Point commands a magnificent view of the valley of Wâí, and is about 8 miles from Malcolm Peúth. The traveller now comes to a high ridge, and crossing that, enters a hollow, the scenery of which is very attractive. His road passes for some distance by the side of the Yená, and, crossing that river, enters Amelia Vale, called from another daughter of Sir J. Malcolm. The Falls of the Yená are situate in the valley of that name, on the left of the road from the Tâí Ghât, and are reached by a by-path from a point on the Sátárá road into the station. The stream is here precipitated over the face of a steep cliff with a sheer descent of 500 ft., unbroken when the torrent is swollen by rain, but ordinarily divided by projecting rocks about one-third of the way down, and scattered below into thin white streaks and spray, which are often circled by rainbows from the oblique rays of the sun. The headlong rush and roar of the falling river; the many other streams lining with silver the steep dark sides of the chasm, as they hasten to join the foaming torrent, which far below is dashing on through masses of rock; the grandeur of the scenery, now wreathed in floating mists, now bright in sunshine—combine to form a scene of the most absorbing beauty. From this point the road winds along the top of the cliff, crosses the river (now flowing through overhanging woods and rocks) above the waterfall, ascends to a sweetly-situated village on the opposite bank, where the dog-rose is found growing wild, and enters a closely-wooded avenue, skirted by a most picturesque forest dingle. Thence it opens on smooth green meadows and luxuriant willows, through which the Yená is again seen sluggishly winding. The whole distance from the top of the Tâí Ghât to Malcolm Peúth is about 9 miles. On the right of the road, and on the way to Elphinstone Point, is the ancient village of Mahábaleshwar. It is a small place, but of great sanctity in the eyes of the Hindús as being the spot where the Krishná and four other rivers have their source. There are several temples, one very old, of black stone, said to have been built by a Gawlí Rájá.* Another, built by the same chief, and called Koteshwar, commands a grand view over the Wâí valley. The principal temple, however, is called Mahábaleshwar. This stands close under a hill, where there is the stone image of a cow, from whose mouth the five rivers are said to spring. These rivers fill a tank, round which is a raised walk, and near it are several recesses, where various saints, famous in Hindú legends, are supposed to have their retreat. No European is allowed to enter this holy place. At the temple they show a bed, which the priests assert is visited by the god Krishnah every night. At a certain hour they ring a bell, and then the deity, though invisible to mortal eye, enters the bed and rests till morning. The wretched garniture and stifling atmosphere of the room, however, dispel all classic recollections, and prevent any comparisons with the

* The Gawlís are herdsmen, and are thought by some to be an aboriginal race. An account of them will be found in Lady Falkland's *Chow-chow*, vol. i., p. 154.

superstitions of old Babylon recorded by Herodotus. The Hindú legend about the place is related by Lady Falkland,* and is simply that two demons, named Antebalí and Mahábalí, were destroyed here by Mahádeo, and the younger, Mahábalí, obtained, as his dying request, that rivers should spring from the bodies of the slain. Three of these temples were rebuilt, about a century ago, by Parshurám Náráyan Angal, a wealthy banker of Sátárá. The sixth temple, called Kudreshwar, was built about 75 years ago by Ahilyá Báí, Ráni of Indúr.

Elphinstone Point.—Another of the sights of the Hills, situated to the E., is Elphinstone Point, the grandest of all the precipitous scarps which front the low country. This is about 6 m. to the E. of the Wái road. There is a sheer descent of above 2000 ft., though not so steep at the summit but that wild bison have been seen to gallop down some part. A rock rolled from the top thunders down and crashes into the forests below with a noise and commotion which is really grand to witness, and it is a common amusement of visitors to throw over huge masses. The view extends to the mountains, among which is the hill-fort of Torna, over an apparently uninhabited jungle. To the right of the Point is "Arthur's Seat," another fine view which must by no means be omitted. The distance from Malcolm Peith is about 10 miles.

The Station.—The Sátárá road leads from S.E. to N.W. directly through the Station. From the top of the Kurúlshí Ghát there is a fine view as far as Sátárá, the hill-fort of which closes the vista at the distance of some 20 miles. Hence the road commands successively the valleys of the Koiná and of the Yená, and, crosses the central ridge under a remarkable flat-topped height, named by Sir J. Malcolm, Mount Minny, which looks like a great battery placed to obstruct the passage. As the station is entered, Mount Charlotte, the highest point, lies to the left; and also Bohemia, where Mr. W. Newnham was the first to build a residence. Below Bohemia, in a dell, is the Chinese garden; and, more to the left, a pro-

* *Chow-chow*, vol, i., p. 162.

found and precipitous valley, overlooked by what is called Babington's Point. Proceeding along the central road of the station, the monument to Sir Sidney Beckwith, who died here Commander-in-Chief in 1830, is passed on the left. It is a plain obelisk, and was erected by the public subscription of about 3,000 rupees. The subscribers put up an inscription, which not thoroughly satisfying Lady Beckwith, she sent out another on a marble tablet. Such, however, is the action of the weather on marble in India that this latter inscription was completely defaced and illegible so soon as 1843, while the original inscription remains uninjured to this date. It was from this hero that Sidney Point has its name. He was among the most renowned leaders of the Peninsular war, and has a prouder epitaph in the splendid narrative of his deeds in Napier's History. Eastward and onward from the obelisk, at a little distance, is the church, which Lady Falkland compares to "a small, fancy dairy with verandahs." Beyond this is the library, and close by the hotel. About a quarter of a mile beyond this are the new barracks, and half a mile further the old sanatarium, to the right of which a road leads to a magnificent tank, formed by damming up a valley. This admirable work was projected by Col. P. Lodwick, and afterwards carried out by his successor. A fine tigress was shot here by Lieut. Hughes, of the 4th Rifles, on the 7th of February, 1842, after she had killed two cows. Another quarter of a mile and a road turns off to the right or N.E. to Elphinstone Point, to reach which the village of Mahábaleshwar is passed. A second branch-road to the right leads to Sidney Point, and passes a pretty bangla with a fine view, called "The Eagle's Nest," at present belonging to Mr. Lestock Reid, of the Civil Service, while one on the left leads to Scandal Point, otherwise called Bombay Point, the fashionable drive, whence, in the far distance, is seen the hill and fort of Makrangarh. Before reaching this turning is the burial ground on the left hand. It is a quiet secluded spot, well fitted for the

last resting place. Here, among others, is buried Lieut. Hinds, of the 4th Dragoons, who was killed near these hills by a bison. He was a fine athletic man, upwards of 6 ft. high, but was borne some distance on the horn of the infuriated beast, who dashed on with him as though he were a feather. Here is also buried Dr. Hennel, some time Master of the Mint at Bombay, and a truly scientific man. The Bombay Geographical Society was founded mainly through his influence, and owed much to his exertions. He died on the 6th of March, 1842. Major Miller's tomb may also be remarked. It is an urn on a pillar of grey stone, rather neatly executed. Beyond the cemetery, on the left of the road, is Sir Jamshídjí Jijibháí's house, and on the right a circular walk round a hilly rise, called "Murray's Folly." The main road continues onward to the Pár Ghát, whence magnificent views are obtainable of Pratápgarh, which towers aloft in solitary grandeur, and which is seen from many other points, as from Sidney and Elphinstone.

(*kk*) *Pratápgarh.*—Some of the most picturesque scenes near the Hills have been already indicated, but there is not one which, for historic recollections or natural beauty, is so deserving of a visit as Pratápgarh. The distance from Malcolm Penth is called by the natives three kos or six miles, and the direct distance may indeed be that, but by the Pár Ghát it is over thirteen. The road, however, presents magnificent views at every turn. The traveller may ride the whole way into the fort, but the entrance is very rugged and steep. From the walls are seen to the S.E. Sidney Point and Elphinstone Point and the Marrí Mahal, as the Mahábaleshwar Hills are called by the natives. Beyond Elphinstone Point towers Raieshwar, a cluster of black and abrupt precipices which no human foot has ever trod. To the N. rise the majestic Torna and Rájgarh, and in the far distance Raigarh. On the S. is Makrangarh or Dhábar, to use the native name. On the W. the creek of Mahár and Poládpúr, are distinctly visible. In the fort are two temples to Bhaváni and Mahádeo, and several tanks for rain water. The old tower under which Sivají, in Oct. 1659, buried the head of Afzal Khán, the Bíjapúr general, is crumbling to decay, and is overgrown with weeds. This celebrated exploit, the murder of Afzal Khán, laid the foundation of Sivají's greatness and is thus admirably described by Grant Duff*:—"Sivají provided accommodation for the envoy and his suite, but assigned a place for the bráhman at some distance from the rest. In the middle of the night Sivají secretly introduced himself to Pantojí Gopináth. He addressed him as a bráhman, his superior. He represented that 'all he had done was for the sake of Hindús and the Hindú faith; that he was called on by Bhawání herself, to protect bráhmans and kine, to punish the violators of their temples and their gods, and to resist the enemies of their religion; that it became him as a bráhman to assist in what was already declared by the deity; and that here amongst his caste and countrymen he should hereafter live in comfort and affluence.' Sivají seconded his arguments with presents, and a solemn promise of bestowing the village of Hewra in In'ám on him and his posterity for ever. 'No bráhman could resist such an appeal, seconded by such temptation; the envoy swore fidelity to Sivají, declared he was his for ever, and called on the god to punish him if he swerved from any task he might impose. They accordingly consulted on the fittest means for averting the present danger. The bráhman, fully acquainted with Afzal Khán's character, suggested the practicability of seducing him to a conference, and Sivají at once determined on his scheme. He sent for a confidential bráhman, already mentioned, Krishnají Bhaskar, informed him of what had just passed, and of the resolution which he had, in consequence, adopted. After fully consulting on the subject, they separated as secretly as they had met.

"Some interviews and discussions having taken place, merely for the purpose of masking their design, Krishnají Bhaskar, as Sivají's vakíl, was despatched with

* Vol. i. page 169.

Pantojí Gopínáth, to the camp of Afzal Khán. The latter represented Sivají as in great alarm; but if his fears could be overcome by the personal assurances of the Khán, he was convinced that he might easily be prevailed upon to give himself up. With a blind confidence, Afzal Khán trusted himself to Pantojí's guidance. An interview was agreed upon, and the Bíjapúr troops with great labor moved to Jáolí. Sivají prepared a place for the meeting, below the fort of Pratápgarh; he cut down the jungle and cleared a road for the Khán's approach; but every other avenue to the place was carefully closed. He ordered up Moro Pant and Netají Pálkar from the Konkan, with many thousands of the Máwalí infantry. He communicated his whole plan to these two, and to Tánají Málusré. Netají was stationed in the thickets a little to the E. of the fort, where it was expected that a part of the Khán's retinue would advance, and Moro Trimmal, with the old and tried men, was sent to conceal himself in the neighbourhood of the main body of the Bíjapúr troops, which remained, as had been agreed upon, in the neighbourhood of Jáolí. The preconcerted signal for Netají was the blast of a horn, and the distant attack, by Moro Trimmal, was to commence on hearing the fire of 5 guns from Pratápgarh, which were also to announce Sivají's safety. 1,500 of Afzal Khán's troops accompanied him to within a few hundred yards of Pratápgarh, where, for fear of alarming Sivají, they were, at Pantojí Gopínáth's suggestion, desired to halt. Afzal Khán, dressed in a thin muslin garment, armed only with his sword, and attended, as had been agreed, by a single armed follower, advanced in his pálkí to an open banglá prepared for the occasion.

"Sivají had made preparations for his purpose, not as if conscious that he meditated a criminal and treacherous deed, but as if resolved on some meritorious, though desperate, action. Having performed his ablutions with much earnestness, he laid his head at his mother's feet and besought her blessing. He then arose, put on a steel chain cap and chain armour under his turban and cotton gown, concealed a crooked dagger, or *bichwá*, in his right sleeve, and on the fingers of his left hand he fixed a *wághnakh*, a treacherous weapon, well known among Maráthas. Thus accoutred, he slowly descended the fort. The Khán had arrived at the place of meeting before him, and was expressing his impatience at the delay, when Sivají was seen advancing, apparently unarmed; and, like the Khán, attended by only one armed follower, his tried friend Tánají Málusré. Sivají, in view of Afzal Khán, frequently stopped, which was represented as the effects of alarm, a supposition more likely to be admitted from his diminutive size. Under pretence of assuring Sivají, the armed attendant, by the contrivance of the brahman, stood at a few paces distant. Afzal Khán made no objection to Sivají's follower, although he carried two swords in his waistband,—a circumstance which might pass unnoticed, being common amongst Maráthas; he advanced two or three paces to meet Sivají; they were introduced, and, in the midst of the customary embrace, the treacherous Marátha struck the *wághnakh* into the bowels of Afzal Khán, who quickly disengaged himself, clapped his hand on his sword, exclaiming, 'Treachery and murder!' But Sivají instantly followed up the blow with his dagger. The Khán had drawn his sword, and made a cut at Sivají, but the concealed armour was proof against the blow; the whole was the work of a moment, and Sivají was wresting the weapon from the hand of his victim before their attendants could run towards them. Saiyid Bandú, the follower of the Khán, whose name deserves to be recorded, refused his life on condition of surrender; and, against two such swordsmen as Sivají and his companion, maintained an unequal combat for some time before he fell. The bearers had lifted the Khán into his pálkí during the scuffle; but, by the time it was over, Khandu Mallé, and some other followers of Sivají, had come up, when they cut off the head of the dying man, and carried it to Pratápgarh. The signals agreed on were now made; the Má-

walis rushed from their concealment, and beset the nearest part of the Bijapúr troops on all sides, few of whom had time to mount their horses, or stand to their arms. Netají Pálkar gave no quarter; but orders were sent to Moro Pánt to spare all who submitted; and Sivají's humanity to his prisoners was conspicuous on this as well as on most occasions. This success among a people who cared little for the means by which it was attained, greatly raised the reputation of Sivají; and the immediate fruits of it were 4,000 horses, several elephants, a number of camels, a considerable treasure, and the whole train of equipment which had been sent against him."

Darra.—The sportsman will find excellent *shikáris* or native huntsmen at the Hills waiting to be employed, and many places all round where he may ply his rifle and gun. Jungle fowl and spur fowl are to be had in most directions, and there is always a chance of coming upon a panther, a *chitá*, a bear, or a tiger. Bison, once numerous on the hills, are now only to be found at considerable distances, and are excessively shy. For a first attempt, the visitor in search of game may descend between Sidney and Elphinstone Points to the village of Darra, which is situated about 2,000 ft. down. The descent is rather fatiguing on account of the long grass, low jungle, and broken masses of rocks, where snakes are plentiful. Besides the cobra and rock snake, there are great numbers of a most deadly little snake, called by the natives *phurseń*, the Kaju Tatá of Russell. It is requisite, therefore, to be careful, though no European has yet been killed by the bite of these reptiles. Instances, however, of deaths among the natives owing to the bites of snakes are not uncommon. Enormous monkeys inhabit the trees which clothe the sides of the mountains, and there are a few peacocks, which two kinds of animals are said to be always in spots where the tiger is found. The monkeys, by their cries and excitement, will generally make known the whereabouts of the monster. After reaching Darra there is a path beside a clear stream to another village, and thence the return may be made up Sidney Point. As the climber advances, the ascent grows more steep, until near the top there is a sheet of grass without any jungle, so extremely slippery, that it is almost impossible to cross it with unspiked shoes, next to which bare feet are safest. To those who are accustomed to climb mountains, the ascent will be very enjoyable, commanding as it does the most magnificent scenery on either side. To persons subject to giddiness this path can hardly be recommended, as a slip might carry them down many hundred feet into the forests below. After passing the grass, a narrow path about three feet broad is reached, which winds along under Sidney Point on the brink of a tremendous precipice, and at last leads to the road. So great is the height that if the visitor has nerve to look down he will see the most gigantic trees dwarfed to tiny shrubs. Indeed the forest looks almost like a carpet of moss.

Makrangarh.—Another place where game is to be found is the forest near Makrangarh. A ride of about 13 miles leads through beautiful scenery to the village of Dewli, where the sportsman may halt in an old temple, under some of the tallest trees to be found in these parts. In the early morning the jungle fowl and partridges will be heard crying in all directions on the road hither, from the Hills' side; while as evening comes on, shouts may be occasionally heard from the herdsmen calling to one another to be on the look out, as some one among them has from the mountain top descried a prowling tiger near the herds. A fine river flows through the valleys in this direction, and the jungles are adorned with magnificent timber. Bears and *chital*, the spotted antelope, are obtainable here, and occasionally tigers; but the jungle is so thick that it is exceedingly difficult to follow up or secure a wounded animal. Besides these, there are many other places to which the experienced *shikári* will conduct the sportsman, and even on the hills themselves he may shoot tigers and panthers if he is content to sit up

in a tree with a goat tied as bait at the foot of it.

The road down to Pár is not inferior, perhaps, to any other from the Hills in beauty.

(*l*) *Pár.*—There is a good bázár and traveller's banglá at Pár, which is a village with many temples, in a dell at the summit of the Ghát which bears its name. To the right, at 2 m. distance, is the fort of Pratápgarh, already described, and which the traveller coming from Bombay may visit from this place before proceeding to Mahábaleshwar. The Pár Ghát is exceedingly steep, in some parts almost perpendicular. The journey up it from Poládpúr is usually made in a pálkí, and the traveller will do well to recollect that he must here reverse his position of feet foremost, and be carried up with his head in the ascendant, unless he would wish to experience inconvenience similar to that of being suspended by the heels for more than an hour. Poládpúr is also a good halting place, and near this is the tomb of the Rev. Donald Mitchell, the first Missionary of the Scottish Missionary Society to India, who chose Bankot for the scene of his labors. (See *Oriental Christian Spectator* for 1840, p. 66.)

(*m*) *Mahár* or *Máhád* is hot and unhealthy, and has a most unenviable reputation for cholera. The only inducement to stop at the spot is the circumstance of there being two caves about a mile from the town, and close to the ford of the river, on the right hand of the road which leads by Indrapúr to Bombay. They are small and very rudely executed, but contain two inscriptions, fac-similes of which will be found in *Bird's Caves of Western India.* The first inscription refers to the *Datha datu,* or "tooth-relic," given at the funeral pile of Bhagava (Buddha). One of these caves contains a *dahgopa.* There are said to be caves in the adjoining Ghâts also, which form the limit of what is called the *Pant Sachiva's* territory. These, however, have not been explored, and the traveller who would ascertain their existence and describe them would be serving the cause of archæological research in India. Mahár is the place where the treaty, spoken of by Grant Duff, vol. iii., p. 142, was concluded in 1796 between Náná Farnavis and Nizám 'Alí, by which Bájí Ráo was to be elevated to the Peshwáship on the death of Mahádeo Ráo. Hence to Bombay is 100 m.: by the Sáwitrí river 30 m., and thence 70 m. by sea, and this route is often adopted by travellers to the Hills. The objections are the occasional storminess of the passage and a dangerous bar at the mouth of the river, where some sad accidents have occurred, particularly one in which Mrs. Malet, wife of the present Member of Council of that name, was drowned with her child, and Mr. Malet was only saved by his native servant, who swam with him to shore. Bankot, at the mouth of the river, was one of Angria's strongholds, and was surrendered by that piratical chief to the English in October, 1755, as the fruit of Commodore James' successes, and Suwarnadurg (Severndroog) was at the same time given up by Angria to the Maráthas. Fort Victoria is on the S. side of the entrance to the river, on a high barren hill of red color.

The banglá at Indrapúr stands high, and is altogether prettily situated. At this place, therefore, rather than at Mahár or Nágathánah, it will be well to halt. At Nágathánah there is an old bridge worth a visit; but the place is intensely hot, and the road to it is through a jungle, where tigers have several times been encountered. On one occasion Dr. Wilson beheld here an immense tiger drinking by the road side, and was almost upon it before he could check his horse. The passage down the creek of Nágathánah is generally accomplished by rowing, and from its mouth to the Apollo Bandar at Bombay there is a sea voyage of two hours.

ROUTE 4.

FROM BOMBAY TO SÁTÁRÁ 193 M. 1 F BY PÚNAH, AND SÁSWAD (SASSOOR), VISITING PÚRANDAR, AND THENCE TO PANDHARPÚR.

285 M. 4 F.

For particulars of this Route as far as Púnah, see the preceding Route.

MILITARY AUTHORITY.—From Púnah to Nírá bridge: Officer commanding at Púnah—*Púnah*. Thence to Paṅḍharpúr: Officer Commanding at Sátárá—*Sátárá*.

CIVIL AUTHORITY.—Collector at Púnah—*Púnah*, to Nírá bridge. Thence to Paṅḍharpúr: Commissioner at Sátárá—*Sátárá*.

PLACES.	STAGES. M. F.	STAGES. M. F.
Bombay to PUNAH (see Route 3)	119 4	119 4
Cantonment Church at Púnah to Chhoṭá Kondwa	2 3	
Ascend Báp Deo Ghát	3 0	
Summit of Ghát	1 7	
Foot of Ghát	0 4	
BHIWRI	2 0	9 6
Bápgáṅw	1 6	
Chámlí	1 4	
Hiwrá	1 5	
(*a*) SASWAḌ (SASSOOR) *b. p.o.* (hence visit Púrandar)	2 4	7 3
× Karáá *r.*	1 0	
Siwra	3 6	
(*b*) JIJURI, *dh.*	5 0	9 6
× Wálá Khiṇḍ	2 6	
Dauṇḍ	2 2	
Wálá	2 0	
× Nírá *r.* to NIRÁ	7 2	14 2
Lenaṇḍ	5 4	
× Sálpa *n.* to Thámbai	2 4	
SALPA	2 6	10 6
Ascend Sálpa Ghát	0 2	
Summit of Ghát	2 6	
× 4 *n.* to DEUR	4 6	7 6
× Wasná *r.* to Pipárí	2 0	
Warúl × Kṛishṇá *r.* by bridge	6 7	
× Yená *r.* by bridge at Wárá	2 7	
(*c*) SATARA, cantonment, *b.*	2 2	14 0
× Kṛishṇá *r.* at its junction with Koiná *r.* to Chhoṭí Máhulí	2 4	
× small Ghát to Barí Máhulí	0 5	
Triputí	3 1	
Lasurná	2 6	
× 2 *r.* to Korigáṅw	1 0	
KUMTA	2 6	12 6
Ascend Ghát	5 6	

PLACES.	STAGES. M. F.	STAGES. M. F.
Pass Wardaṅgarh fort, 1 mile to right	0 4	
Pusagáṅw	3 0	
Sinduwárí	3 0	
NIDAL or NIRDAL	3 2	15 4
Mahimán Fort, 1 mile to left	3 0	
Barí Piṅglí	4 3	
BARA GUNDAULA	4 6	12 1
Chhoṭá Gundaulá	2 2	
× Mán Gangá *r.*	10 6	
MASWAR	1 0	14 0
Dúl Deo	4 6	
Ascend Kolwantí Ghát	1 4	
Summit of Ghát	1 0	
Foot of Ghát	2 0	
PILIWA	3 2	12 4
Táṅḍulwárí	8 1	
BHALAWNI	2 6	10 7
Kuprí	5 3	
Wákrí	5 2	
(*d*) PAṆḌHARPUR, S. side	4 0	14 5
		285 4

The road from Púnah to Sátárá given above is one of the most beautiful in the Dakhan, and the sportsman and the tourist will find abundant gratification. The view from the top of the Báp Deo, "Father God," Ghát is very fine, and extends over the Múṭá Muláá plain, taking in the hill forts of Sinhgarh and Tornáá. The traveller is now 3,000 ft. above the sea, and, except in April and May, the temperature is at least so bearable as to give little inconvenience.

(*a*) *Sáswaḍ* (*Sassoor*).—The road to Sáswad is lined with fine mango trees, planted by the Peshwás. Sáswad is a large market town on the left bank of the Karáá river. An old palace of the Peshwa's beyond the town and across the river, which, in the rainy season, is difficult to cross, is used as a *kacheri* or collector's office, and traveller's banglá. The rooms are good, but low, and unfurnished; so that if there is an intention of halting at it to visit Púrandar, it would be well to make interest with the civil officers of the district for some requisite articles, as a bed, table, and

chair: and it is also necessary to ask permission to stay at the palace. There is fair quail shooting to be had in the neighbourhood of this town; but for hog-hunting the sportsman must go to Párgá'oṅ or to Kámgá'oṅ, on the road from Púnah to Sholápúr, in the adjoining Bhímáṭadí district. In an island in the river as you cross to the banglá are some temples of black basalt. The Peshwá's palace still bears marks of English shot. As Púrandar was a favorite residence of the Peshwás, the national spirit of the Maráṭhas has always been strong in it, and the inhabitants have not been backward in shewing their dislike to Europeans when they could do so with impunity. At this place the Amírs of Sindh were confined for some time. Though prisoners, they were permitted to amuse themselves with their favorite pursuit, shooting, and the hogs in the vicinity were much reduced in numbers by their battues.

Púrandar, or, according to Blacker, *Púnadar* (*Poorundhur* of Thornton).—The hill-fort of Púrandar is not more than 5 miles in direct distance from Sáswad, and by the road it is an easy morning ride. The ascent is by a rough, steep path, but the traveller may ride up the whole way. According to Thornton,* who, however, merely transcribes the words of Grant Duff (vol. i. p. 207, note) the highest point of the mountain is upwards of 1,700 ft. from the plain immediately below, and 4,472 ft. above the sea. Another authority makes it 2,500 ft. above the plain, referring, probably, to a different part of the low country. It is certain, at least, that Púrandar is the most elevated point of the ridge which runs from the W. Ghâts and terminates at Jíjúrí. The climate is so fine that one may sleep even without a tent, and this fort has consequently just been made a convalescent station for Europeans from Púnah. There are several tanks cut in the solid rock in the forts, which are two, upper and lower, situated about 300 ft. below the summit. The view is magnificent. It will be well for a stranger to get an introduction to some inhabitant of the many banglâs, as there is no house for travellers.

Púrandar was one of the first places occupied by Sivají, having been acquired by him in 1647. The Kil'adár, dying in that year, left three sons, who chose Sivají to be arbitrator of their disputes. That wily chief entered the fort with a few attendants, and persuaded the two younger brothers to make the eldest a prisoner. Under the pretext of furthering this design, he got them to admit a band of his Máwalís, and immediately captured the fort for himself. In 1665 this fort was most gallantly defended for Sivají by Bájí Parbhú, who disputed every inch of ground with Dilor Khán, the general of Aurangzíb's army. At last a mine blew up one of the towers of the lower fort, and so shattered the rock, that the besiegers were enabled to effect a lodgment in the lower fort. But while the Afghâns, who formed the storming party, were plundering, they were suddenly attacked by the garrison, and driven out of the fortifications, and thence headlong down the hill. This success was stopped by the death of the Maráṭha leader, who was shot with an arrow by Dilor Khán. After this the Mughuls succeeded in capturing Wajragarh, a small detached fort on the N.E. angle of Púrandar hill, which commands a great part of the works. From this they kept up a cannonade for weeks, and at length the garrison would have evacuated the fort, but Sivají made terms with the imperial general, and surrendered Púrandar and with it 19 other forts, but only to recapture them again in 1670, when Púrandar was escaladed and reduced by the Maráṭhas with little difficulty. In 1714, Yesu Bái, mother of the Pant Sachiva gave up Púrandar to Bálájí Wishwanáth, the founder of the Peshwá dynasty, as a place of refuge for his family, then residing in Sáswad. "On the same pretence,* Bálájí obtained a grant of it from Sáhu (the Rájá of Sátárá), by which concession, that

* Gazetteer, *s. v.* Poorundhur.

* *Grant Duff*, vol. i. p. 437.

prince forged the first link in the chain which afterwards fettered his own power, and reduced his successors to empty pageants of bráhman policy." On the 1st of March, 1776, a treaty of 18 articles was signed here by Colonel Upton, agent for Warren Hastings, and Náná Farnavís, by which Salsette was to be retained by the English or exchanged for territory of £30,000 annual revenue, as the Governor-General might decide; the revenue of Bharuch was ceded to the English, and £120,000 guaranteed to the Bombay Government in payment of expenses incurred, and the treaty between that Government and Raghubá Peshwá was formally annulled. On the 14th of March, 1818, Púrandar was attacked by the English column under General Pritzler. The British troops had advanced by way of *Jíjúrí*, and at Sáswad had had some little trouble in capturing "a strong stone building * in which 200 Arabs, Sindhís, and Hindústánís had shut themselves up, with some small guns. The walls were so substantial that six-pounders were found incapable of affecting them. Eighteen-pounders were then brought up; but, though these also appeared to make as little impression on the walls, they had sufficient effect on the minds of the garrison to induce their surrender at discretion." On the 14th a mortar battery opened, and on the 15th Wajragarh † surrendered, and as it commanded Púrandar, the Kil'adár of the latter place was compelled to capitulate on the 16th.‡

The sportsman may occasionally find panthers and *chítás* in the hills round Púrandar; deer and *sámbar* are also to be met with at no very great distance.

(*b*) *Jíjúrí.*—This place is famous for a temple of considerable size, and built in a picturesque situation on the summit of a hill, about 250 ft. high. The temple was built by Holkar, about two centuries ago, and is dedicated to Khaṇḍobá or Khaṇḍeráw (M. *khaṇḍ*, a sword, and *ráw*, king), an incarnation of Shiva, but dimly distinguished from Bhaírava, a terrific form of the above-named deity. The whole ascent of the hill is covered with pillars and gateways set up by various votaries, and there are many stone images of animals, which are also the records of vows. The huge drum in the *naḳḳárah khánah*, or music room, at the top, is heard to a great distance round, and has a remarkable effect, when, breaking the stillness of the night, it arrests the traveller's attention, and he beholds a huge mass of pillars and buildings faintly lit up by the moon or the light of torches. The revenues of the temple are apportioned thus*:—The Government has the offerings of two months and 18 days, being the Saturdays, Sundays, and Mondays of Ashwin, the first six days of Márgashirsh, and the whole of Paush and Mágh. Of the remaining months, the offerings of one half are given to certain Shudras employed in the service of the temple called Guravs, and the other half realized is apportioned equally between the *Garshes* and *Virs*. *Ture* and *chure*, garlands and bracelets, are also offered for the government throughout the year. It is estimated that there are from 125 to 150 girls attached to the temple, who lead an infamous life. Of these about 80 are present at the place, and the rest are scattered through the villages within 20 miles. These girls are formally married to the god, and they, and the male servants of the temple, are continually recruited in the following way:—When a man or woman, being childless, is anxious for offspring, such a person vows that if a child be granted it shall be devoted to the god. Accordingly, whether male or female, it is, on its birth, made over to the care of the servants of the temple, and is brought up in habits of shameful profligacy. Among the noticeable things at this shrine is a long pole covered with red and blue cloth, and having a crown of peacock's feathers at the end; this is carried round on

* *Blacker's Maratha War*, p. 241.

† This place is wrongly called Wuzeer Ghur by Blacker.

‡ All the adjacent forts surrendered in the same easy way. In fact the only one which made anything like a defence was Wasota, where Cornets Hunter and Morrison were rescued, having been confined for many weeks in a dark dungeon, where they had never beheld the light of day.

* *Oriental Christian Spectator* for 1837, p. 204.

pilgrimage to other shrines, and is, as it were, the banner of Khaṇḍobá.

In the *Nirá Bridge* the traveller will observe one of the best works of the kind, if not the best, ever constructed by the Maráthas.

(*c*) *Sátárá.*—The city of Sátárá has many historic recollections, and the station is one of the most salubrious and pleasant in the Dakhan. The town is situated in a hollow between two ranges of hills, which rise above it on the E. and W., and partly overlap it on the S. also. The Hill on the W. is the termination of a spur, which runs down from the Mahábaleshwar Hills. It is called Yuteshwar, and there are some temples on the top with a colony of bráhmans, and also of the largest monkeys to be seen in these parts. These creatures run chattering up to a stranger in a menacing manner, and might, perhaps, attack a single unarmed individual; but if threatened, they disappear over the face of the cliff, which is quite perpendicular and of great height. The monkeys manage, however, to scud along its brow, clinging to the underwood and bushes which grow along it. The Ghát up Yuteshwar from Sátárá is very steep and paved with rugged stones, so that some care is required in riding up and down it. From the hill to the city there is an aqueduct, a distance of 4 miles, and 2 fine tanks are passed between the palace and the foot of the hill.

The Fort.—On the E. of the city is the hill on which is the fort. The fort is said to have been built by a Rájá of Panála, who, as testified by a copper plate found at Sátárá,* reigned in A.D. 1192. By him, too, were erected the forts of Bairátgarh and Páṇḍugarh, near Wáí, and Chandan and Wandan, near Sátárá. Long before the time of the 'Ádil Sháhí dynasty at Bijapúr, the fort of Sátárá† was used as a state prison, and Sivají, who captured it in 1673, after a siege of several months, unwittingly furnished for his descendants a prison in which they were for years confined. In 1698, at the suggestion of Rámchandar Paṅt, Sátárá was made the capital of the Maráṭha government. Next year Aurangzíb, with a great army, arrived before the city. His own tents were pitched on the N. side of the fort, on the site of the present village of Karanjá. 'Aẓím Sháh was stationed at a village on the W. side, which has since retained the name of Sháhpúr, or "the Sháh's town." Shirzí Khán invested the S. and Tarbíyat Khán occupied the E. quarter. Chains of posts between the different camps effectually secured the blockade. The fort occupies the summit of a hill, which is about 800 ft. high, and extends 1,100 yds. in length and 500 in breadth. The sides are very steep, and even the ascent from the city by a somewhat winding path on the W. is difficult. The defences consist of a scarp of upwards of 40 ft. in perpendicular black rock, on the top of which is a stone wall. It was defended against Aurangzíb by Pryágjí Prabhú, hawáldár, who had been reared in the service of Sivají. As soon as the Mughuls began to gain any part of the hill, he withdrew his troops into the fort, and rolled down huge stones from the rock above, which did great execution, and, until cover could be thrown up, were as destructive as artillery. The blockade, however, was complete, no communication could be held with the country, and as the small stock of grain in the garrison was soon exhausted, the besieged must have been compelled to surrender; but Parshurám Trimbak, who had thrown himself into the fort of Pralí, purchased the connivance of 'Aẓím Sháh, and conveyed stores to the besieged. The Mughul troops on the W. and S. faces erected batteries; but the grand attack was directed against the N.E. angle, which stands up like a tower, and is one of the strongest points, the rock being 42 ft. high, and the bastion on the top consisting of 25 ft. of masonry, making a total height of 67 ft. Tarbíyat Khán undertook to mine this angle, and at the end of 4½ months had completed two mines. So confident were the Mughuls of success, that the

* *Grant Duff*, vol. i., p. 28. *Transactions of Bombay Lit. Society*, vol. iii.
† *Grant Duff*, vol. i., p. 260.

storming party was formed under the brow of the hill. Aurangzíb moved out in grand procession to view the attack, and the garrison, and among them Pryágjí, attracted by the splendor of his retinue, crowded to the rampart. The first mine burst several fissures in the rock, and so violent was the concussion, that a great part of the masonry was thrown inwards, and crushed many of the garrison to death. The storming party advanced with eagerness, and at that moment the second and larger mine burst outwards with a terrible explosion, and destroyed upwards of 2,000 Mughuls. Pryágjí was buried by the first explosion close to a temple to Bhaváni, but was dug out alive. This was regarded by the Maráthas as a happy omen, and, animated by it, the garrison would have made a prolonged and desperate defence, but provisions fell short, and 'Azím Sháh would no longer connive at their introduction. Proposals of surrender were, therefore, made through him, and the honor of the capture, which he so ill-merited, was not only assigned to him, but the very name of the place, in compliment to him, was changed by the Emperor to 'Azím Tárá.

In 1705 the fort was retaken by the Maráthas, through the artifice of a bráhman named Anají Pant. He ingratiated himself with the Mughuls under the character of a mendicant devotee, amusing them with stories and songs, and, being allowed to reside in the fort, introduced a body of Máwalís, and put every man of the garrison to the sword. To this place, on the surrender of Trichinápalli (Trichinopoly) on the 26th of March, 1741, Chanda Sáhib, the well-known aspirant to the Nawábship of the Karnátak, was brought a prisoner, and remained under surveillance 7 years. In 1798 Rám Rájá, son of Sivají II., got possession of the fort, and collected troops with a view of regaining his independence from the Peshwá Bájí Ráo; but his forces were surprised by Parshurâm Bháw, and driven out of the town in spite of the heroism of Yelojí Mohité and Lenají Mohité, who charged singly into a host of enemies and were killed. After the rupture with Bájí Ráo, the English troops marched to Sátárá, which surrendered, after little or no resistance, on the 10th of February, 1818, and Pratáp Singh, eldest son of Sáhu II., was installed as Rájá. He held the principality 21 years, and was sent prisoner to Banáras in 1839, being succeeded by his brother, Apá Sáhib, on whose death, in 1848, the territory was annexed.

The gate of the fort is on the W. side, and up to it, as has been said, a steep zig-zag path leads from the town. Continuing along the same side, near the further extremity is the old palace, in which are some curious and not very refined mythological pictures. On the opposite side from the palace is another gate, not used. There are also 16 temples, of which 11 are to Shiva and 5 to Bhaváni, the especial patroness of Sivají and his family. Panthers are occasionally seen, from the walls of the fort, basking on the rocks, a few score feet below the ramparts. The view from the fort is very beautiful, hills rising in every direction of varied form, and some of them crowned with old forts now crumbling to decay. Such are the hills of Chandan and Wandan on the W., and the lofty hill of Amboli which, according to Hindú legend, was a pebble that slipped from a mountain which Hanumán was carrying to help in making a bridge from India to Lanká in Ramá's war with Rávan. A wide plain extends to the N., opening out from the town and comprehending the cantonment on the W., the Residency with its fine garden on the E., and beyond, many gardens and groves. Through this plain runs a broad excellent road, shaded by an avenue of trees to the Sangam, or junction of the rivers Krishná and Yená at the beautiful village of Máhulí.

The Palace.—After satisfying himself with the scenery, the traveller may pay a visit to the Palace, which lies on the S.W. side of the town. It is a very large, but not particularly tasteful, building. The apartment most worth seeing is the *Jalmandir*, or "water pavilion," a place built on the model of

the Residency, but surrounded by vines and cooled by numerous jets of water, being nearly encircled by a tank. The greatest curiosity to be seen here is, however, Sivají's famous sword called Bhaváni, which is now worshipped as a deity, and has a temple to itself. It is very long, the blade being 4ft. and several inches, and quite straight, of good and well-polished steel, with two grooves running down it. According to Lady Falkland, vol. ii., p. 34, it is a genuine Andrea Ferrara. The handle is very small, too small to admit the hand of a moderate-sized European; and there is a spike on the top of the handle for beating back an enemy, who might have got within the guard. It is marvellous how Sivají, who is represented as a very slight small man, could have wielded so long and ponderous a weapon; yet with this sword he slew Afzal Khán, the Bijapúr general (see Pratápgarh, p. 341). The *wághnakh*, or "tiger's claws," which Sivají plunged into Afzal Khán's stomach is also shown, and a smaller sword, which once belonged to the Sáhu Rájá.

The village of Máhulí (Mowlee).—This is the Scandal Point of the station, and is reached by a pleasant evening's drive or ride. On both sides of the river are several temples, and on the Sátárá side are some magnificent banyan trees, inhabited by huge monkeys with grey beards. On a very high bank overlooking the stream, with a broad flight of steps to descend to it, are several temples. Of these, one is dedicated to Parshurám, the 6th incarnation of Vishnú, who is said to have performed austerities for many days at this spot. This temple is about 180 years old. Another is dedicated to the rivers, and a third to Rámeshwar. This last was built by a banker named Parshurám, who is said to have found a large cavity filled with treasure at Sátárá. There are also several handsome tombs to widows who have performed satí here. The last satí took place on the 12th of August, 1836, the victim being an aged bráhman woman. Lutfullah also, in his Autobiography, p. 221, refers to one. Not far from these tombs is one* to a black dog that saved the life of the Sáhu Rájá. This prince was very fond of hunting, and on one occasion a tiger was about to attack him, when a black greyhound by its barking drew his attention, and he killed the ferocious animal in the act to spring.

There are many beautiful rides at Sátárá, and good sport to be had. Quail and florican are plentiful in the neighboring villages, and foxes are very numerous. These are coursed with greyhounds, and afford excellent sport. Bears, panthers, and *chitás* may occasionally be found. In 1836 a large bear came down to plunder the Residency garden, and slipped into the large well there. When the gardener went to draw water he beheld the animal swimming round and round, there being no possibility of its escape, and it was many hours before it sank. A mango tree in this garden is worth a visit, being a very fine specimen, and nearly 30 ft. in circumference. At a village a few miles off is a still larger tree of the same species, and nearly 40 feet round. Those who take an interest in old traditions will find Sátárá a good place for inquiry after such legends. There is one, and most probably founded on fact, that when the fort was erected the son and daughter of the principal Mahár in the place were buried alive at the principal entrance, which, as already noticed, is on the W., and may be known by two large fish, the ensigns of nobility, sculptured upon it. These living sacrifices are part of the aboriginal worship of the country, and the legend tends to show that the Mahárs are no other than the aborigines, as, indeed, is believed on many other accounts. During the Dasahrá the Mahárs of Sátárá sacrifice a male buffalo at the temple of Bhaváni, which stands at the N.E. angle of the fort where the mine, so fatal to the Mughul troops, was sprung. The animal is buffeted, wounded, and driven furiously about in the very way in which the Tudas (see p. 144) beat the buffalos they sacrifice at their funeral rites. In

* *Chow-chow*, vol. ii. p. 32.

this, then, there is an undoubted relic of most ancient aboriginal worship.

The road from Sátárá to Paṇḍharpúr has been lately cleared and made. Supplies are not very abundant, but the sportsman may always provide game for himself.

(*d*) *Paṇḍharpúr.*—This is a town with a population of about 20,000 persons, situate on the very verge of the Sátárá and Sholápúr Collectorates, and on the high roads from Púnah to Bíjapúr, and from Sátárá to Sholápúr. It is a place therefore of great importance owing to its situation. It is also one of the most sacred places in the W. of India in the eyes of the Hindús, it being supposed to be the residence of Wiṭhobá, a subordinate incarnation of Vishṇu, or rather Krishṇah himself, who is supposed to have visited this city. The legend is told in *More's Hindú Pantheon*, and is briefly this:—A bráhman named Paṇḍaḷí, on a pilgrimage to Banáras with his wife and parents, neglected the latter. Stopping at Paṇḍharpúr, he put up at the house of a bráhman who was a pattern of filial piety. Here Paṇḍaḷí was not only rebuked by the example of his host, but Gangá, Yamuná, and Saraswatí appeared to him in the shape of three beautiful ladies, who performed the household duties in this pattern family, and on his inquiring how they could so humiliate themselves, informed him that the gods delighted to honor those who honored their parents. Hereupon Paṇḍaḷí abandoned all idea of his pilgrimage, and fixing himself at Paṇḍharpúr, devoted himself so assiduously to his father and mother that Vishṇu became incarnate in him, and he took the name of *Wiṭhobá*, which is said to mean,* "receiver of the ignorant." The town is filled with a class of priests called *Pujáris*, who are bráhmans, and whose business is to beat up for pilgrims, and to instruct the pilgrims in the proper mode of worship. These men reside in a street which runs round the principal temple, and which contains all the subordinate shrines. Their houses may be known by the number of stories, often six or seven, a height very unusual in the Dakhan. They lodge the pilgrims without charge, but each disciple on leaving the town is expected to make a present, which far exceeds the cost of his entertainment. His name is further recorded in a book or roll. By reference to their registers, which are most carefully kept, a Pujárí can tell at once whose hereditary guest a pilgrim is, and the allotment is most jealously looked to, and observed. The ceremonies are endless, but the principal one is the embracing the image of Wiṭhobá, which is about 4 ft. high, of black basalt, and represents a man with his arms akimbo. It stands in a dark cell about 12 ft. square, and accessible by only one small doorway. Consequently, when 50,000 pilgrims are congregated, the difficulty of approaching the image is great. A Pujárí stands behind the idol to receive the offerings, and he is relieved every half hour, that being the utmost time a strong man can bear the heated and stifling atmosphere. Paṇḍharpúr was the scene of the infamous murder of Gangádhar Shástrí, the envoy of Fatḥ Singh Gáekwád to the Peshwá Bájí Ráo. The Peshwá invited him to attend him on a pilgrimage to that place, and there, on the 14th of July, 1815, the Shástrí was barbarously cut to pieces by assassins hired by Trimbakjí Dánglia, the Peshwá's minister. An account of this affair, which was one of the principal causes of the rupture between the Peshwá and the English, will be found in *Grant Duff's History of the Maráṭhas*, vol. iii. p. 374.

* *Molesworth's Maráṭhí Dictionary.*

ROUTE 5.

BOMBAY TO DÁMAN (DEMAUN).

125 Miles, 2½ Fur.

(Part of the route from Bombay to Súrat.)

MILITARY AUTHORITY—Officer Commanding at Bombay—*Bombay*, as far as Máhim Causeway. From Máhim Causeway to Dáman: Officer Commanding Púnah Division—*Púnah*.

CIVIL AUTHORITY.—To Nowapúra, or S. suburb of Dáman: Collector of

Thánah—*Thánah.* Thence to Dáman: Portuguese Governor—*Daman.*

PLACES.	STAGES. M. F.	M. F.
Bombay Cathedral to Parell ..	5 0	
S. extremity of Máhim Causeway	3 4	
N. extremity of do. and BANDORA	0 5	9 1
Kárígá'oń	1 0	
Púla *dh*	1 5	
Anderí	2 6	
Goragá'oń	2 1	
MALLAR	1 6	9 2
Káshí	7 0½	
GHORÁBANDAR	1 7	8 7½
× arm of the sea to landing place in Wasai (Bassein) *t*	5 0	
WASAI (BASSEIN) city	1 0	6 0
× creek to SACHPÁRAH *b*	11 0	11 0
× several creeks to Agásí, *dh*	4 1	
× in boat Waitarna Creek	2 3	
DANTURA	2 0	8 4
× creek to Dánda	7 4	
× Dánda *r.* to Kilwí	0 5	
× creek to Máhim, *dh*	2 6	
× creek to SIRGÁOŃ	4 3	15 2
Sátpattí	2 3	
× Sátpattí Creek to Murúmb	0 5	
Nandgá'oń	2 2	
Aliawárí	1 3	
Nowapúra	1 2	
× Surní Mátá Creek	0 5	
× Dhár Creek to Papran	0 6	
× Gáolí Creek to Tárápár	4 6	
× creek to CHÍCHAN	0 4	14 4
× creek to Bar	5 7	
× SURÍ *r.*, 700 yds. wide, to DANU	3 4	9 3
× Kotamba or Wághnadí Creek to Chiklí	5 3	
× Badorí Creek to Golwár	2 7	
× two creeks to Burdí	2 3	
× Jai Creek and *n.* to Gowand	2 4	
Dewarai	0 4	
× *n.* to old Umargá'oń	2 2	
UMARGÁ'OŃ	1 0	16 7
× *r* to Nargul	1 5	
× Sarundí Creek	2 3	
Murulí	3 3	
× Creek to Fansa	3 4	
× Mor Creek to Kalai	3 0	
× Kalai *r.* to Jajpúr	7	
(*a*) NOWAPURA S. suburb of DAMAN (Demaun)	1 6	16 4
		125 2½

The only remarkable places on this Route, Ghorá Bandar, and Wasai or Bassein, have already been described, and this Route is here given only as a portion of that to Súrat, and as being the line over which the Bombay and Baroda Railway will be made. It is advisable to travel on this road between the springs, during which the streams fill with great rapidity, and are dangerous.

(*a*) *Dáman.*—The town of Dáman (Demaun) is close to the fort, on the S.W. side, and on the S. bank of the Dáman Gangá, or "Border Ganges," a deep navigable stream, never fordable, and 350 yards wide at the ferry. The N. and W. faces of the fort are washed by the sea. The rise of the tide is 18ft. The river has a bar at its mouth, with 2 ft. at low water spring tides, and 18 or 20 ft. water inside. In common springs there is never less than 3 fathoms on the bar. Outside the bar is a road in which vessels may anchor in 8 fathoms. The town belongs to the Portuguese, is fortified, and has a rampart with 10 bastions and 2 gateways. There are 9 churches. The fort is called the Castle of St. Hieronymus. The country around is fruitful, and produces good vegetables. In the rains it is much overflowed. This is a good harbor for the repair of small vessels, timber being plentiful. Dáman is described as a town "great and strong," when sacked and burned by the Portuguese in 1531. It was then rebuilt, and again captured by the Portuguese in 1558, who changed the mosque into a church. It is the capital of a district about 10 miles in length from N. to S., and 5 in breadth.

ROUTE 6.

FROM PÚNAH TO AḤMADNAGAR, BY LONÍ, KORIGÁ'ON AND SERÚR.

73. M. 5 F.

MILITARY AUTHORITY.—From Púnah to Koṇḍápúr: Officer Commanding at Púnah—*Púnah*. Thence to Aḥmadnagar: Officer Commanding at Aḥmadnagar—*Aḥmadnagar*.

CIVIL AUTHORITY—From Púnah to Koṇḍápúr: Collector at Púnah—*Púnah*. Thence to Aḥmadnagar: Collector at Aḥmadnagar—*Aḥmadnagar*.

PLACES.	STAGES. M. F.	M. F.
Púnah cantonment Church		
× *n* to Ghorparí	1 5	
Mundáwa on Múṭá Múlá *r*	2 2	
S. bank of *r*.	1 6	
× *r*. to Karáḍhí on N. *b*.	0 4	
Wághúlí	3 3	
(*a*) LONÍ *b*.	4 2	13 6
× Bhímá *r*.	2 6	
(*b*) Korigá'oṅ	0 3	
× Yel *r*. by bridge	5 7	
Shikrápúr	0 4	
KOṆḌAPUR *b*.	4 4	14 0
Ránjangá'oṅ	4 1	
Kárigá'oṅ	4 1	
Saradwáḍí	2 3	
(*c*) SERÚR *b. p. o*.	3 1	13 6
× Ghoḍ *r*.	0 6	
Náráyangá'oṅ	5 1	
Ascend Ghát	2 0	
Top of Ghát	0 2	
× Hangá *r*. to Wághundá	4 4	
Wells of fresh water.....	0 2	
SUPA *b*.	2 1	15 0
Kámbhargá'oṅ	4 6	
Tás.....	4 5	
Khairgá'oṅ	4 3	
× Síná *r*.	1 6	
(*d*) Aḥmadnagar S. gate	0 5	
N. GATE	1 0	17 1
		73 5

(*a*) *Loní*.—This place derives interest from an able paper in the *Trans. Lit. Soc. Bomb.*, vol. iii. p. 172, by Mr. Thos. Coats, in which he describes the village system of the Dakhan, taking the Loní districts for his sample. The following extract from Mr. T. Coats' admirable paper will give a general idea of Maráṭha country towns and country life, but the whole paper deserves to be studied by all who would gain an insight into the character and customs of the Maráṭha nation. The paper was written indeed, on the 29th of February, 1820, but it is an enduring picture of the manners of the cultivating classes of Hindústán:—"The town of Loní is situated on a dry slope, overlooking its gardens and arable lands, which extend to the eastward, and afford a pleasant prospect when the crop is on the ground. The lat. is 18° 37′ N., and long. 74° 8′ E., and it is about 12 miles N.E. of Púnah, and 70 miles in a direct line from the W. sea-coast, and about 1,470 ft. above its level. At a distance the town has the appearance of a mass of crumbling clay walls, with a few stunted trees growing out amongst them, and here and there a building like a barn or stable covered with red tiles. The whole is surrounded by a mud wall of a circular form that measures five furlongs, and is from 10 to 14 ft. in height, and 4 or 5 ft. thick at the bottom, and increasing (*sic*) towards the top. It has two rude gates 10 or 12 ft. high, and as many wide, made of two pieces of thick planks of teak wood, united by cross beams let into an eye cut in a frame above, and resting on a hollowed stone below, on which they turn instead of hinges. On entering the town, appearances are not more prepossessing; nothing meets the eye but filth and misery, a total neglect of all regularity, neatness, and comfort; what seemed crumbling clay walls are the dwelling-houses of a great body of the inhabitants, made of sun-dried bricks of the white calcareous earth that has been described, with terraced tops of the same material: some, however, are uninhabited ruins; and some have pieces of straw thatch thrown up against them, to shelter some wretched people and their cattle who have not the means of getting better lodging. The inhabited dwelling-houses amount to 107; and the public buildings are the cháwaḍí or town-hall; three Hindú temples, one dedicated to Mahádeo, one to Hanúmán, and the third to Bhairava; and a Muḥammadan place of worship at

present in ruins. The buildings are put down as if by chance, without any attention to regularity. Narrow, dirty, crooked lanes wind through some of them. Some are in clusters of three or four, and others are entirely detached. The houses are generally constructed as if for defence, and have an impression of gloom and unsociableness. The best are surrounded by a square dead wall, which is entered by a low door. Two or three sides are occupied by sheds for cattle, husbandry implements, etc., and one only by the dwelling-house. If a wall does not enclose the whole, there is a walled court in front, or in the rear, or both. The houses have all square gable-ends, and a sort of open portico runs along the front of the dwelling-house; the poorer employ this to tie their cattle in, and the richer as a store-room, or keep it clean to sit in. From the centre of the portico a small door leads into the body of the house, which is divided into two, three, or four small rooms, without any openings to admit the air and light; at the back of which is another open *purasdar* or portico corresponding with that in front, which commonly opens into a private court used by the women for bathing, etc. The purasdar is sometimes open, at other times divided into rooms more or less numerous. The rooms in the centre, or *mazghar*, are of a good size. Some are 3½ cubits broad and 6 cubits long; they are generally used for sleeping-rooms, and the hottest and darkest are chosen for child-bed women and the sick of the family. A good terraced house, for a cultivator and 6 or 8 bullocks, will be 30 cubits long and 20 wide. The walls, built of sun-dried bricks, are 5 cubits high; the doors are 3 cubits high and 1½ wide; the roof is formed by small beams of wood, a span asunder, laid across the room; and across these pieces of plank are laid, and on this chips, and the whole is covered with 8 or 10 inches of terrace, made of white earth, so as to give a light slope, which effectually keeps out ordinary rain; and, if the wood is good, will last 50 or 60 years. When grass grows on this terrace, it must be removed from time to time, otherwise the roots give admission to the wet, and occasion it to leak. A house of this description will cost 300 rupees. Two or three houses have upper stories, but they are the property of some families who formerly inherited a portion of the Government revenues of the village, and had a horse in the service of Government; these houses probably cost about 1000 rupees. The houses of the poorest inhabitants are not more than 10 or 12 ft. long, 4 or 5 ft. wide, and covered with grass, and cost 20 or 30 rupees; they have square gable-ends, which also is the form of all the houses. The outcasts, till lately, occupied a place by themselves outside the wall, and, as usual, on the E.; but, in consequence of their houses having been destroyed during the late campaign, they have been permitted to construct some temporary places within the wall. The chávadi or town-hall, where the public business of the township is transacted, is a building 30 ft. square, with square gable-ends and a roof of tiles supported on a treble row of square wooden posts; it cost about 250 rupees, which was paid out of the Government revenues of the village. Travellers put up here, and the Government messengers; a corner of it at present is occupied by the *koli* or water-carrier. The temple of Mahádeo is built of hewn stone and lime, with a terraced roof of the same materials. It is about 16 ft. wide and 10 ft. long, and is divided into two parts. The front, which is to the E., is a small portico, entered by three pointed arches; and the back part, which is entered from the portico by a small door, is the sanctum, and contains the *ling* and *silvanka*. This temple was built about 18 years ago by Eswant Ráo Sindhia, a relation of the present pátil, in the hope probably of covering some of his sins. He was employed for many years as a siladár in Sindhia's service, and made a great deal of money. The temple of Hanúmán is a building 26 ft. square, with a flat roof, terraced with white earth, open in front, supported on rows of wooden posts. The figure of the idol is placed against the back of the wall in a little niche facing the front: it is a rude imitation

of a monkey covered with cinnabar. This temple, as well as all the others, is used as a *lodging* for travellers. The temple was built at the expense of the village, and cost about 200 rupees. The temple of Bhairava is a tiled building, open in front, and meanly constructed. The idols are those of Bhairava and his wife Jogíshwarí, so disfigured by the oil and cinnabar that have been thrown over them, as to have no traces of features. This idol is famed for preserving persons and cattle bitten by snakes. It is said many such patients have been brought to this temple, and have all recovered. The nim tree, which is used against snake bites, is not permitted to grow within the walls of the village by Bhairava, as he takes all such patients under his own care. The building cost about 125 rupees. The Muhammadan place of worship is 10 cubits long and 5 wide; but at present only the bare walls are standing. The township contains 568 inhabitants, with an extent of land equal to about $5\frac{3}{4}$ sq. m., which gives rather more than $98\frac{3}{4}$ persons to the sq. m. The number of houses is 107, in a few of which are more than one family; and the proportion of persons to each house is rather more than 5. There are 130 married men, 11 or 12 of whom have two wives; and the total number of children is 203, which gives only $1\frac{1}{2}$ to each family. The lands of the township embrace a circumference of nearly 9 m., comprising 3,669 acres, or about $5\frac{3}{4}$ sq. m., of which 1,955 acres, or 2,410 bigas of 3,926$\frac{2}{3}$ sq. yds. are arable, and the rest is common, and appropriated as pasturage. The boundary is marked merely by heaps of stones, unploughed ridges, etc., and is not apparent to an indifferent person; but it is well known to the community, and watched with the utmost jealousy. The common land is situated to the W.N.W. and S.W.; generally elevated, rising in some places into hillocks, showing the bare rock; in others it is undulating, with hollows opening to the E., which carry off the water in the rainy season; and the whole is more or less thickly strewed with stones, from the weight of a few ounces to as many hundred-weights. The soil here is in no place more than a few inches deep, under which is generally a layer of soft decaying, slimy substance, covering a stratum of hard basaltic rock. It yields a scanty covering of grass in the hot and cold season, and is interspersed with stunted shrubs and some wild vines. The arable land lies chiefly to the E., the surface of which is more level, and slopes gently towards the Bhímá, which it approaches within a mile; and the soil is in some places 6 or 7 cubits deep, and everywhere sufficiently so for all the purposes of tillage, and is rich and productive. A highway leads through the grounds from E. to W.; and they are besides intersected by roads, or rather footpaths, which are not confined by any boundary, except where they cross fields while under cultivation. At these times a few thorns are temporarily stuck in on each side of the path; and, as there are no regulations for making or repairing roads, they are therefore seldom practicable for wheel-carriages, and are never straight, but wind to avoid difficult places, and are often only known by the uncertain track of cattle and travellers. Some small streams from the high grounds unite, and form a brook, which runs E. past the town and through the arable land to the Bhímá. It generally ceases to run for a month or two before the commencement of the rains; but water is always got by digging a foot or two in a sandy bed. There are 25 wells, said to be 3 fathoms deep, and the water within a few feet of the surface, 10 of which are at present in use, and applied to purposes of irrigation, and the others are neglected from the poverty of their owners. The water of the brook is alone used for drinking; that from the wells is considered better and was formerly preferred, but it has been disused for some years, as it was thought to occasion guinea-worm, a complaint formerly common and now said not to be so. A few hedges of Euphorbium, or evergreen, partially enclose some garden ground a little to the right and left of the town, which also contain some fine

trees—mango, tamarind, jujube, mimosa, and India fig—that give a somewhat picturesque appearance throughout the year to those spots. The rest of the lands are wholly without enclosures, so that after the crops have been reaped —that is, from February till the end of *June*—the whole has a most dreary aspect, and presents nothing to the imagination but barrenness and neglect. The prospect, however, is different during the other months. In the beginning of July the young corn, that had been sown by the drill, appears in rows on the level and nicely cleaned fields. The brown waste suddenly gets a tinge of green, and the successive hot and cold weather crops, and the necessary operations of husbandry, give an appearance of cheerfulness and industry, until the approach of the hot season in March, that is highly interesting."

The description given of the village economy by Mr. Coats, may be compared with that in the *Oriental Christian Spectator*, for June, 1845, p. 183, and may be condensed as follows: The head man of the village is the *páṭíl*, who has charge of the revenue and police duties. Sometimes two persons share the *páṭíl's* office, in which case one takes care of the police, while the other is called away by revenue matters. The police *páṭíl* or *kárbhárí*, receives a warrant from the magistrate of the zil'a, empowering him to superintend the village watchmen, to prevent and trace robberies, to punish slight misdemeanors by a few hours' detention in the village cháwadí, and to forward weightier cases to the district police officer. The revenue *páṭíl* has no warrant, nor are his duties specified, though they are well defined by immemorial custom. He has to aid in bringing waste land under cultivation, in estimating the value of crops when remissions of rent are applied for, and in collecting and forwarding revenue to the *mámlatdár*, or district revenue officer. For the discharge of the above duties, a percentage on the village revenue is allowed, and a piece of land, rent free, as also fees in grain and straw, called *ghugrí*, from every *ghatkulí* field, or field to the cultivation of which no villager has an exclusive right. Under native rule the *páṭíls* had fees called *bábí* and *watwal*, the first being betel, tobacco, vegetables, etc., for their personal requirements, furnished by the vendors in the village; the second, money payments from merchants who put up in the village. These have been abolished by the English Government; but the *páṭíl* still enjoys certain honorary distinctions. When the yearly settlement of revenue takes place, on presenting a *rupiyah*, he receives a turban and betel from the settlement officer. Every married couple present him with betel and invite him to dinner. At the *holí* he sets fire to the *holí;* he leads the procession at the festival of Siral Shet, and his bullocks lead the cattle at the feast of Poḷá on the new moon of Shrávan or Bhádrpad, when all the cattle are exempted from labor, decorated, and worshipped. These distinctions are called *mánpan*, and are most highly valued. Next to the *páṭíl*, who can seldom read or write, is the *kulkarní*, or "accountant," who assists the *páṭíl* in all his duties, writes the police and revenue reports, and keeps a day-book and ledger of all monies received on account of rent. He is paid in the same way as the *páṭíl*, but his emoluments are of course less. The *kulkarnís* are bráhmans, and though nominally inferior to the *páṭíls*, arrogate to themselves more importance, as being of a superior caste to the latter, who are Maráṭhas and Shudras. The *chauguld* is the next village officer, and may be regarded as the *páṭíl's* deputy. He carries the records, and sees that the *páṭíl's* directions are carried out. He has a small payment from Government, and *ghugrí*, in fees, from the cultivators. The *balutadárs* come next, and are generally 12, divided into 3 *oḷí* or "classes." They are remunerated by *balutan*, *i.e.*, a share of the gross produce of the village fields. In the 1st class are the *sutár* or "carpenter," the *lohár* or "blacksmith," the *tsámhár* or "cobbler," and the *mahár* or "messenger." In the 2nd class are the *máng* or "scavenger," the *parít* or "washerman," the *náhávi* or "barber,"

and the *kumbhár* or "potter." To the 3rd class belong the *gurav* or "verger," the *sonár* or "goldsmith," the *muláńá* or "schoolmaster," and the *grámjosi* or "village astrologer." The *mahár* is the bearer of all reports from the *páṭil* to the district officer, and of all revenue collections, when the *páṭil* proceeds with them to the district treasury. He assembles the cultivators when required for payment of revenue, or to hear a government notice. He attends travellers, guides them to the next village, and carries any loads for a small sum. He removes dead cattle from the stalls of the cultivators, and gives their skins to the owners if they be *mírásdárs* or "hereditary proprietors." Otherwise, he keeps the skins himself; but in all cases appropriates the flesh. He sweeps the space in front of the village *cháwáḍi* every morning, and that in front of the district *kacheri*, if there be one. In fact, he performs all the works which would prevent the cultivators from attending to their fields. Low cunning and foul wit are the characteristics of the *mahár*. He practises his cunning on every traveller, but attempts to be witty only among his companions. He prides himself on his honesty; and though he has ample opportunities of absconding with money, when conveying the revenue collections to the district *kacheri*, no attempt to rob, much less an actual theft by a *mahár*, has ever been discovered. He is eager for knowledge, and is much respected by his own caste, if he acquire it. He is passionately fond of dress, and tries much to look respectable, but is sure to be detected by his speech, if not by his appearance. He is not generally anxious to conceal his descent, however, except when absent from his own village. The *mahár* women are more ignorant and degraded than other females, and polygamy is indulged in by the males to an extent that would hardly be tolerated among other castes. The huts of the *mahárs* are always without the village walls, and are disgustingly filthy and wretched. They may be known by the bones of animals strewn around them, and the numbers of children who swarm out on the heaps of filth to stare at a stranger. The *mahárs* use a peculiar salutation, which is *johár*, lit., "O warrior!" The principal duty of the *máńg* is to make ropes for the cultivators, who cannot touch the raw hide of which they are sometimes made. Besides his *baluteń*, the *máńg* has the sweepings of the *khaleń* or "threshing floor." This is a very degraded caste, and one not suffered to live within the village walls. Even the *mahár* is above coming in contact with a *máńg*, and to call a person "a son of a *máńg*," is the grossest abuse. The salutation used by the *máńg* is *hayát* or "life," *i.e.*, "Live long!" The duty of the *gurav* is to sweep the temples and wash and anoint the idols daily. For this, besides his *baluteń*, he appropriates all the offerings made to the idols. If the village be large, he usually attaches himself to the most popular idol, leaving the care of the rest to volunteers, who are never wanting in this service. The astrologer prepares the Hindú almanac, and gives notice of fasts, festivals, eclipses, &c., as also of the *muhúrtta*, or "auspicious moment" for ploughing, sowing, marrying, &c. He officiates as priest at marriages and all religious ceremonies. Besides his *baluteń*, he gets a fee for every specific service. In the month Shrávan he makes a rich harvest, for then all persons perform the ceremony of *tírth* every Monday before breaking their fast. This ceremony consists in drinking a little of the water in which the great toe of the astrologer has been dipped, which is thought to purify from sin, and a *paisá* is the least that can be offered as a fee. The *muláńá* is the only Muhammadan village officer. He is the butcher, and no animal is eaten by the villagers unless slaughtered by him. Besides his *baluteń* he gets a portion of each animal slaughtered. He keeps the village *masjid* or "mosque" clean, and makes the *tábút* for the procession at the Muharram. The next class of village officers are the *alutadárs*, a term alliteratively formed from *balutadár*. These are the *rámosi* or "watchman," the *weskar* or "gate-keeper," the *koḷi* or "waterman," the *korbu* or Muhammadan "messenger,"

and the *náikwádí* or Hindú "messenger," the *támboli* or "betel-man," the *málí mhetrí* or "head gardener," the *mathpatí* or "host of the *jangams*," the *thákar* or "bard," and the *holár* or "musician." The caste of the *rámosís* has been already noticed (p. 300). As a professional thief the *rámosí* is much despised, and is not suffered to live within the walls. He is responsible for all thefts committed at night, and must either make good the loss or trace the thief. He receives from Government a money payment, or land rent free, or both. Besides his *baluteń* he has a portion of grain from every grain-pit that is opened. From the shopkeepers he gets tobacco and betel, and *watwal* from merchants who halt at the village. He is also always invited to take his food at marriages, and is sometimes presented with a turban. The *weskar* is by caste a *mahár*. He conveys the orders of the *pátil* to the *mahárs*, and is constantly seen at the gate of the village or of the cháwadí with a long stick in his hand, and with a coarse blanket, his sole garment, wrapped around him. The *kolí*, or "waterman," brings water when the well or stream is at a distance from the village, and supplies travellers with water. He keeps the cháwadí clean, and lights the lamp in it every evening. The *korbu* and *náikwádi* attend on the *pátil* and his assistants, and carry all messages, which cannot be conveyed by *mahárs*. The *tamboli* supplies the cultivators with betel in the fields during threshing time; for which he gets grain and straw, according to mutual agreement. The *málí mhetrí* supplies the villagers with vegetables during the nine days fast before the Dasahrá, and gets food in return. He also supplies travellers with vegetables on their paying for the same. The *mathpatí*, lit. "lord of the hermitage," entertains all Jangams, who visit the village, in his *math*, or "hut." In consideration of this, he is allowed to go about begging with a yellow bag under his arm, receiving alms, in the shape of grain from every housewife. The Jangams adore Shiva, worship the lingam, and abhor bráhmans. The *thákar* is a go-between for families desirous of inter-marriage. During marriages he repeats poetry, into which the names of the bride and bridegroom are introduced. The *holár* is of the lowest caste of all. He is cobbler to the *mahárs*, and performs on some instrument at marriages, and at the threshing floor during threshing time. His salutation is *pharmán*, "command me." The *balutadárs* and *alutadárs* are required to amuse the people at the Holí, by getting up what is called the *Rádhá*." The best looking of them is richly dressed as a woman, and dances and sings to another, who represents her lover. This is a representation of the loves of Krishnah and his favorite mistress Rádhá. They also assist at surveys. The goldsmith carries the inkstand, the cobbler provides a pot of *chunam*, and plasters the boundary marks, the *mahárs* drag the chain, the *mángs* dig holes where the boundary stones are to be placed, and the rest place signals to guide the surveyor. Such is the village system in its integrity, but it is fast crumbling to pieces, and interlopers are being admitted on reduced payments to do the work of the old officers.

The *kumbís* or peasants are a frugal and patient race, just in their dealings with one another, but not scrupulous about over-reaching government or strangers. They are disposed to be hospitable, but extreme poverty prevents them being so. No one, however, would be in want of a meal among them, and they are kind and polite to strangers whose manners are not offensive. Only the children of the bráhmans and richer *kumbís* attend school, so that the majority cannot read or write; but they are minutely informed of everything that relates to their own calling, and many of them have a fair knowledge of the history of their own country. They are low in stature, lean and small, the average height being 5 ft. 4 in., and weight 7 stone 10¾ lbs. Their features are often harsh, and the expression is rather sedate and good-humored than sharp, and is quite devoid of any trace of ferocity. In a list of the oldest men and women, 5 men are stated to be upwards of 90 and one 96,

and 7 females above this age, one being 99. Their ordinary food is grain, pulse, greens, pods, roots and fruits, hot spices, oil, milk, curds, and clarified butter; but they are fond of the flesh of wild hogs and of sheep. They are not prohibited from drinking spirits, but it is thought disreputable, and when they indulge they do it by stealth. The value of a householder's whole furniture is about £2; of his wardrobe, about £1. 18s. In general they make a wretched appearance, wearing a scanty rag or pair of drawers, and another rag tied round the head. For their numerous superstitions and ordinary mode of life the paper above referred to must be consulted.

The Bhímá, near Korigá'on, is fordable in the dry weather, and crossed by a flying bridge in the rains.

(*b*) *Korigá'on.*—This is but a small village, and would be undeserving of notice, but for the famous battle fought at it. It is situated on the N. side of the Bhímá. On the S. side, before reaching the river, on the right of the road, is an obelisk, which marks the spot where the officers who fell in the action were buried. It is of black basalt, finely polished, and about 25 ft. high, and stands in the midst of cultivated fields. There are inscriptions on it in Maráthí and English. It was here that the Peshwá's army encamped, and they crossed the river to attack Capt. Staunton's battalion. The cemetery is planted with cypresses and enclosed.

The following is the description of this famous battle given by Grant Duff, vol. iii., p. 432:—"But when the Peshwá commenced his flight to the southward, Colonel Burr, hearing that he meditated an attack on Púnah, sent off an express for the 2nd battalion of the 1st regiment to reinforce himself. The battalion, on the receipt of this application, commenced its march from Serúr on the last day of the year, at 8 o'clock in the evening. It consisted of little more than 500 rank and file, and was supported by two 6-pounders, well manned by 24 Europeans of the Madras Artillery, under a sergeant and a lieutenant. It was also accompanied by 300 of the newly raised irregular horse, and the whole were under the command of Captain Francis Staunton. Having marched all night, by 10 o'clock on the morning of New Year's Day, 1818, Capt. Staunton reached the high ground above the village of Korigá'on on the Bhímá, where he beheld the whole of the Marátha horse, consisting of about 25,000, on the opposite bank of the river. He continued his march towards the bank, and the Peshwá's troops believed that he intended to ford, but as soon as he had gained the neighborhood of the village, he immediately took post in it. Korigáo'n is a moderately sized village, immediately overhanging the steep bank of the Bhímá, but, owing to the immense beds of the Indian rivers, which are never filled, except during the rains, the channel occupied but a small part of the space between the banks, so that the village was 50 or 60 yards from the water. There is a mud wall which, at one time, probably surrounded the village, but is now full of large breaches on the side next the river, and on the E. it is completely open. Most of the Peshwá's infantry, in number about 5,000, had gone on in advance to the Bhor Ghát, E. of Púnah; but on first descrying the battalion, immediate orders were sent to recall them. As soon as they arrived, 3 bodies of 600 choice men each, Arabs, Gosáíns, and regular infantry mixed together, advanced on 3 different points, under cover of the bank of the river, supported by two guns, to storm the village. A continued shower of rockets was at the same time poured into it, and many of the houses were set on fire. Captain Staunton had selected a commanding position for the guns; but, unfortunately, the interior of the village was not sufficiently reconnoitred, as there was a strong square inclosure commanding most of the streets, of which the enemy obtained possession, and whence they could not be dislodged. The village was immediately surrounded by horse and foot, and the storming party was supported by fresh troops. All access to the river was speedily cut off, Captain Staunton was destitute of provisions, and this detachment

already fatigued from want of rest and a long night march, now, under a burning sun, without food or water, began a struggle as trying as ever was maintained by the British in India. Every foot of ground was disputed, several streets were taken and re-taken, but more than half the European officers being wounded, the Arabs made themselves masters of a small temple towards the E. side of the village, generally used as a chá*w*adi, where three of the officers were lying wounded. Assistant-surgeon Wingate, one of their number, got up and went out, but was immediately stabbed by the Arabs, and his body cruelly mangled. Lieutenant Swanston, who had two severe wounds, had the presence of mind to advise his remaining companion to suffer the Arabs to rifle them unresistingly, which they did, but committed no further violence; and, in the meantime, a party of the battalion under Lieut. Jones and Assistant-surgeon Wyllie, arrived to their rescue, re-took the *chá*w*adi*, avenged the death of Mr. Wingate, and carried their companions to a greater place of safety. The sufferings of the wounded became extreme from thirst; and the men who continued the conflict were fainting or nearly frantic, from the dreadful privation of water. Some of the artillerymen, all of whom bore a very conspicuous part in this glorious defence, proposed to Captain Staunton that they should surrender if terms could be obtained. His determined refusal did not satisfy them; but Lieut. Chisholm, their officer, being killed, the enemy, encouraged by this circumstance, rushed upon one of the guns and took it. Thomas Pattinson, adjutant of the battalion, lying mortally wounded, being shot through the body, no sooner heard that the gun was taken, than, getting up, he called to the grenadiers, 'once more to follow him,' and, seizing a musket by the muzzle,* rushed into the middle of the Arabs, striking them down right and left, until a second ball through his body completely disabled him. Lieut. Pattinson had been nobly seconded; the sipáhís, thus led, were irresistible; the gun was retaken, and the dead Arabs, literally lying above each other, proved how desperately it had been defended. The body of Lieut. Chisholm was found by his gun, with the head cut off; Capt. Staunton judiciously took advantage of the circumstance, by pointing it out to the men, and telling them 'such was the way all would be served who fell, dead or alive, into the hands of the Maráthas,' on which they declared, 'they would die to a man,' and the conflict was resumed by all with the most determined valor. Capt. Staunton, Lieut. Jones, and Assist.-surg. Wyllie were the only officers who remained fit for duty, and manfully persevered in the defence. Their situation towards evening was very hopeless; Capt. Staunton had apprized Col. Burr of the difficulties he labored under, and an unavailing attempt from Púnah had been made for his relief. As the night fell, however, the vigor of the attack relaxed, and the men were able to procure a supply of water. By nine o'clock at night the firing ceased, and the village was evacuated by the Peshwá's troops. Next morning the Maráṭha army was still hovering round the village, and Captain Staunton opened his guns upon them as soon as he could see. They appeared to draw off in the direction of Púnah; they had heard of General Smith's approach, who was hastening forward with a very small force, in hopes the Peshwá might be encouraged to make a stand. Captain Staunton not knowing of General Smith's advance, and having reason to believe the enemy was in wait for him on the route to Púnah, gave out that it was his intention to proceed thither. As soon as it was dark, however, taking as many of the wounded with him as he could carry, he moved out of the village, at first in the direction of Púnah; then changing his route, he retreated to

* Lieut. Pattinson was a very powerful man and of gigantic stature, being 6 ft. 7 in. high. His heroism at this battle was the salvation of the regiment. He did not expire until the corps reached Serúr, but died in great distress of mind, laboring under the sad impression that the regiment had been defeated.

Serúr, where he arrived next morning, with the loss of 175 men in killed and wounded, of whom 20 were of the small detachment of artillery. Besides these, about one-third of the auxiliary horse were killed, wounded, and missing. The Maráṭhas lost 500 or 600 men, and had the generosity on all occasions to do justice to the heroic defenders of Korigá'oṅ. During the conflict the Peshwá sat on a rising ground on the opposite side of the river, about two miles distant. Gokla, Apá Desái, and Trimbakjí directed the attacks, and at one time Trimbakjí entered the village. Bájí Ráo frequently expressed his impatience, and asked his commanders 'where were now their boasts of defeating the English when they could not overcome one battalion?' The Rájá of Sátárá was with the Peshwá, and having put up an áftábgír or screen from the sun, the latter begged he would put it down, 'otherwise the English would send a cannon ball through it.'" Of the eight English officers present, Lieut. and Adjt. Pattinson died of his wounds, Lieuts. Conellan and Swanston were wounded, and Lieut. Chisholm and Assist.-surgeon Wingate were killed. Capt. Staunton, Lieut. Jones, and Assist.-surgeon Wyllie escaped unhurt.

(*c*) *Serúr.*—This is the name of the cantonment alone. The town is called by the natives *Ghoḍ nadí*, from the river Ghoḍ, on the *r.b.* of which it is situated. Here are still the headquarters of the Púnah auxiliary horse, a most distinguished corps of irregulars, who in Sindh, Kábul, and the Panjáb have done noble service. But formerly there was a large force here until the war with the Peshwá broke out in 1817, when the regiments were moved to Púnah, which thenceforth became the principal station. It is remarkable that an English officer, Colonel Wallace, who took Chándwaḍ and Jálnah in 1804, is worshipped at this place. His tomb has become a temple for burning incense, presenting offerings and making vows and prayers. The Rev. R. Nesbit was told in December, 1840, by an intelligent native, a pálkí-bearer by profession, that "he had prayed to Colonel Wallace, and that his request had been heard and granted."

(*d*) *Ahmadnagar.*—Passing through Súpa, one of the earliest acquisitions of Málojí Bhoṅslé, Sivají's grandfather, the traveller arrives at Ahmadnagar, or, as it is simply styled by Europeans, *Nagar*. Coming from Púnah, the fort is on the left on the N.W. The road passes along the town to it. The fort has a ditch 20 ft. deep and 40 ft. broad, with draw-bridges. This ditch is now dry; but formerly it was a great source of malaria. Indeed, when Ahmadnagar first came into the English possession, when given up to them by the treaty of Púnah in 1817, it was so unhealthy as not to be habitable by Europeans. This malaria, however, was effectually removed, by draining, before 1829, when Sir J. Malcolm, then Governor, removed thither the head quarters of the artillery from Bombay. This was done expressly on account of the health of the troops. The fort is surrounded by a stone wall 30 ft. high, at one part of which is a slab with the names of Captains Mackenzie and Humberstone, and another officer, who were killed at the storming of the place in 1803. The ditch was excavated out of the rock, and the walls were built from it. In the fort is the arsenal of the artillery. The cantonment, which is a remarkably fine one, is on the right of the road coming from Púnah. The principal sights to be seen at this station are the Fariha Bágh, about 1 m. W. of the cantonments. Here is an old Muhammadan palace in the centre of an artificial tank, which has copings of stone. The access is by a stone causeway. This building has gone to ruin. Some years ago there were silkworms in it; now it is in the possession of Mr. Dickinson, a sugar grower. About 8 m. to the S. of Ahmadnagar, is the tomb of Salábat Khán, a very conspicuous object. It is a large domed structure of stone, whitewashed. Its shape is octagonal, and it has arches in the faces. It is about 80 ft. high, and stands on a hill about 500 ft. above the plain. From the top there is a magni-

ficent view. About 12 m. N. of Nagar is a most picturesque ravine, in which are several old tombs. This place is much resorted to for pic-nic parties. Nagar is a renowned station for hog hunting. The best riders in the Bombay Presidency have all gone through an apprenticeship at Nagar; and game is still abundant in the vicinity.

ROUTE 7.

FROM PÚNAH TO JUNNAR (JUNÍR OR JOONEER) BY CHÁKAN AND NÁRÁYANGÁ'ON.

56 M. *5* F.

MILITARY AUTHORITY.—Officer Commanding at Púnah—*Púnah.*

CIVIL AUTHORITY.—Collector at Púnah—*Púnah.*

PLACES.	STAGES. M. F.	M. F.
From Púnah cantonment Church to the Wellesley Bridge at the Saṅgam	2 3½	
Pass cantonment at Khirkí to Dápúrí Bridge. N. end	4 0½	
BHOJAPUR	3 2½	9 6½
Músí	4 0	
× Indráwaní *r.* 230 yds. wide	0 5	
Kúrlí	1 6	
Chákan fort and town	3 5	
b. at CHAKAN	1 0	11 0
× Bám *r.* 40 yds. wide	1 5½	
Chándolí	4 0	
× Bhímá *r.* to Khair	0 4	
Ascend a Khiṅd	4 0	
Top of Khiṅd	0 4	
(*a*) PENṬH	2 1	12 6½
Manchar	5 7	
× Ghur *r.* 230 yds. broad, to Kalam	2 7	
× Míná *r.* 100 yds. wide, to NARAYAṆGA'ON	5 3	14 1
Árwí	2 3	
(*b*) JUNNAR FORT, W. of town (Hence visit *Harichaṅdragaṛh*)	6 4	8 7
		56 5

The fort of Chákan has been already described (p. 331). In the rains a flying bridge affords the means of passing the Indráwaní river. The Bám and Bhímá are crossed in small boats at that season. Khair is a town of 1,000 houses with a good bázár.

(*a*) *Peṇṭh.*—This place is remarkable for a temple to *Dharmarája* or Yudhishṭhira, the elder of the 5 Páṅdava princes and the leader in the great war against the Kurus in the beginning of the iron age, celebrated in the Sanskrit epic poem, called the Mahábhárata. The other brothers were Bhíma, Arjuna, Nakula, and Sakula. These heroes are said to have dwelt a long time at Wáí during their exile from Delhi, and in many other parts of the Dakhan the scenes of their exploits are shown. Dharmarája is, however, also a name of Yama, the regent of Hades; and it is possible that this temple may be sacred to the latter personage, and not to the Páṅdu hero. Information regarding this place is a desideratum.

(*b*) *Junnar* (Jooneer).—The road after leaving Peṇṭh passes through a very undulating country. The Ghur and Míná are crossed by boats during the rains. Junnar is a large walled town and fort on the Kukrí river. A grant of money was made by the Government in 1841, by which many improvements were carried out in the town, which is now in a flourishing condition. Here commence the Ahmadnagar hills, which run to Bhír in the Nizám's dominions, in lat. 19° and long. 75° 55'. The fort, which is often noticed in Maráṭha annals, was built by Maliku't-tujjár* in 1436. In May, 1657, Sivají surprised and plundered the town, carrying off £100,000 in specie, besides other valuable spoil. About 1½ m. to the S.W. is the hill-fort of Sewnír, which was granted in 1599 to Sivají's grandfather, Maloji Bhoṅslé. It was afterwards captured by the Mughuls, and in March, 1670, Sivají's troops were repulsed from before the place.

Harichaṅdragaṛh.—A visit to Harichaṅdragaṛh will alone amply repay the traveller for taking this route. This remarkable hill-fort is situated in the Ghâts to the W. of Junnar, and at

* *Grant Duff*, vol. i. p. 61.

about 8 m. distance. It presents the most stupendous precipice and most sublime scenery in the whole range of the W. Ghâts. According to Col. Sykes, the scarp is 3,000 ft. in perpendicular height; but a high authority makes the fort 4,000 ft above the Koṅkan, which is seen stretched out at its foot like a map, with the sea glittering in the distance. The ascent is extremely steep. At every turn, the most striking views are seen, and as the climber approaches the summit, tremendous blasts of wind are often experienced, which seem as if they would sweep every moveable thing into the abyss. The edge of the precipice is rather shelving, and it requires strong nerves to stand upon its tremendous brink. At times immense volumes of cloud and mist roll up from below, and there is no little danger at such moments of taking a false step. But, to fearless climbers, the scenery will be an ample reward. At one time Government had it under consideration to make this place a sanitarium from Bombay; but the difficulty of access rendered the scheme abortive. The climate is, however, delightfully cool and refreshing. With regard to the height of the precipice, it may be noticed that a stone takes 11 seconds, when pitched over, before it strikes for the first time. A notice of some caves and temples near Harischandra will be found in the *Jour. of the Bomb. As. Soc.* for Jan. 1850, p. 65.

The Caves of Junnar.—These excavations may next be visited. Dr. Bird's notice of them is as follows*:—"The caves of Junnar, as described by Professor Orlebar, are situated in two hills, one of which is on the S., and the other on the N. or N.W. of the town, and distant about 1½ miles. The S. hill abounds with excavations, most of which are mere cells, with a bench at the end, but to each set there is one principal temple. The westermost temple of the S. group presents a highly wrought but apparently unfinished front. The circle within the inverted strip, which is generally open, is closed up by an expanded lotus; in the central petal of which a human figure is represented, accompanied by a closed lotus flower growing at his side, intended probably to represent one of the Buddha avatárs, as the next petal is represented with an elephant standing on the same. The roof of this cave is supported by octagonal pillars; and at the further extremity there is a plain dehgop. Two principal temples occupy the centre of the excavations found in the S. and N. hills. The N. temple is very perfect, and deserving of particular attention. Its front is a closed circle, supported on two pillars and two pilasters, whose capitals are surmounted by pairs of lions and elephants. From a small portico we pass into the body of the temple, which consists of a nave and a semi-encompassing aisle. The nave is separated from the aisle by pillars of the same kind as those in the portico, excepting that six of them behind the dehgop are quite plain. The architecture of all is uniform." The same writer furnishes the following translations of two inscriptions at these caves. The first, No. ix. pl. 1. of his work, is—"This chaitya for the attendants on the temple, a pious gift of faith from Salisadata of Ṭhakarpúr, son of Kaliata." The next is—"The prayer of Kaliata, son of the Saka chief, the pre-eminent golden lord, a pious act of faith." Dr. Bird takes this inscription as "undeniable evidence of the extension of the Sakya race, over the W. of India, soon after the destruction of the Greek empire of Bactria." Such reasoning, however, appears to be weakly founded, for *Shaka* may be applied to any sovereign, and is especially applied to Shálivâhana, who, from universal tradition, would appear to have been a native of India.

In the *Jour. of the Bomb. As. Soc.* for Jan. 1850, will be found Dr. Wilson's remarks on these caves, which may be condensed as follows. This "most complete series" of Buddhist caves are in a hill to the N. of Junnar. A large plain room at the E. end is followed by a series of small caves. The chaitya resembles that at Kârlí. The capitals of the pillars are grouped lions, elephants, and rhino-

* *Caves of W. India*, p. 11.

ceroses. Over the entrance is an inscription. Beyond is an apartment 60 ft. square, with cells on three sides; and still further a series of plain rooms, with separate doors and good tanks. Beyond this hill to the E. is another, with hermitages and one arched chaitya, the front of the arch richly carved with figures and a wheel with foliage. The third set of caves is in a hill to the W. of the fort. They are much dilapidated, and the fronts are destroyed. The temple has a dome supported by octagonal pillars. On the fort-hill are many caves, but difficult of access. Among these is a large square room with a lofty roof, painted in squares of flowers or foliage, the colors still brilliant. A fifth set is in a hill to the S. of the town, consisting chiefly of detached cells, but with one temple with lofty pillars in front, and arched within. There is another series of caves at some distance in the same hill, with a temple apparently unfinished. In the hill of Sewnír are many large tanks of fine water carried under ground and pillared, which Dr. Gibson considered coeval with the temples below. Further information on these caves and also on those in the Náná Ghát, first made known by Col. Sykes, will be found in a paper by that writer in the *Jour. of the Roy. As. Soc.* vol. iv., pp. 281–291.

ROUTE 8.

BOMBAY TO MAHU, OR MHAUWA (MHOW), BY NÁSHIK, CHÁNDÚR, MÁLEGÁŃW (177 M. 1 F.), DHULEŃ (DHOOLIA) AND THE SINDWA GHÁT.

351 M. 4¾ F.

MILITARY AUTHORITY.—To top of Tal Ghát: Officer Commanding at Púnah—*Púnah.* Thence to Chándúr: Officer Commanding at Ahmadnagar—*Ahmadnagar.* Thence to Sindwa: Officer Commanding at Dhuleń—*Dhuleń.* Thence to Mahu: Officer Commanding at Mahu—*Mahu.*

CIVIL AUTHORITY.—To top of Tal Ghát: Collector at Thánah—*Thánah.* Thence to Chándúr: Sub-Collector of Náshik—*Náshik.* Thence to Sindwa: Collector at Dhuleń—*Dhuleń.* Thence to Mahu: Resident at Indúr—*Indúr.*

PLACES.	STAGES. M. F.	M. F.
Bombay Cathedral to Sion Vellard	8 7	
KURLA	2 2¼	11 1¼
Descend steep hill near Vihár	6 4	
THANAH *b. t.o.*	4 6¾	11 2¾
Koler (Colsette) Bandar	4 1¼	
× creek 292 yds. wide, to KOLER *b.*	1 0	5 1¼
BHIWADI (Bhewndy)	4 2¾	4 2¾
Pass 5 villages and × creek to Pargá, *b.* (bad water)	9 0¾	
DOHALA	2 0¼	11 1
× Sarmalí *r.*	5 0	
× Bhringí, *r.* to SHAHPUR, *b.*	5 0	10 0
× Aura *n.*	3 0	
Pass Puransira Ghát 2½ fur. long	1 0	
Pass Khírpolí, Aurá, Bírwádí to KARDI, *b.*	7 0	11 0
× little *r.* Talliká, 15 yds wide	2 0	
Ascend Umbrámalí Khind (steep and bad for 2 fur.)	0 4	
Pass 6 small villages to KASARA, at foot of Tal Ghát	8 5¾	11 1¾
Ascend Tal Ghát to top	5 0	
EGATPURA, *b.*	3 3½	8 3½
WARIWADA	14 4½	14 4½
(*a*) NÁSHIK, *b. p.o.*	14 1	14 1
× Godávarí *r.* to Athgá'oń or Argá'oń	6 1¼	
WAZAR	5 6¾	12 0
PIMPALGA'OŃ, *b.*	7 1	7 1
WADALI	10 5¾	10 5¾
(*b*) CHANDUR or CHANDWAD, *b.* (hence visit the Fort and (*c*) Caves of Ankai-Tankai)	9 4½	9 4½
Ascend Chándwad Ghát to N. side	5 6	
× Saudána *r.* to SAUDANA, *b.*	8 4	14 2
× 2 *n.* and Girná *r.* to (*d*) MALEGAŃW, *b. p.o*	11 0	11 0
× 2 *n.* to Sangamsir?	1 4	
× Musam *r.* to Darragá'oń	1 2	
Ascend Ghát	1 4	
CHIKALWAL, *b.*	4 2	8 4

PLACES.	STAGES. M. F.	M. F.
Joregá and branch *rd.* to Asírgarh	4 6	
× Bori *r.*	4 7	
ARVI	1 5	11 2
× large *n.* twice and other *n.* to Bokrá Bháo	6 0	
Ascend Lallin Ghát to (*e*) DHULEN (Dhoolia)	6 2	12 2
× Pánjrá *r.*	1 0	
Nagáo	1 0	
Sarwár	4 0	
(*f*) SONGIR, *b.*	5 4	11 4
NILDANA, *b.*	9 4	9 4
× 2 *n.* and Taptí *r.* 2 f. broad to SIRPUR, *b.*	11 0	11 0
× 2 *n.* and Umráná *r.* twice to (*g*) PALASNER, *b.*	16 4¾	16 4¾
× *n.* and pass large tank	3 0	
Ascend Sindwa Ghát	1 0	
SINDWA, *b.*	7 6½	11 6½
× small *r.* to Jámlí Chaukí	5 4	
× 3 small *n.* to BALSAMAN	5 3	10 7
× 3 *n.* to Jhílwána, *b.* (no supplies)	5 0	
× 2 *n.* and Díb *r.* to THAN	5 0	10 0
Sángé	2 4	
Bársaráj or Jalwá	2 0	
KURAMPURA, *b.* (no supplies & water scarce)	5 2	9 6
× Bokrár *r.* to Tikrí	4 4	
× *r.* and 2 *n.* to Limrání	4 4	
× Sátak *n.*	2 4	
(*h*) AKBARPUR	1 0	12 4
× Narmadá *r.* 1000 yds. wide to Dámangá'oń	4 2	
SIRSODA	7 5½	11 7½
× 16 *n.* and Karam *r.* 160 yds wide, and pass 2 Ghâts to KILNER'S (*i*) GHAT or GHARA (hence visit Mándu and Caves of Bágh), *b.*	10 3½	10 3½
Mánpúr	3 4½	
× 13 *n.* and Karam *r.* 35 yds. wide, Chambal *r.* 16 yds. wide, and Gambhír *r.* 40 yds. wide to (*k*) MAHU (MHOW) *b. p. o.*	13 0	16 4½
		351 4¾

This road is part of the great trunk road from Bombay to Agra, and is consequently one of the most important in India, though not the most interesting to the traveller.

From Bombay to Wásind, 49 m. 4 f. (See Route 3, p. 304), and but 4 m. 4 f. short of Sháhpúr, the tourist may travel by the N.E. extension of the Great Indian Peninsular Railway. This distance is traversed in 3 hours and 5 minutes. From Wásind to the Rartoṇḍya (Rotunda) *n.*, at the foot of the Tal Ghát, a distance of 25 miles, the works have been contracted for, and are being carried on by Jamshídjí Dárábjí, an enterprising Pársí, who has already executed "to the entire satisfaction of his employers" several important works for this Company and for the Government. The next section, from the foot of the Tal Ghát to Egatpúra, a distance of 9½ miles, comprises the difficult ascent of the Ghát with several important tunnels. It will probably take four years more to complete this part of the line. From Egatpúra the line of the railway diverges from the Route here laid down, in an E. direction to Manmár, in N. lat. 20° 20′, and thence along the Girná river to the Tapti, which it crosses between Saudá and Edalábád and then passes into the Nizám's territories and between Burhánpúr and Asírgarh.

From Kardí to Náshik the road is in general very jungly, and in some places the *ndlds* offer a serious impediment; but all this will speedily be rectified as the railway works progress.

(*a*) *Násḥik* (Nassuck).—This town, one of the most sacred to Hindús in the W. Presidency, is said to derive its name from the Skr. *násiká*, "a nose," as, according to the legend, Lakṣhman, the elder brother of Ráma, here cut off the nose of the giantess Sarpnakha, the sister of Rávan. By some, the giantess Hidimba is said to have been slain here by Bhím, the second of the Páṇḍu brothers. But the real cause of the sanctity of Náshik, in the eyes of the Hindús, is its situation on the Godávarí and very near the source of the river, which is called Gangá by the natives. To this it owes its numerous

wealthy temples, and the many families of bráhmans, who aid in making up its population of 25,000. At certain seasons there is a great concourse of pilgrims at this place, so many, indeed, as to outnumber the residents. The pilgrims proceed to Trimbak, which is about 18 miles off, and to which a road has been lately cleared. At Trimbak the Godávarí is supposed to rise. It must here be admitted that a good description of Náshik is a desideratum, which it would be well if some traveller would supply.

The traveller's banglá is half a mile S.W. of the town, and close to the European burying-ground, which is picturesquely situated on an undulating slope, with gardens around it.

The Temples.—The first thing to be done is to visit the temples, in order to reach which it is necessary to pass through the centre of the town by the high road, which leads straight through it. There are some handsome houses of bráhmans with two or three stories. These mansions are called *wádás*, and in one of them the collector used to reside. The road slopes down to the Godávarí, and the temples are built along both banks of the river, and in the river, on rocks. They are of black basalt, and are all dedicated to Shiva. Nevertheless, the Godávarí itself is especially sacred as the scene of Ráma's first exploits in his expedition against Rávana.* Here is shown Ráma's bath, and the ashes of devotees are brought from great distances to be scattered on the holy waters. The river, indeed, is said to have been the limit between the empires of Ráma, King of Ayodhya or Oudh, and of Rávana, King of Lanká or Ceylon. Hanumán, the monkey who performed such prodigies for Ráma, was born in this locality; and here Ráma first beheld the beautiful antelope, to gain whose skin for his consort Sítá, he was, according to some legends, first induced to enter Rávan's territories. An inquiry into the legends of this locality, and a thorough examination of the temples, ought to be undertaken, for there is no doubt that, absurd as the traditions are, they refer to some ancient war which actually took place between the invading Arian nation and the aborigines of S. India, and which led to the introduction of the Hindú religion into the regions S. of the Godávarí.

The Excavations.—But the principal objects to be seen at Náshik are the cave temples, which are 5 m. distant from the town. These were first described by Colonel James Delamaine,* who is called by Ritter, vol. iv. 1st Div. p. 682, their discoverer. He visited them in May, 1823. The first thing to be remarked regarding them is the rudeness of the execution, which is thought by Ritter, Bird, and others to be an indication of their great antiquity. They are situated in a conical hill rather more than 100 yds. from its base, and face N.E. In a small recess † near the extreme excavations on the right, which are intended for tanks, are three figures of Buddha, of the same character as those in the Viswakarma cave at E'lúra. The entrance to the next cave is by a verandah, raised on six colossi, in relief, and each bearing on his shoulder a beam. This cave is about 45 ft. square, and its flat roof is entirely unsupported. Small cells are excavated on both sides at the further end, where a dahgop projects from the wall. Next to this cave is another of similar dimensions and form. The next is also similar, but has a raised platform at the further end in the centre of which is a lingam. The next cave in the series has a vaulted roof with pillars on either side, the dahgop at the end, and a large arched window in the front face. It is 45 ft. long by 25 ft. broad. The outside is ornamented with small dahgops cut in relief. A flat-roofed excavation of 60 ft. by 40 ft. follows, with cells to the right and left. At the further end is a verandah, the pillars of which have their capitals ornamented with various animals. Beyond this is a recess with a colossal figure of Buddh. There are also two other figures holding up in

* *Asiatic Journal*, 1827, vol. xxiii., p. 353.

* *Asiatic Journal*. N.S., 1830, vol. iii. p. 275-288.

† *Bird's Caves of W. India*, p. 11.

their right hands the *mála*, or necklace, and in their left a flower and stem. The principal idol is called Dharma Rájá, a name of Yudhishthir, the eldest Páṅdu, who is much worshipped in these parts, and to whom (p. 361) there is a temple at Peṅth between Náshik and Púnah. In front of this range of caves is a good platform, at the left end of which are stairs or rather notches in the rock, which lead to the *Sutár's* or Carpenter's Cave. Here is a recumbent Buddha, near a group of smaller figures. Several inscriptions in a large character, rudely executed, are on the pillars and other parts of the excavation.

The following description is extracted from the *Journal of the Bombay Asiatic Society* for January, 1850, vol. iii., p. 65, and is from the pen of the learned Dr. John Wilson, President of the above Society. It adds to what has been given above some particulars of importance: —"Náshik is an important place in the Hindú traditions, particularly those connected with the progress of Ráma, and there can be little doubt of its antiquity, as it is mentioned by the name which it now bears in *Ptolemy's Geography*.* The principal excavations of the place are situated on a hill, named from them Páṅdu Leṅá, about 5 miles to the S.S.W. of the town, and overhanging the Bombay road. When we first had an opportunity of seeing them —on the 15th of March, 1831—we wrote thus respecting them:—'They are decidedly Buddhist, and are very extensive. They scarcely fall short in interest, taking them as a whole, of those of Elephanta and Kárlí. The view from them in the direction of the E. and S.E. extends for many miles, and commands the range of some very sublime mountains of the trap or basaltic formation. The figures in the caves are in a state of good preservation. They are those of Buddha. The principal ones have been newly painted and oiled, preparatory to an approaching Játrá. There is nothing bráhmanical about them; but as there are no Buddhists in this part of India to come near them, the bráhmans, for the sake of their own gain, encourage the Játrá.' When we next visited them—on the 5th of June, 1840—we were particularly struck, without altering altogether our opinion of their Buddhist origin, with the comparatively modern character of their architectural forms, which, though of inferior execution and less ornate, resemble those which have been called the Indrasabhá group at Elora. They awakened within us a sort of mysterious feeling, which we have only got solved to a certain extent by the following notice of the Indrasabhá group* in Mr. Fergusson's interesting paper:—'The sculptures to this group have hitherto proved a stumbling-block to antiquaries, and no fixed opinion seems to have been arrived at regarding them. Buddhist they certainly are not, or at all events of so degenerate a type as scarce to deserve that name. Nor are they bráhmanical; and though they certainly resemble Jaina sculpture more than any other, I do not think they can be correctly ascribed to that sect either, at least as we know it. In no place in these caves do the 24 *Tirthakars* appear, nor have the cross-legged figures the symbols which almost invariably accompany these worthies, and are the only means of distinguishing one from another. If, however, I am correct in supposing Jainism to be a sort of compromise between the other two religions, which did not acquire its present form and consistency till after the downfall of the Buddhists, when they were joined by most of that sect who had not embraced the dominant religion; these caves are doubly interesting as showing us the religion in a state of transition from one set of tenets to another.' Of the age of the Jaina faith we here say nothing; but that the Náshik caves must have originated after some revival of Buddhism following the great victory of the bráhmans over that faith, and that they belong to some system of transition and compromise, we think evident, not only from their architectural character resembling those at Elúra here referred to by Mr. Fer-

* *Ptolemy's Geography*, lib. vii.

* See p. 95 of this book.

gusson, but from one of those inscriptions forwarded to us by Dr. Gibson in 1836, and also given, by Dr. Bird, from a transcript by Mr. H. W. Reeves, C.S. That inscription is in Sanskrit, though not of the purest character, and though Dr. Stevenson, who has correctly given the scope of it to Dr. Bird, thinks from his interpretation of its general astronomical date, it points to a construction about B.C. 453, it yet seems evident, from its contents as noticed by Dr Bird, that it indicates such a state of matters as may be supposed to have existed when Buddhism was becoming somewhat assimilated to the rites of the Shaiva Márgís.* It refers very distinctly to the bráhmans, and several of their distant and proximate holy places, and to several of their customs and legends. The following notes refer to the details of the Náshik caves, which have not yet been fully enumerated. They commence with the N. extremity, or that on the right hand as the visitor ascends the hill:—1. Unfinished compartment, with a few steps, but without figures. Workmanship modern in appearance. 2. Chamber with three 4 ft. figures of Buddha seated with attendants, with *chawarís* (fans made of the Tibet cow's tail), and giving their blessing. 3. A square hall of about 17 by 19 paces, with a dahgop of about 13 ft. projecting from the wall opposite the door, and with 18 monks' cells at the sides. At the corners of the dahgop are two figures with *chawarís*. In the front of this excavation are three doors and pillars, one of which is broken. They are supported by six giants (from the breast upwards); and on their capitals are the figures of the heads of bulls, elephants, lions, owls, goats, and of a man and woman. There are two cells in the verandah. 4. A tank (?) 5. Four cells of monks, with two pillars, and two pilasters in front, on the capitals of which are elephants, cows, lions, and antelopes. 6. Square hall like No. 3, with 16 cells, and a dahgop projecting from the wall opposite the entrance. In the middle of the dahgop there is a Buddha wearing a *shálá*, about 6½ ft. high, and two female attendants like dancing girls, frequently carved within and without Hindú temples. On the capitals of the six pillars at the entrance are figures of elephants, lions, bulls, and owls' heads. Above the three doors are large inscriptions. There are two cells in the verandah, with inscriptions above the doors. 7. An apartment communicating with that last mentioned, with three figures of Buddha, one of which is on an elephant, one on a lion with two small figures, and one squatted, with lion's head with curious ears below. 8. Six cells. 9. A small room, with Buddha seated in the centre, and with two attendants, one of which is destroyed. On the S. side are two small squatted Buddha figures, supported by two men bearing a lotus. Above there is a room nearly inaccessible, with three figures of Buddha, coarsely painted by the bráhmans. 10. Room of about 14 paces by 9, with a dahgop near the further end. The roof is carved, as if arched. There are 17 pillars, and two of them have inscriptions. There is a *chawarí* bearer near the door. 11. This is a room of about 16 by 9½ paces. It is reached by an ascent of a few steps, leading from No. 10 to the right. It has six cells; at the entrance of one the bráhmans have constructed apocryphal images of Ganesha and Hanumán. This cell also contains a seat cut in the rock of about eight paces in length. It has two pillars, and two pilasters, with figures, like some of those already mentioned in the front. 12. Large collegiate hall of 29 by 17 paces, with a platform, 4 in. high, for the teacher, and a seat for the pupils running along the excavation, except in front. There are 21 cells off this room, but without couches. One of them has a small inscription. Behind there is a compartment, having an inscription in front, with two elegant pillars, and two pilasters, with a Buddha seated as if lecturing his disciples, and two *chobdárs* with *chawarís*, and two pages or dwarfs. There are six pillars in the entrance to this hall; but some of them are completely worn away by the action of water. There are two cells in the

* *Bird's Historical Researches*, p. 61.

verandah, and an empty chamber above to the left. 13. A large unfinished semi-circular hall, with numerous figures of Buddha, with attendants bearing *chawaris*. On the sides are cells with Buddhas. . . . . In the front are five tanks. For bathing? Is this a place for morning ablutions? These excavations may not be all of the same age. 2. There is another series of excavated temples near Náshik. They are on the hill called Rámshej, but according to Dr. Gibson, they are comparatively of little consequence. 3. There are one or two small chambers in a pass on the road leading between Náshik and Chándwad."

The following is a translation by Dr. Stevenson of the only one of the inscriptions that has as yet been satisfactorily made out:—

"To the Perfect Being. May this prove auspicious! By the son of King Kṣhapárâta, ruler of the Kṣhatriya tribe and protector of men, the Lord Dinika, resplendent as the morn, a gift of a hundred thousand cows along with the river Bánásá, and also a gift of gold, even by him the constructor of this holy place for the gods, and for the brâhmans to mortify the passions. There is not so desirable a place even at Prabhâsa, where hundreds of thousands of brâhmans go on pilgrimage to repeat sacred verses, nor at the pure city of Gaya, where brâhmans go, nor at the steep hill at Dásapura, nor the serpents' field at Govardhana, nor at the city of Pratisraya, where there is a Buddhistical monastery, nor even at the edifice built by Depanakara on the shore of the freshwater sea. This is a place which confers incomparable benefits, wholly pleasing, well fitted for the spotted deer-skin of the ascetic. A safe boat has been provided by him, the maker also of a free ferry, which daily plies to the well supported bank. By him also, the constructor of a house for travellers, and a public reservoir of water, a gilded lion (deer?) has been set up at the crowded gate of this Govardhana, another also at the ferry, and another at Rámatírtha. For lean cattle within the bounds of the village there are various kinds of food, for such cattle more than a hundred kinds of grass, and a thousand mountain roots, given by this bounteous donor. In this very Govardhana, in the radiant mountains, this excavation was ordered to be made by the same charitable person. And these venerated by men, namely, the *Sun*, *Sukra*, and *Ráhu* were in their exultation in that year when the gift was bestowed. *Lakṣhmí*, *Indra*, and *Yama* also consecrated it (in Vaisákha), and the couch was set up on the most fortunate day of the month, Bhádrapad. Thereafter, these, *Lakṣhmi*, *Indra*, and *Yama* departed with a shout of triumph for their excellent easy car, sustained by the force of incantatory verses, on the unbroken road. When all their retinue had departed and was gone, there fell a shower of water before the army, which, being purified and having departed and having passed over with the thousand cows, approaches the village."

After leaving Náshik the Godávarí is crossed by a flying bridge in the rains. The road, it must be observed, has been much altered lately in the whole line from Náshik to Mahu, and as yet there is no return of the distances saved by cutting through hills, and by the abandonment of circuitous routes to avoid difficult nálás and streams, which are now bridged over. In general, the country to Chándwad is open and cultivated near the road, but hills are not far off. The traveller is now entering on districts which have been much disturbed during the late mutinies by hordes of Bhils and other plunderers. The first outbreak of the tribes took place in September, 1857, and in the beginning of October, the Superintendent of the Ahmadnagar Police, Lieut. Henry, was killed in a sharp action with them near Shínar or Sinnur, 20 m. S.E. of Náshik. A desultory war ensued, which was gradually restricted to the Sátpura range, in which several severe engagements took place.

(*b*) *Chándwad* or *Chándúr* (Chandore). —This flourishing town contains a population of nearly 10,000. On the E. is a range of hills, on the W. a culti-

vated plain. According to the *Tatwá*, a Hindú book, the country of the Maráthas terminates with the Chándwad Hills; and beyond, is Khandesh. One of the grandest peaks of this range is that which, overlooking the town of Chándwad, is crowned with an ancient fort, much mentioned in Muhammadan and Maratha wars. This fort was captured, after slight resistance, by Colonel Wallace, in 1804, who thus describes it: "The hill on which it stands, or rather which forms the fort, is naturally the strongest I ever saw, being quite inaccessible everywhere but at the gateway, where alone it is fortified by art, and where it is by no means weak. There is but one entrance of any kind." It was subsequently restored to Holkar, but in 1818 surrendered to a detachment of Sir Thomas Hislop's army. It is remarkable that Holkar is the Pátil of this place; and there is a fine building in the centre of the town, called the Rang Mahal, where his family resided.

(*c*) *Ankai Tankai.*—Twelve m. S.E. of Chándwad are the Hill-forts and Caves of *Ankai Tankai* (Unkye Tunky), which are in the Patodá Táluk, and are thus described by Major Wingate. *Ankai* is a small deserted village, under the Hill-fort of the same name. The former inhabitants were mostly on the fort establishment, and on this being broken up, had to proceed elsewhere in search of a subsistence. Behind the village, about 100 ft. higher on the hill, is a small series of seven or eight cave temples, all evidently Buddhist, and belonging to a late age, like the Indra Sabhá at Ellora. These caves all adjoin each other, and beginning from the W. end of the series are as follows. 1. A small cave, in the style of a Hindú temple, having the top supported by four square, carved columns. The shrine is empty, but the doorway is sculptured with male and female figures, most of them having something like a human head in one hand, and the palm of the other hand turned outwards. The outer doorway of the cave, communicating with the front verandah, is sculptured over with small naked figures of Buddha in a sitting posture, like those of the Indra Sabhá at Ellora. There is an upper apartment to this cave, but without sculptures. 2. A small but rather elaborately carved cave. At each end of the front verandah is a colossal figure, but so covered up with rubbish as to be only partly visible. That to the W. is apparently a figure of Buddh, with a pyramidical cap, or tiara, on his head. The figure at the opposite end is a female with curly hair, and Nubian countenance. The male figure is sculptured on a slab, which has been let into the rock, possibly in consequence of the rock itself not having been well suited for sculpture. The inner cave and shrine are very like a Hindú temple, but without sculpture. 3. Similar in arrangement to the two preceding caves, *i.e.*, consisting of a front verandah, an inner temple, and an inmost shrine. At the end of the front verandah are a male and female figure similar to those of No. 2. Both have thick-lipped Nubian countenances, and the female has immense circular pendants in her ears, like the wooden discs worn by some of the South-Sea Islanders. The inner apartments are exactly like a Hindú temple, the central ornament on the roof is formed of small figures of musicians playing on various kinds of instruments, and in another circle outside of the former, are figures mounted on various sorts of animals. On each side of the doorway to the shrine are upright naked figures with hands hanging down by their sides like those in the Indra Sabhá group at Ellora. 4. Similar in arrangement to the preceding caves, but without sculptures. There is an inscription in the Devanágarí character on one of the columns of the front verandah, but apparently of a later date than the cave itself. 5. Similar in arrangement to the others, but without sculptures in the temple. In the tank excavated underneath are two figures of Buddh, naked and seated in the cross-legged position, with hands on lap and soles of feet turned upwards. The features are Nubian. 6. Similar to preceding, but with doorway sculptured. 7. The same, without sculptures.

Most of these cave temples have an

upper apartment, probably for the accommodation of the officiating priest, and a tank for water excavated underneath. They are nearly all on the same plan, and apparently belong to one period. The African type of the faces of the sculptured figures is very remarkable; though as in the caves of Ellora, the noses and mouths have all been more or less defaced. After visiting the caves, the traveller may ascend to the hill-fort of *Tankai*. The twin fort immediately E. of it, is called *Alka-Palka*, and the village below *Ankai*. Both forts, however, are known to us as *Ankai-Tankai*. The top of the hill of Tankai must be about 1000 ft. above the plain, and the ascent is very steep, great part of it being by steps cut in the rock. From the summit is a magnificent view over a wide extent of country. Bears and panthers may be found by the sportsman. Major Wingate saw, from this hill, a large *chítá* stealing after a herd of cattle which were grazing below, but the cattle were startled, and evidently conscious of his proximity, and did not give him an opportunity of making his spring, though he followed them up closely for about half a mile to the very verge of the bush jungle. The watershed of the Tapti and Godávarí systems of drainage occurs at the pass of Ankai-Tankai, but there is no perceptible ridge, the plain being continued through the pass to the other side of the hills. Almost 10 m. further N. is a ridge, which divides the Dakhan from Khandesh, and four or five m. of rather rough country sloping down to the plain of Khandesh. The difference of level between the plain of Khandesh under the hills, and that above, is not great, and Major Wingate does not estimate it at more than 150 ft. The plain of Khandesh appears to be everywhere covered with low bush jungle, which is not really the case, however, as a great deal of it is cleared. The appearance is occasioned by belts of bushes lining the fields, roads, and water-courses, as well as by the continuous bush-jungle of the uncultivated lands.

The river at Saudána has a sandy bed, and subsides in a few hours after rain. The Girná may be forded in fine weather, and is crossed by a good ferry and flying bridge in the rains.

(*d*) *Málegánw* (Mallegaum).—This town is the head-quarters of a brigade, and has become large and populous. The houses are built of mud, and in general with flat roofs; though, in some instances, the European mode of building has been imitated by the richer members of the native community. The town itself is clean, and the principal streets are of a good width. It is situated on the left bank of the river Párśul, which is nearly dry in the hot weather. This river joins the Girná about a mile and a half below the town, and is now bridged over on the Bombay road. The cantonments are about a mile and a half N.W. of the town, and are a mile in extent. The English cemetery is half a mile from camp, on the Surat road, running in a N. direction. There is a large fort on the river close to the town, built of rubble, now in a somewhat ruinous condition, but still very strong. A full description of it will be found in *Lake's Sieges*. It is occasionally used as a prison. There is a guard kept over the only entrance gate. An order from the brigade-major is necessary for the admission of visitors. As a specimen of an old native fort, it deserves inspection. This fort was built by Náru Shankar, about 1740; it is quadrangular, having on one face, and on half of the two adjoining, the river; which, at this place, forms a convenient curve. On the opposite side is the town, which nearly encompasses the remainder of the fort by approaching the river at its two extremities. There are two lines of works. The inner, a square of about 300 ft., is of superior masonry, and surrounded by a fausse-braye, 7 ft. high, and a dry ditch 25 ft. deep by 16 ft. wide. The outer line is built of mud and stone, having flanking towers and approaches within a few yards of the town on one side, and of the river on the other. It is only of moderate elevation; but the inner fort is 60 ft. high with a terre-pleine 16 ft. wide, to which

there are no means of ascent except through narrow covered staircases of difficult access. On the 16th of May, 1818, this place was attacked by Lieut.-Colonel Mac Dowell, and the Arab garrison made a desperate defence, an account of which will be found in *Blacker's Maráṭha War*, p. 325. The garrison numbered only 350 men, and the besiegers amounted to 2,630. In the 25 days of the siege the English lost 209 killed and wounded, including officers.

After leaving Málegáṅw the country is open and very barren. The Musam river is now bridged, as are all the nálás and rivers to Chikalwal. This village lies in a valley someway off the road to the right; the traveller's banglá is between the road and village. There is a large tank ¼ m. S. of the town. About 4 m. from Chikalwal, at the village of Jorega, is an extremely curious Jain temple, small but very ancient, put together without mortar. It is composed of stones laid together, the outside being minutely carved. The inside is equally curious, and altogether it well deserves a visit. The traveller's banglá at Arví is about 100 paces from the road on the left hand side. The Lallin Pass is very beautiful, commanded by a hill fort now in ruins. This was long the resort of a gang of freebooters who came from the N. and carried on their trade with impunity, and who may have been the very gang of whom Lutfullah (p. 113) speaks.

(*e*) *Dhuleṅ* (Dhoolia.)—This little town is situated on the Pánjrá river. It is the civil station of Khandesh, which should, however, be removed to Málegáṅw, by which a great saving in troops would be effected and greater security ensured to Europeans. The place has been much improved of late by the resident officers under the instructions of Government. Two tanks have lately been constructed S. of the town. The traveller's banglá has been recently erected on the bank of the river close to the town, which, being situated in a hollow surrounded by hills, is most unhealthy.

(*f*) *Songír* is a small village on a hill. The traveller's banglá is close to the road on the right. The fort is much dilapidated, and not worth a visit. It was here, however, that during the invasion of Khandesh in 1802, by Holkar, the Peshwá's Mámlatdár drove off the invading army by sending a body of troops to the rear and giving out that the British were at hand. *Nildána* is a small hamlet. The traveller's banglá is near the road. The Tapti, which flows between this village and Sírpúr, is easily crossed at a place called Sámalda, except during the rains, when travellers are ferried over in rough native boats. *Sírpúr* is the residence of a Mámlatdár. The traveller's banglá is close to the road on the right. The Umráná or Arnáwatí river is easy of passage, and is dry during some months. Four m. E. of Sírpúr, and off the line of road, is the fort of Thálner (Talneir), which is worth a visit. This strong fort is situated on the E. bank of the Taptí river, from which one of its sides rises. The three other sides are surrounded by a hollow way varying in width from 100 to 150 yds. The walls rise to the height of about 60 ft. above this hollow, and the interior of the fort has the same elevation. There is only one entrance, which is on the E. side, and is secured by five successive gates, communicating by intricate traverses, whose enclosures gradually rise to the height of the main wall. A winding ramp, interspersed in some places with steps, ascends to the gates, to the *terre-pleine* of the rampart. The ground immediately surrounding the hollow way is cut by deep ravines, which run into it. The intermediate parts are crowned with clusters of houses, which form the town of Thálner, distant from the fort about 50 yds. On the 27th of February, 1818, Sir. T. Hislop captured this place, and put the whole garrison to the sword, hanging the Kiladár to a tree on the flagstaff tower. The excuse for this severity was a sudden attack made on the storming party while a conversation about terms of surrender was going on. Colonel Murray, during the conference, pushed into the last gate with Major Gordon and some Grenadiers, which they certainly had no

right to do. The garrison, mistrusting their intentions, fell upon them, and the result was a loss to the British of 25, among whom were 7 officers.* There are a number of Muhammadan tombs a quarter of a mile from the fort, three or four of which are of a large size. One is especially remarkable for the beautiful way in which its exterior is carved. It is of octagonal shape. On the front of the largest is a Persian inscription, which states that 100,000 rupees were expended on the structure. There are a great many smaller tombs of Muhammadan women.

(*g*) *Pálasner*, a mere hámlet, is close to the Sátpura mountains. The traveller's banglá adjoins the road. Not far from this the traveller crosses the British boundary, a portion of the country here having lately been made over to Sindhia. He then enters the Sindwa Pass, through which a road has been lately made. In former days this was a dangerous spot, being close under the stronghold of a robber chief named Gumaniah Náik. His fort is situated on one of the highest hills on the left of the Pass, and all travellers had to pay black mail. Halfway through the Pass is a mud fort called Bargarh, where was formerly a post of irregulars for the protection of the road. The fort of Sindwa has been lately made over to Sindhia. It is not worthy of a visit. The description of it will be found in Sir J. Malcolm's *Central India*. The Bhíls in this part of Khandesh have always been marauders, but after the desolating invasion of the province by Holkar in 1802, and the famine which followed it next year, the excesses of this tribe rose to an intolerable height. In 1825 the British Government raised a Bhíl corps, and appointed to its command Captain, now General, Sir James Outram, who shortly after the corps had been raised attacked a very numerous horde of robbers who had just plundered the village of Barwadi. After a severe action, Captain Outram, finding it impossible to pursue the Bhíl robbers from hill to hill, feigned a retreat, and thus drew them within reach of the bayonet. The result was that the chief and most of his followers were killed, and the horde was entirely dispersed. On the return of the Bhíl corps to camp the Sipáhís of the regular army received them with acclamations, and presented them with betel. From that day the Bhíl corps acquired the honorable *status* which they have ever since maintained. Capt. Outram with admirable firmness and sagacity continued the pacification of the province, and his efforts were nobly seconded by Capt., now Col., William Morris, who succeeded to the control of the country.

(*h*) *Akbarpúr*.—At this place are the remains of some fine Muhammadan buildings, which deserve to be visited and described.

(*i*) *Ghára*.—The traveller will do well to make a detour from Ghára, in order to visit the magnificent ruins of the ancient city of Mándu, which is distant about 20 m. to the N.W. It is situated on part of the Vindhya range, at an elevation of 1944 ft. above the sea. This city, according to Malcolm, was built in A.D. 313, and was the capital of the Hindú rájás of Dhár. According to Firishtah, it was the seat of government of Diláwar Khán Ghúrí, the first king of Málwah, who reigned from 1387 to 1405. His son, Húshang, completed the fortifications of the city. In 1526 it was taken by Bahádur Sháh, king of Gujarát, and was conquered by Akbar in 1570. Akbar's name and the date of his visit, are inscribed on a marble tablet, over one of the principal gates. A good description of the ruins of this celebrated city, as they at present exist, is still a desideratum. According to Malcolm, the circuit of its ramparts is 37 m., and in this vast space are whole streets of ruins, and the remains of splendid edifices overgrown with creepers and brushwood, in which tigers and other wild beasts have their lair. It seems almost incredible that a city, which in 1570 was named Shadiábád, "the abode of happiness," and was described by the Franciscans, Adolpho Aquaviva, Antario de Monserrati, and Francisco Enriques, deputed in the above year from Goa to the Mughul government on a religious mission, as

* *Blacker's Maratha War*, p. 229.

one of the largest cities in the world, with handsome buildings and thronged streets, should now be so utterly desolate. The greatest and least injured of the ruined buildings is the Jám'i Masjid, or Cathedral Mosque. Its area is raised several yards above the ground and is reached by a large and handsome flight of stairs: its interior is open to the heavens. The ground-plan is a square, and on each side is a low deep gallery supported by several ranges of enormous pillars. The size of this building is great, so that, notwithstanding some degree of heaviness and inelegance, its appearance is very striking. Next in importance is the mausoleum of Húshang Ghárí, King of Málwah, who raised this city to great splendor. It is built, in massive style, of white marble, and is situate in a square court from which proceeds a deep gallery, supported by columns elaborately sculptured; and in a chamber roofed with vast slabs is the sarcophagus of the Sultán. The ruins of the palace of Báz Bahádur, King of Málwah, and of many other gorgeous buildings, strew the ground to a great extent.

The Caves of Bágh.—Another place of much interest is Bágh, which may be reached by a detour of about 50 m. to the E. The following description of the caves is given by Capt. F. Dangerfield, in the *Trans. of the Lit. Soc. of Bomb.*, vol. ii., p. 197 :—"The caves are 4, one only of which, the most N., can, however, be said to be in a state of preservation. Immediately after crossing the river, you ascend up the sloping part of the hill to the first or most N. cave by a flight of 70 rudely-formed stone steps, and arrive at a small landing-place overhung by the hill. This bears the marks of having once been formed into a regular verandah supported by columns, the roof plastered and ornamented, as shown by its fallen fragments. The front of the cave still retains this plaster. At each end of this verandah is a small room containing small ill-covered figures, evidently of modern workmanship, that on the left being a female, much mutilated; that on the right, a bad representation of Ganesh. You enter this cave at the centre by an unornamented rectangular doorway 5½ ft. wide. There is also a similar one to the right, but much choked with the fallen fragments of the roof. The cave derives its sole light from these two entrances, consequently to examine its remoter parts the aid of torches is necessary; and as tigers, which abound in this country, have been found in the interior of the caves, this precaution becomes the more requisite. On entering the cave you are impressed with its gloomy grandeur: it is not, however, till you have been a few seconds in it that you perceive its great extent. The open area of this cave is a regular square measuring 84 ft. each side. Its height is 14½ ft. The roof is supported by 4 ranges of massy columns; the 2 centre ones being round, those on the right and left, square at the base, but at the heights of 5 and 8 ft. formed into hexagons and dodecagons. The roof, but no other part of this cave, bears the marks of having been once ornamented with paintings in square compartments of about one foot. From the frequent smoke of torches, however, sufficient of the design is not at present apparent to admit of any judgment of its merits. Passing between the centre range of columns to the end of the cave, you enter an oblong recess or verandah, measuring 20 ft. by 12 ft., open in front towards the cave, and supported by 2 hexagonal columns. In niches on the remaining 3 sides of this apartment are carved in bold relief several figures. The centre, or female figure measures 9½ ft.; and the male ones to the right and left 9 ft. Those on each side the doorway measure also 9 ft. From this recess or verandah you enter in its back part, through a small doorway, an inner apartment measuring 20 ft. by 17 ft., in the centre of which, cut out of the solid rock, is what the natives term 'The Churn,' being a regular hexagon of 3 ft. 3 in. each side, surmounted by a plain dome, reaching nearly to the roof, to which it is joined by a small square ornament. Around the large cave also, on 3 sides, are small apartments called the *dukáns*, or

shops, each measuring 9 ft. in depth, with a separate entrance towards the cave. There are 7 of these to the right, 6 to the left, and 4 at the end of the cave, 2 on each side of the recess. Entering the second to the left of these small apartments you perceive, at about 4 ft. from the ground, on the opposite wall, a small oblong excavation, of about 3 ft. by 2 ft., creeping through which you enter a small apartment of about 12 ft. square, in the opposite wall of which is a similar excavation leading to a like apartment; and so on successively for 5 small rooms, gradually ascending the hill, the floor of each inner apartment being on a level with the lower part of the entrance from the outer one. These secret apartments appear originally either to have led, or to have been intended to lead, to the top of the hill; at present, however, they receive neither light nor air from the first entrance. The largest cave, though in the best preservation by far of the whole, still bears the marks of rapid decay. The shafts of 5 columns are wanting; and a kind of terrace has been raised with their ruins. The left hand circular column on entering has once also shared the same fate; but has been rebuilt with rude fragments of the same stone, and afterwards plastered to resemble the other pillars. This plaster has, however, almost entirely given way, leaving the rude construction of the column apparent. Leaving this first cave, and proceeding S. 20 or 30 paces, by a narrow ledge, round a projecting part of the hill, you enter a second cave, evidently never completed, the columns being left in a rude state, with deep marks of the chisel still remaining. This cave is nearly the same in length as the first, by about half the depth. It has originally been open in front, but, with the exception of a small part, it is now choked up with large fragments of the hill from above. It contains little worthy of notice. Leaving the second cave, and returning by the same road, you descend the stone stairs, and proceed along the bottom of the hill S. for about 100 yds., and then re-ascend by a rugged steep footpath to the third cave. This cave, which measures 80 ft. by 60, has been nearly similar in its arrangement to the first; but it is now in a ruinous state from the giving way of a great part of the roof, bearing down in its fall several beautiful columns. This cave, which has none of the gloominess of the first, has been once finished and decorated in a very superior style, and it is apparently the most ancient of the whole. It has some similar features with the others. In the inner apartment is the octagon called the 'churn' mentioned in the first, but it wants the recess or verandah with the sculptures. The whole of the walls, roof, and columns of this cave have been covered with a fine stucco, and ornamented with paintings in distemper of considerable taste and elegance. Few colors have been used, the greatest part being merely in *chiaro scuro*; the figures alone and the Etruscan border (for such it may be termed) being colored with Indian red. On the walls, near the top of the cave, has been a border, the greatest part of which is now obliterated. There is a small piece near the entrance, which is in tolerably good preservation. The roof, it is easy to perceive by the falling fragments beneath, had once an elegant centre, with the remaining part divided into small square ornamented compartments, filled up with designs of fruits, flowers, and the like. At present, however, these are so much obliterated as to prevent any correct judgment being formed of the merits of the design. By some few parts more perfect than the rest they appear to have been executed with considerable effect, and correctness of light and shade. Some fruit has the appearance of peaches and peach leaves grouped. Surrounding the tops of the columns are many yet brilliant traces of the border, which I have termed Etruscan, colored as in the design. Beneath this are represented two dragons, or animals somewhat resembling these, fighting, and the whole is finished underneath with a festoon of small flowers, now too indistinct to furnish a correct sketch. On many places of the lower parts of the wall and columns have been painted male

and female figures of a red or copper color; the upper parts of the whole of which have, however, been intentionally erased. Such of the lower parts (the legs and feet) as remain show them to have been executed in a style of painting far surpassing anything in the art which the natives of India now possess. Leaving this cave by the right hand doorway, and proceeding a few paces farther along the hill you enter a fourth cave nearly similar in dimension and arrangement to the second. It has not, however, been finished, and is falling fast to decay. There appears at the extremity of this cave the rude commencement, or, perhaps, the ruins of a fifth. It is not sufficiently accessible on account of the large fragments of fallen rock to admit of any correct judgment of its former state."

(*k*) *Mahu*, or, *Mhauwa* (Mhow).—The town of Mahu is situate on the Gambhír river, on an eminence 1½ m. N.W. of the cantonments, and 13 m. S.W. of Indúr, the capital of Holkar's dominions. Mahu may be regarded as the frontier station of the Bombay Presidency, and the rest of the route to Agra therefore belongs to Bengal. By Article VII. of the treaty of Mandesar, which was concluded in January, 1818, between the British Government and Malhár Ráo Holkar, it was agreed that a British force should be stationed at Mahu, and a considerable body of troops have consequently been ever since stationed there. The cantonments have all the appearance of a European town, having a church with a steeple well situated on an eminence, a spacious lecture-room, an excellent library, and a theatre. The elevation of these cantonments above the sea is 2,019ft., and the climate is considered salubrious, though the jungles on the road hither from Málegáńw used to be accounted so unhealthy as to be quite a barrier; this, however, has of late years been much remedied. To the sportsman, Mahu has ever been a favorite station. Here, on the 1st of July, 1857, the 23rd Regt., Beng. N. I., rose in mutiny and murdered their commanding officer, Col. Platt, and his adjutant, Capt. Fagan; and Major Harris, of the 1st Light Cavalry, was killed at the same time by his own troopers. The mutineers then proceeded to Indúr, and plundered the treasury of £100,000. They were then joined by the 5th Regt. of the Gwálior Contingent, moved upon Agra and took a leading part in the subsequent operations of the rebels.

ROUTE 9.

FROM SÁTÁRÁ TO BÍJAPÚR. 120 M.

MILITARY AUTHORITY.—Officer commanding at Sátárá—*Sátárá.*

CIVIL AUTHORITY.—Commissioner at Sátárá—*Sátárá.*

PLACES.	STAGES. M. F.	M. F.
Sátárá to Angapúr	9 0	
PUSASESOLI *b.*	13 0	22 0
VITTA	16 0	16 0
PULSHEA.....	12 0	12 0
NAGAZ	10 0	10 0
JAT.....	30 0	30 0
KABIRI.....	15 0	15 0
(*a*) BIJAPÚR *b.*	15 0	15 0
		120 0

All the small villages on this road are so bad, that it is difficult to choose between them, and so ill-placed, that it is impossible to divide the marches equally. At Pulshea you cross from the Sátárá territory into villages belonging to the Patwardan In'ámdárs, isolated In'ám villages, and villages belonging to the Belgáńw Collectorate. At Jat the separation between the Maráṭha and the Kanarese languages is distinctly marked. From this point also distances are measured by the Sulṭán Kos, which is at least 3 m. At Tíkota, 13 m. W. of the Makkah gate, is a large building, the mausoleum of Malik Sandal, a courtier of the time of the fifth and sixth kings of Bijapúr.

(*a*) *Bíjapúr—The Suburbs.*—Before entering Bíjapúr from the W., the traveller passes through Torwa, a deserted suburb, in which are whole streets of ruins, without one inhabited house. The road then issues in an open space before the walls of the city, which extend 8 m.,

measuring by the counterscarp of the ditch, and though decayed in many places, there is not a complete breach in any part. The defences of Torwa were constructed by Ibráhím 'Ádil Sháh II. in the 24th year of his reign, A.D. 1604, when he removed the seat of government from the citadel of Bíjapúr to this place. This removal was made in absurd compliance with the suggestions of the astrologers, who pretended that a longer residence in the citadel would be unlucky. As if in mockery of their predictions, the new capital was plundered by Malik Ambar in A.D. 1621, whereupon the court returned to the citadel, and when Aurangzíb took Bíjapúr in A.D. 1686, Torwa was* "quite depopulated, its ruined palaces alone remaining, with a thick wall surrounding it, whose stately gateways were falling to decay." The other suburbs are the Sháhpúrah on the W., the Yákútpúrah adjoining it, and the Zuhrá or Ibráhím Púrah to the S. of the above. The impression produced by the first appearance of the city is that of a splendid and populous metropolis, from the innumerable domes, spires, and lofty edifices, which meet the eye; and though the road up to the walls leads through ruins, the illusion of an inhabited city is still preserved, by the state of the defences, the guns mounted on them, and the guards stationed at the gates, of which there are 6,—the Makkah, the Sháhpúr, the Báhmaní, the Pádsháhpúr, the Alláhpúr, and the Fath. By this last Aurangzíb entered in triumph when he captured the city, whence its name of "Gate of Victory." There were formerly a ditch, covered way, and glacis on the E. face, but the works are now entirely obliterated. The rampart, contrary to the usual custom in native defences, is extremely broad. On entering, the illusion of a living city is at once dissipated, and the mind is struck with the contrast of the admirable preservation of the numerous buildings consecrated to the dead and the crumbling decay or total destruction of those once thronged by a swarming population. Jungle has shot up and almost obliterated streets and market-places, while tombs and mausoleums still stand uninjured, and show that the hand of man is even yet busy in protecting them.

* *Scott's Firishtáh*, vol. ii., p. 73.

The Ibráhím Rozah or Mausoleum of Ibráhím Sháh II. is the first object that attracts attention on approaching the city from the W. by the Makkah gate. This magnificent building is said to have been erected by a Persian architect. It is enclosed by a strong wall with a handsome gateway, and stands on an elevated platform, on the W. of which there is also a small but very beautiful mosque. This mosque is 105 ft. long and 66 deep, and to the E. presents a front of seven graceful arches. In the open space between it and the Ibráhím Rozah is a ruined fountain with a reservoir. On each of the four sides of the Rozah is a tasteful colonnade, open at the side by seven arches, and forming a verandah of 15 ft. broad round the whole edifice. The pavement of this colonnade is slightly elevated, and the ceiling is exquisitely carved with sentences of the Kur'án, enclosed in compartments, and interspersed with wreaths of flowers. The letters were originally gilt, and the ground is still a most brilliant azure. In some places the gilding also is still remaining. The border of every compartment is different from that of the one adjoining. The windows are formed of lattice work of Arabic sentences cut out of stone slabs, the space between each letter admitting the light. This work is so admirably executed that Col. Sykes declares there is nothing to surpass it in India. Above the colonnade, and outside the building, is a magnificent cornice, with a graceful and lofty minaret of 4 stories at each corner, and between each 2 such minarets 6 smaller. From a second enclosure of 4 minarets on each side rises the dome, the plan of the building resembling the Golkonda tombs (see p. 85). The ceiling of the Rozah is quite flat, being made of square slabs without apparent support, and it is remarkable that this tomb, and its adjoining mosque, are the only stone edifices in Bíjapúr of this description. The Ibráhím Rozah was

completed in 12 years from the time when it was commenced, and is decidedly the most chaste in design and the best executed of all the works left by the kings of Bíjapúr. From the inscriptions it appears that it was originally intended for the mausoleum of *Táj i Sulṭán* or *Táj Jahán Bigam*, wife of Ibráhím Shâh II., daughter of Saiyid 'Abdu'r-raḥmán, and mother of Muḥammad Shâh, the sixth king. The following is a translation of the inscription over the N. door. "Heaven stood astonished at the elevation of this building, and it might be said that when its head rose from the earth, another heaven was produced. The garden of Paradise has borrowed its beauty from this garden, and every pillar here is graceful as the cypress tree in the garden of purity. An angel from heaven above announced the date of the structure by saying, 'This building, which makes the heart glad, is the memorial of Táj i Sulṭán.'" The last words give the numerals A.H. 1036 = A.D. 1626. The inscription over the S. door is as follows:—"In pomp like Ẓúbaiẓa and in magnificence like Balkís, she was the ornament of the throne, and crown of chastity, and when she passed to the capital of Paradise from this terrestrial abode, which is but dust, when I asked an old man the date thereof, he answered me saying, 'Táj i Sulṭán is among the people of Paradise.'"

The words give A.H. 1043 = A.D. 1633. On the same door is also inscribed, "Malik Ṣandal, by expending 150,000 *hums*,* with 900 more, caused this tomb to be finished after great exertion." It was erected according to order for Táj i Sulṭán, at whose purity even Eden was astonished. When Aurangzíb besieged Bíjapúr in 1686 he took up his quarters in the Ibráhím Roẓah, which received some damage from the Bíjapúr guns. These injuries were partially repaired by the Rájá of Sátárá; but it is only a few years ago that the edifice was put in its present perfect state, at the expense of the English Government. The only other building in the suburbs especially deserving of notice is the 'Idgáh, which was built by Aurangzíb. The Roẓah is on the right of the road; on the left the ground is covered with tombs, some half finished, and some in ruins. The country all around the walls is dotted with similar tombs.

* Each *hun* = 3½ rupees.

'Bijapúr—The City.—A description of Bíjapúr has been given by Captain Sydenham in the *Asiatic Researches*, vol. xiii., p. 432, 4to. ed., and also by Colonel Sykes in the *Trans. of the Lit. Soc. of Bombay*, vol. iii., p. 55. But the following account is for the most part taken from the paper by Dr. James Bird, in the *Jour. of the Bom. As. Society*, for May, 1844, and from the notes of a much more recent visitor. The town is entered by a small gate made by Gokla, who changed the Makkah gate into a *kacheri* and treasury still in use. The first thing deserving of notice near the Makkah gate is the celebrated gun called the *Malik-i-Maidán*, or "Monarch of the plain," said to be the largest piece of ordnance in the world. It is mounted on a round tower called the *Burj-i-Sharzah*, or "Lion Tower," from being ornamented with two lion's heads in stone. The following inscription on the right hand of the steps up to the tower gives its date: "During the reign of the victorious king 'Alí 'Ádil Shâh, to whom, by the favor of Murtaẓa ('Alí), God granted a distinguished victory, this bastion was in five months made firm as a mountain, through the fortunate efforts of Majlis Shâh. At which time an angel, in delight, gave the date of the year, saying that the Sharzah bastion was without an equal." The last words make A.H. 1079 = A.D. 1668. This celebrated gun is made of gong metal, which is smooth, and admits of a high polish. On being struck it sounds like a bell. Its dimensions are as follows:—Diameter at breech, 4 ft. 10 in.; at muzzle, 5 ft. 2 in.; diameter of bore, 2 ft. 4¼ in.; of touch-hole, ¾ in; length, 14 ft. 3 in. The following are the inscriptions upon it:—"There is no God but God, and none besides Him." "Abú'l Ghází Niẓám Shâh, king, servant of the race of the apostle (Muḥammad), and of the House of God, 956." "Muḥammad Bin Ḥasan Rúmí made

this." "Sháh 'Alamgír Ghází, the asylum of religion, who granted the claims of the just, took possession of a kingdom, and conquered Bíjapúr. For the date of the conquest good fortune came and said, "Be subdued the monarch of the plain." In the 30th year of his exalted reign = A.H. 1097." The last inscription commemorates the victory of Aurangzíb. The muzzle is wrought into the form of a dragon's mouth. This gun was regarded with superstitious reverence by all the inhabitants of Bíjapúr, and till lately the Hindús worshiped it, smearing it with oil and cinnabar. In speaking of the magnificence of their former kings the people boast that this gun was carried before them on state occasions. The most absurd stories of the terrible effects produced by its fire are current amongst the natives. Many buildings are said to have been thrown down by the concussion, and many ladies injured by the fright. There is a small tank just behind it, and into this, it is said, the gunner, after igniting the fusee, was obliged to plunge headlong, to escape from the destruction which would otherwise have been certain from the tremendous sound. The ridiculous character of these legends was shown on the 5th of January, 1829, when by order of the Rájá of Sátárá, the gun was loaded with eighty pounds of coarse powder, and fired. Many of the inhabitants left the city in alarm at hearing what was intended to be done; but the explosion, though loud, was nothing very extraordinary, and quite disappointed their expectations.

In the city a scene of ruin and desolation meets the eye. Almost all Oriental towns, consisting chiefly of flat-roofed houses built of mud and perishable materials, have a desolate appearance, but Bíjapúr is peculiarly a city of ruins. The inhabitants are all collected in one row of houses extending from the old Makkah gate to the Allâhpúr gate. Every street beside this is more or less in ruins. The best place within the town for pitching tents is in the Nau Bágh, where there is abundance of shelter, and plenty of good water. Accommodation can also be had in a small *masjid*, now converted into a traveller's *banglá*. Residence in any of the other mosques and buildings is forbidden by Government. Near this traveller's banglá is the *Mihtarí Mahal* or *Mhetrí Mahal*, a most beautiful building, highly ornamented with richly carved clay-stone that looks like wood until closely examined. This stone is found in the neighbourhood of Bíjapúr. The building is a perfect gem, and nothing can exceed the execution of its ornamenture. Indeed, the carving reminds one of the best pieces of wood carving in the Netherlands, and is quite as elaborate. There is a curious story regarding the erection of this structure, which has probably sprung from a corruption of its name, *Mihtarí Mahal*, "Prince's Palace," to *Mhetrí Mahal*, "Sweeper's Palace." * When the Muhammadans first invaded India, and, in their camps about Delhi, came into contact with the Hindús, they, in their rough jokes, gave the Hindú workpeople various nicknames, and called the low caste sweeper, *Mihtarí* or "Prince," and this word in its corruption of *Mhetrí* has lost the original meaning, and now signifies only sweeper. With this explanation the story may be related. Ibráhím Sháh I. was afflicted with a dreadful malady, which no *medicine* could cure, and despairing of assistance from his physicians, he applied to the astrologers. One of them craftily assured the king that he might recover if he would present a large sum to the first person he beheld next morning, intending to present himself to the king's notice the instant he should awake. The king, however, awoke much earlier than usual, and, looking out from a window of his palace, beheld a poor sweeper, on whom he conferred the prodigious sum which had been named. The *Mhetrí*, overloaded with unexpected wealth, disposed of it by

* This is the explanation given by a writer in the *Calcutta Review*, but it is not impossible that the names may have been changed through a peculiar Oriental delicacy, which will utter no low or ill-omened word. When an Oriental would signify that he has finished his repast, he does not say, "take away," but "set on more." So not to utter the word "sweeper," he would call a man of that class "a prince."

building this edifice. Whether the building was intended for a mosque seems doubtful. It is three stories high with minarets at the corners and in front. From the angles hang massy stone chains, which must have been cut out of solid blocks, as there are no joinings in the links. On the left, and almost opposite to this, are 4 large Gothic looking arches. They formed the gateway leading to the palaces of Mústafa Khán Ardistání, and 'Iwáz Khán; the former of whom was a distinguished nobleman at the Bíjapúr Court during the reign of its 4th king. The next edifice reached is the Jám'i-Masjid or Great Mosque, which was built by 'Alí 'Ádil Sháh I. during the life of his father Ibráhím I.; and the following chronogram, which is near the altar-piece, gives the date of the structure, A.H. 943=A.D. 1536. "Enter the mosque of the Sultán whose end was happy." It is an extensive edifice, surrounded on the N.W. and S. side by a high wall of nearly 40ft., which, concealing the dome, gives the whole a clumsy appearance from without. The wall has a lower story of false arches, raised on a plain base of 6 or 7ft. in height, and an upper one or narrow arcade, opening externally, along which runs a passage communicating with the roof of the mosque. The entrance is by a door on the N. side to an extensive court, raised about 6ft. high; in the midst of which there is a fountain, and on the right a raised pavement of 2 ft. high, fronting the mosque on the E. The body of the building consists of a magnificent arcade 240 ft. broad by 138. The pillars are all equi-distant, something more than 26 ft. from centre to centre, and elevated 25 ft. From them spring arches of the usual pointed shape common to masjids, which support a flat dome, resting between every 4 pillars. In the centre of the floor below there is a clear space of 75 ft., over which rises the large external dome of an egg-shape, and whose span of 54 ft., is raised 80 ft. from the pavement. On the N. and S. walls there are two handsome piazzas, that consist of 7 large arches, and run from the body of the mosque to about 186 ft. The *miḥráb*, or altar, on the W., is elegantly gilded, and displays above its centre the following inscription:—"Alláh, Muḥammad, Abúbakr, 'Umr, 'Uṣmán, Ḥaidar," which informs us that Muḥammad the 6th king by whose orders the ornaments were made, was of the Súnní sect of Islám, though all the others excepting Ibráhím the 1st was of the Shí'ah persuasion." There are several other inscriptions, among which are the following,—"I remember, that this royal altar was ornamented by orders of Muḥammad 'Ádil Sháh." "Place not reliance on this life, because it is not steadfast, and in this house of inquietude nothing is at rest for any one." "Pleasant is the stage of the world now sparkling in mine eye; and happy is the lot of my life, but it is fleeting." "Yákúti was the servant of the mosque and the slave of Muḥammad Sháh, whose shadow may God continue to support! A.H. 1045" =A.D. 1635. An aggregate height of the dome from the ground to its apex, may be about 120 ft. The floor below, which is chunamed, is divided by black lines into numerous square portions made by order of Aurangzíb, when he took Bíjapúr and carried away the velvet carpets, along with a golden chain and other valuables, belonging to the mosque. The view from the flat roof of the *Jám'i Masjid* is the best in Bíjapúr.

Tomb of Muḥammad Sháh.—On the opposite side of the road, to the N., is the celebrated mausoleum of Muḥammad Sháh, the 6th king of Bíjapúr. The dome is said to be larger than that of St. Paul's, and even than that of St. Peter's, but it is to be regretted that no exact measurements have been obtained to justify these statements. According to Colonel Sykes, the circumference of the dome inside is 139 paces, which would give a diameter of 116 ft., but it is obvious that a measurement so made can only be an approximation to the truth. The external view of this edifice is not fine from any point, and, apart from its gigantic dimensions, little can be said in its favor, but the enormous proportions of the interior cannot fail to impress every beholder. All the domes at Bíjapúr, large and small, are

built on the same principle; and as, in some that are unfinished, the plan can be distinctly seen, it is very desirable that some architect should examine them, and explain how such vast masses of masonry and rubble are supported. This tomb is commonly called the *Gúli Gumbaz*, or "Rose dome." It is built on a terrace 600 ft. sq. and 2 ft. high. Each face presents three lofty false arches, springing from the pavement, and supporting several feet of plain limework and plaster, above which is a cornice of grey basalt, and a row of small arches supporting a second line of plain work surmounted by a balustrade 6 ft. high, terminating in small cupolas. The base of the middle arch is of grey basalt, the others are of stonework and plaster. At the corners of the edifice are minarets of eight octagonal stories, 12 ft. broad, entered by winding staircases and terminating in cupolas, which communicate with the terraced roof of the building. Each story has 7 small arched windows opening outwardly and looking into the court below, while the 8th admits a passage for the circular stair. From this there is also an entrance to the large dome and on to a broad ledge surrounding its interior edge. This is so large that a carriage might pass round it, and rests on supports, inclining inwards in curves, like half arches. The cupolas and dome communicate by numerous niches, which take away from the distinctness of the echo of the voice, though, according to Col. Sykes, the dome transmits sound like St. Paul's. Dr. Bird conjectures the height of the tomb to be 150 ft., but is probably within the mark. From the roof there is a commanding view of the ruined city and surrounding country. The building is entered by a lofty door on the S. side, where the first thing to be observed is the grave of the king, which is immediately under the dome. It is a common tomb, much broken, and covered with a wretched wooden canopy. To the left, facing the spectator, are the tombs of his youngest wife and the son of 'Alí 'Ádil Sháh II. On the right are those of his favorite mistress, the dancing girl Rambhá, his daughter, and his eldest wife, sister of the king of Golkonda, whose pilgrimage to Makkah is noticed by Bernier.* On the inner side of the doorway by which the building is entered are several inscriptions. Of these the first is "Sulṭán Muḥammad, a dweller in Paradise." These words give the date A.H. 1067 = A.D. 1656. The second is, "The end of Muḥammad was worthy of praise." This gives the same date as the above. "The third is, "King Muḥammad was in the house of peace." This gives the date, A.H. 1068, A.D. 1657, which was the true date of his decease. Opposite the E. and W. sides of the mausoleum are two ruined fountains, and at the end of the platform on the W. is a small but beautiful mosque in tolerable repair. The wall of the enclosure is a mass of ruins, except the gateway on the S. face. This locality was called, Pádsháhpúr Bázár.

The Táj Bá'orí or "*Crown Well.*"—This superb well or tank is not far from the *Mihtarí Mahal*, but nearer the Makkah gate. It is 100 yds. square and 50 ft. deep, and is surrounded by a colonnade and gallery. The entrance is through a grand arch, on either side of which is a wing for the accommodation of travellers, and the descent to the water is by a magnificent flight of steps. It is said by Col. Sykes to have been built by Malik Ṣandal in Sulṭán Muḥammad's reign, and a curious story is related by Col. Sykes regarding it, a parallel to which is, however, to be found in the Bágh o Bahár, whence probably the tale was taken. According to Dr. Bird, it was built by Sanídu'l Mulk, the Vazír of Sulṭán Muḥammad. There is also another fine well called the Chánd Bá'orí, said by Dr. Bird to be the work of the famous Chánd Bíbí (see p. lxvii.).

The Úparí Burj.—Another object that attracts notice, not far from the Makkah gate, is the Úparí Burj, or "Over tower," an isolated tower 80 ft. high. It was built by Ḥaidar Khán, who, being absent when the king made his chief nobles build each two towers and a connecting curtain of the outer

* *Brock's Translation of Bernier*, vol. ii., p. 221.

fort, complained on his return that no task had been assigned to him. "You shall build a tower to overlook all," said the king; and Haidar accordingly built this tower in front of his house. The ascent is by a winding ramp outside. On the top is a very curious gun made of iron bars welded together and bound with iron hoops at regular intervals. It is said by Col. Sykes to be 30 ft. long.

The Palace of the Áṣár i Sharíf.—Returning in a W. direction to the fort ditch the traveller will come to the Áṣár i Sharíf, or "Illustrious relics," so called from some hairs of Muḥammad's beard said to be preserved there. This building was a mosque formerly attached to a college and library long since decayed. It was built by Muḥammad 'Ádil Sháh, and contains a library of Kur'áns and religious works, but no histories. A catalogue was made by Gen. Briggs' Persian secretary. It is a large heavy building of brick and lime, whose magnificent verandah, 33 ft. broad, and 120 ft. long, has an elevated roof supported by four massy wooden pillars. The entrance is by a door on the S.; and on the left a stone staircase leads to the upper part of the palace; and to a hall of the same dimensions as the verandah, where are two large folding doors at the N. and S. ends. Beyond these is a small closet on the right, where the relics of the prophet are deposited; but which are only shown once a year for the gratification of the faithful. These were formerly exhibited to the multitude from a small balcony, which extends along part of the upper story. The building is supplied with a fine reservoir of water, 25 yds. long, 60 yds. broad, and 6 yds. deep, supplied from a distance by several of the square towers called *Ganj*. The most important part of this building is the room which contains the relics. Such is the sanctity that they bestow, that strangers are not allowed to enter; but at the annual festivals a large sum is collected from devout pilgrims. Some costumes of the former kings and beautiful carpets may be seen by visitors, who must not forget the view into the mosque from the other side of the tank, which is worth looking at. The Áṣár i Sharíf formerly communicated with the citadel by means of a bridge, of which nothing now remains excepting the pillars, and succeeded to the honor of holding the precious relics of the Prophet, after a similar building within the citadel had been burned down. Following the edge of the ditch to the S.W. the traveller will come to a massy square tower, called the *Chatra Ganj*, which is one of 14 such, that were built by the unfortunate Afẓal Khán, who met his death at the hands of Sivají, the founder of the Maráṭha empire. These, which are contrivances for giving impetus to the water of an aqueduct, were built, it would appear, in the time of Muḥammad Sháh for the purpose of supplying the city. The following inscription on the one first mentioned must be read with some interest, by all who have curiosity to know the condition of one whose history is so connected with the famous Maráṭha leader. The inscription on the original is written in the Tughrá character.

"Be it known to the executors of ornamental arts, the architects of important works, and to celebrated living workmen, that Afẓal Khán Muḥammad Sháhí, a nobleman of good fortune, the present commander-in-chief, the first in rank of the Dakhan lords, the religious destroyer of infidelity, on whom descends God's favor, whom heaven pronounces to be the most accomplished and excellent, and whose name, like God's praise, is resounded from every quarter, saying, it is excellence, did, after much labor, and by order of Muḥammad Sháh Ghází (the exalted in dignity, whose court is like that of Sulaimán, and whose glory is as the sun), render this aqueduct conspicuous (calling it by the name of Muḥammad Nidá) for the convenience of God's people, so that whosoever should have a thirsty lip might have his heart filled and satisfied at this water, whilst his tongue would be moist in praying that this sovereignty of the king, the asylum of the universe, may abide for ever," A.H. 1063 = A.D. 1652.

The unfinished tomb of 'Alí 'Ádil

Shâh II. is to be seen W. of the Asâr i Sharíf, and on the N. of the citadel. It is a noble ruin of seven large Gothic looking arches, constructed on a terrace 15 ft. high and more than 200 ft. square. Had not the death of the Sultán put a stop to its progress and prevented the addition of an upper story, in conformity with the original design, it would have surpassed every other building at Bíjapúr, both in magnificence and beauty. There are many other tombs and buildings in that part of the city which lies between the outer wall and the wall of the citadel, but only four need be mentioned here. Of these, two stand together on the S.W. of the citadel, being that of Sídí Ríhán, a famous fakír, and his pupil Khawás Khán, who was regent to Sikandar, the infant son of 'Alí 'Ádil Shâh II. His tomb is S. of the other. S.E. of these is the tomb of one of Aurangzíb's wives, and also that of Kishwar Khán, the founder of the fort of Dharúr, who was taken and put to death by one of the Nizám Shâhí kings, and whose father Asad Khán is prominently mentioned by the early Portuguese historians.

The Citadel and Palace.—It must be particularly observed that the buildings just described are between the outer wall, or wall of the enclosed town, and the wall of the inner fort or citadel. The wall of the enclosed town, which is, according to Col. Sykes, 8 m. in circumference, is flanked by numerous semicircular towers; and was, at one time, strengthened by a ditch and covered way, now in many parts destroyed, and admitting cultivated fields to closely approach the curtain. It is strongly built of stone and lime, with a parapet 9 ft. high and 3 ft. thick, and was completed by 'Alí 'Ádil Shâh I. in A.D. 1566, or two years after he and his Muhammadan confederates had overturned the neighbouring Hindú principality of Vijayanagar. The *Citadel*, which is by far the most remarkable sight in Bijapúr, is within this enclosure, to the W. of its irregular square, and is defended by a rampart, round towers, and fausse braye, having also a wet ditch 120 ft. broad. The ditch, completely flooded in former times, is now nearly dry on the N.; on the S. it is of considerable depth, and contains small fish; but there are no alligators, as mentioned by Tavernier. It would appear that the water of the ditch on the N. has been at all times deficient, there being a double wall and second wet ditch at that part. The entrance to the fortification is by a road which separates from the main road at right angles, and is marked by an immense block of black marble of a columnar shape, lying flat on the ground. Following this road the traveller will enter on the E. by two gateways; the inner one is of black marble, apparently taken from a Hindú temple, and has a door made of wooden planks, clamped by iron plates, riveted by strong iron pegs. Close to the entrance of the citadel are four pillars of polished black basalt, three on the right and one on the left. They belonged to a Hindú temple, and, according to Sydenham, were sent by the widow of Rám Rájá to Sultán 'Alí 'Ádil Shâh I. when Bijanagar fell. But, as similar pillars are to be met with among the brâhmanical remains near, it seems probable that if not spoils from Bijanagar they were formerly part of the Hindú temple now standing in ruins on either hand; and through which the present gateway was carried on the first foundation of the citadel by Yúsuf 'Ádil Shâh, who, according to Firishtah and others, built the fort. The doubt, however, would probably be cleared up by the decypherment of an inscription which will be noticed on a slab close to the pillars. Two other rows of pillars are to be seen a few paces further on to the right, and 3 to the left, which are the only remaining parts of the Hindú temple just alluded to, and which is said to have been the place where the Hindú ladies in the harims of the kings of Bíjapúr paid their devotions. Though not uniform, the pillars consist generally of a plain base, a rudely-carved shaft, with a square projection in the middle, and an overhanging capital. Many of them at the base commemorate grants of land given to the temple by the Rájpút families of Châlukya and Yádava, who

reigned here previous to the Muhammadan invasion of the Dakhan. The oldest grant is written in Sanskrit and Hali Kanada, and announces a gift of land to this temple of the deity Narasiñha, by Chálukya Múla Devara, in the Shálivâhan period 1114, or A.D. 1192. There is a similar gift, to the same deity, written in the name of Shankrapa Danda Náik, the military prime minister of Yádava Náráyana, a Chakravarti Rájá, during the 46th year of that prince's reign, or in the 1162nd year of the Shálivâhan period, A.D. 1240. The whole style of sculpture is here very similar to that of the Elúra excavations; and if not told by the inscriptions that this was a Vaishnava temple, we might conjecture its dedication from the subjects on the square projections of the pillars. Among the mythological devices, there is one of a cross-legged figure, sitting with the hands joined, as if employed in devotion, whilst on the right and left there are 2 standing figures in attendance. There is a representation also of Ganesh on another pillar; of Krishnah killing the serpent Káli; and of an elephant. Proceeding onwards from the temple we come to a yet more extensive Hindú building on the left. This is an Agrahár or brahmanical College, which the Muhammadans converted into a mosque by placing on it a mimbar, or "pulpit," and writing the confession of faith over the mihráb, or "arch," of the altar on the W. A large enclosed space in front is entered by a vestibule, the portico of which, with its wings, occupies the complete length of the Agrahár. This building consists of 2 stories, the lower presenting a front of 10 tall columns, each of a single stone, and 6 or 7 feet distant from the other, and deepening backwards at right angles in rows of 6 columns each. Like the oldest Hindú buildings in the Dakhan, this has massy pieces of quartz rock passing from one pillar to another to form the roof. The walls are similarly formed, without lime or any other cement. There are also one or two pillars of black basalt, which do not appear to have belonged to the original building, as all the others are of the quartz rock, which must have been brought from some distance, there being no appearance of this formation in the neighbourhood. A smaller, though in other respects similar, Agrahár is on the N.E. of the 'Adálat Khánah; and this proves the existence of a considerable Hindú town here previous to its being fortified by the first king of Bíjapúr. The local tradition is that a Hindú Rájá, named Bijan Rái, whose capital was Mangalbíra, 15 m. S.S.E. of Pandharpúr, founded these Colleges. A round tower also, now standing, is said to have been built in this prince's time. It is said that soon after this time, Pír Mabrit Khandáyat, the leader of a body of fakírs having come here, expelled the bráhmans from the Agrahárs, and propagated the faith of Islám, previous to any regular invasion of the Dakhan; and that when Yúsuf 'Ádil Sháh founded Bíjapúr, this town was called Bijan Halli. The tomb of the Pír's son is within the area of the largest Agrahár, built of lime and stone, and covered with Arabic sentences from the Kur'án. His own burial place is some way off to the E., and his descendants still reside there, and possess some rights in the village of Timié Halli, not far from Bíjapúr.

The Muhammadan buildings in the citadel are completely in ruins, except a small mosque, called the *Makkah Masjid*, built by 'Alí 'Ádil Sháh I. It derives its name from a representation of Makkah on its K'abah, and is a chaste building with 12 arches supported by stone pillars, finely carved and disposed in a square. Behind this, to the N. stood the *'Adálat Khánah*, or "Hall of Justice," where the kings received the petitions of the poor, and shewed themselves to the people. It was of two stories, with wide verandahs raised on large wooden pillars, and was standing when Dr. Bird first visited Bíjapúr, but was taken down by the Rájá of Sátárá, on account of its dangerous state. The ruined fountains and the terrace where the people assembled may still be seen. It was erected by 'Alí 'Ádil Sháh I.

The Sond Maḥal, or *Palace of Gold*, stood near this on the right. It was burnt down. To the W. is the *Ánanda Maḥal*, or *Ḥarím*, which points S. It has 3 stories, each having a middle hall and smaller rooms at either end, communicating by narrow arches, which were closed with curtains. It had formerly 2 wings to the N. The whole ends in a broad terrace, and a wall 10ft. high, surmounted by minarets. To the W. of this is the *Dhobí Maḥal*, and to the S. the *Sijdah Maḥal*, "Prayer Palace," called *Sát Khaṅdí*, or *Haft Maḥal*, "Seven Stories." Time and the tropical rains have wrought sad havoc on this splendid building, but enough remains to attest its former magnificence, in one vast hall with a vaulted roof. The shell alone of the rest is left, and the inside, which was laid out in fountains and gardens, is now a tangled jungle. Just beyond this is the most picturesque view in Bíjapúr. From an adjoining Hindú temple, you behold the ruined walls of the palace, covered with trees and luxuriant creepers. The round towers jut out, and give variety to the scene.

The Aqueducts alone remain to be mentioned, and, though in ruins, they are worth inspection, particularly by the sportsman, as in the low brushwood which marks their position outside the walls, lurk innumerable hares and partridges, which will afford abundant sport to the tourist.

ROUTE 10.

FROM BOMBAY TO SOṄDÁGARH.

99 M. 2 F.

For particulars of this Route from Bombay to Mahár see Route 3.

MILITARY AUTHORITY.—Officer commanding at Púnah—*Púnah*.

CIVIL AUTHORITY. — Collector at Thánah—*Thánah*.

PLACES.	STAGES. M. F.	M. F.
BOMBAY to MAHAR	76 2	76 2
× Sáwitri *r.* fordable at low water	0 4	
Sírgá'oṅ	1 2	
Ascend Kordarí Hill	0 6	
× *n.*	2 3	
Karanjwádí	1 3	
× *n* to Káwalgá'oṅ	3 5	
Ascend Káwal Khiṅd or Latwán Ghát	2 1	
Top of Ghát	0•2	
LATWAN *dh.*	1 0	13 2
× *n* to Vínoí	2 1	
Ascend Mákhan Khiṅd	2 0	
Top of Pass	0 5	
'Isápúr	0 4	
Sírkal	2 3	
(*a*) SOṄDÁGARH, hence visit Dápúlí and Suwarṇadurg, (Severndroog)	2 3	10 0
		99 2

This Route is a section of that to Ratnágirí and Goa, places generally visited by sea. In the monsoon, however, it is impossible to travel by boat, and this Route must then be taken.

(*a*) *Soṅdágarh.—Dápúlí*, called by the natives *Jognadí*, the head-quarters of the invalids, which ought to be one of the best stations of the army, is 8 m. distant. It does not appear, however, that either climate or any other advantage was much considered in its selection.

Suwarṇadurg (Severndroog of Grant Duff and others).—This place has its name from Skr. *suwarṇa*, "golden," *durgam*, "fort." The fort stands on a small island close to the coast, and is of some antiquity, as Sivají did but repair it in 1662. In 1713 it was ceded with 9 other forts to Káṅhojí Angria. On the 2nd of April, 1755, it was attacked by Commodore Jones, who, after a bombardment of 4 days, captured the 4 distinct forts of which it consists, without the loss of a man. It was made over to the Maráthas in exchange for Bankot and Fort Victoria, and finally acquired by the English on the fall of the Peshwá in 1818.

SECTION II.

SOUTHERN DIVISION.

Preliminary Information.

1. Boundaries and General Aspect of the Division—Sub-divisions and Chief Towns.—2. Historical Sketch—Castes—Employments of the Natives.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

This division, lying between N. lat. 18° 34′ and 14° 16′, and E. long. 73° 40′ and 76° 28′, has an area of 27,615 sq. m. From its most N. to its most S. point it is 290 m. long; but this is owing to the narrow strip of the Sholápúr collectorate stretching far to the N. beyond the other parts of this division. In breadth, the S. division nowhere exceeds 195 m.

It is bounded on the N. by the petty principality of Jinjírah, a corner of the Thánah collectorate, Sátárá, Ahmadnagar, and the Nizám's dominions; on the E. by the Nizám's dominions; and on the W. by the sea. On the S. its frontier meets those of Goá, N. Kanara, Maisúr, and Ballári.

The General aspect of the Division above the W. Ghâts, which cut off from it the narrow slip of territory that forms the Ratnágirí collectorate, is that of an undulating plain. But from this description must be excepted the province of Kolhápúr, which is a rough hilly country, gradually sloping from the Ghâts towards the more level tract of Belgáńw. The climate of Sholápúr is dry and tolerably healthy. The fall of rain averages no more than 22 in. In the plains of Kolhápúr the average fall is 30 in. 18 cents., while in the hilly districts it varies from 46 in. to 294 in. 90 cents. This province suffers much from cholera, and though its elevation of 1,790 ft. above the sea ensures it a comparatively temperate climate, it cannot be considered healthy. Belgáńw and Dhárwád possess a far better climate, and may be regarded as quite as congenial to the European constitution as any part of the Bombay Presidency. Col. Sykes pronounces them to be the finest provinces in the Dakhán. Ratnágirí and Sáwant Wádí are rugged, broken, interspersed with mountains and jungles, and intersected by torrents, which, as they approach the sea, become very deep and muddy. The rains on the Ghâts are as heavy as in any part of the world, and approach 300 in. Tigers and other wild beasts abound, and snakes are innumerable and very destructive to human life. The stations by the sea, such as Vengurla (Vingorla), are by no means unhealthy for Europeans.

The *Sub-divisions* and *Chief Towns* of the five provinces comprised in this division are as follows:—

RATNÁGIRÍ (RUTNAGHERRY).

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance of Chief Town from Ratnágarí.	Direction.
1 Suwarnadurg	Harnaí	57	N.N.W.
2 Añjanwel	Chipaluń	40	N.N.E.

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance of Chief Town from Ratnágirí.	Direction.
3 Ratnágirí	Ratnágirí	,,	,,
4 Vijayadurg (Viziadroog)	Rájápúr	28	S.S.E.
5 Málwaṇ	Málwaṇ	64	S.

SHOLÁPÚR (SHOLAPORE).

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance from Sholápúr.	Direction.
1 Karmáḷe (Kurmulla)	Karmáḷe	67	N.W.
2 Bársí	Bársí	40	N.N.W.
3 Máṛhe (Mahara)	Máṛhe (Mahara)	34	N.W.
4 Mohoḷ	Mohoḷ	19	W.N.W.
5 Sholápúr	Sholápúr	,,	,,
6 Indí	Indí	34	S.
7 Hirpargí (Heepurgee)	Hirpargí	60	S.S.E.
8 Mangoḷí	Mangoḷí	70	S.
9 Mudebíháḷ (Moodbhal)	Mudebíháḷ	92	S.S.E.

KOLHÁPÚR.

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance of Chief Town from Kolhápúr.	Direction.
1 Vishálgaṛh	Malkápúr	30	N.W.
2 Panháḷá	Panháḷá	10	N.W.
3 Alte	Alte	13	N.E.
4 Sherúl	Sherúl	25	N.E.by E.
5 Kolhápúr	Kolhápúr	,,	,,
6 Báorá (Bowrah)	Báorá	25	S.W.
7 Kágal	Kágal	9	S.E.
8 Budargaṛh (Boodurgur)	Budargaṛh	31	S.
9 Gaṛh Inglaj	Gaṛh Inglaj	32	S.E.
10 Inchalkaranjí	Inchalkaranjí	18	E.
11 Toregal	Toregal	87	S.E.

Of the above sub-divisions, Nos. 2, 3, 4, 5, 8, and 9 are called *Parganahs*, and the rest are *Jágírs* or districts belonging to feudatory chiefs. There are, besides, 14 smaller *Jágírs*, viz.:—*Walwá*, *Kápsí*, *Jágír* of *Jagat Guru*, or *Sankeshwarswámí*, *Jágír* of *Rájí Mahárájí*, *Jágír* of *Tatia Mahárájí*, *Jágír* of *Josí Ráo*, *Jágír* of *Sirlashkar*, *Jágír* of *Himmat Bahádur*, *Jágír* of *Jabtan Mulk*, *Jágír* of *Nárayan Ráo Ghátke*, *Jágír* of *Amíru'l' Umará*, *Jágír* of *Hindú Ráo*, *Jágír* of *Bhim Bahádur*. The *Jágír* of *Toregal* is completely separated from Kolhápúr by the collectorate of Belgá'oṅ, and is situated on the confines of Dhárwád.

BELGÁṄW OR BELGÁ'OṄ (BELGAUM).

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance of Chief Town from Belgá'on.	Direction.
1 Tásgáṅw (Tazgaum)	Tásgáṅw	80	N.
2 Athṇí (Hutnee)	Athṇí	70	N.E.
3 Chikoṛí	Chikoṛí	40	N.
4 Gokák	Gokák	30	N.E.
5 Bágalkoṭ	Bágalkoṭ	82	E.N.E.
6 Pádsháhpúr	Belgáṅw	,,	,,
7 Parasgad	Sawdattí	40	E.
8 Badámí	Badámí	78	E.
9 Hungund	Hungund	103	E.
10 Sampgáṅw	Sampgáṅw	17	E.S.E.
11 Bidí	Bidí	22	S.S.E.

DHÁRWÁḌ.

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance of Chief Town from Dhárwáḍ.	Direction.
1 Nawalguṇḍ (Nowlgoond)	Nawalguṇḍ	24	E.N.E.
2 Dhárwáḍ	Dhárwáḍ	"	"
3 Ḍambaḷ (Dummul)	Gadag (Gudduk)	40	E.
4 Hublí (Hooblee)	Hublí	12	S.E.
5 Baṅkápúr (Bunkapoor)	Shiwgáṅw (Seegaon)	34	S.S.E.
6 Hángal (Hungut)	Hángal	48	S.
7 Ráṇebeṅnúr (Bednore)	Ráṇebeṅnúr	69	S.E.
8 Koḍ (Ḳoda)	Raṭíhalí	77	S.S.E.

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

The history of this Division, so far as it can be dissociated from that of the surrounding provinces, resolves itself into a history of Kolhápúr, the Rájás of which country have for 1000 years, at least, been dominant over the greater portion of territory included in this Division. In the elaborate report on the Principality of Kolhápúr, compiled by Major D. C. Graham, of the 28th Bombay N. I.,* will be found various inscriptions and their translations, which refer to dynasties of the 12th and 13th centuries A.D. Before that date tradition is the only guide, and from it, it would seem that in the beginning of the 6th century A.D. Rájá Rám ruled over all the countries between the Narmadá and the sea. In A.D. 789 a prince of Jayanagar overran the S. provinces. His minister, Himár Paṅt, is said to have invented the *Moṛ* or written character of the Maráṭhí language. A blank follows till A.D. 1028, when the light of the inscriptions is first reached. An inscription found in a Jain temple at Ráíbágh, dated 1202, in the Sanskrit language, but old Kanaḍi character, gives the genealogy of a conquering prince named Lakṣhmí Deo, which goes back about 174 years, and shows that, in 1028, a dynasty had been established which ruled over the W. part of Kolhápúr. The founder was Jímútawáhana Shilahár, who was a branch of the Rájás who reigned for centuries previous at Tagara. At the same time, in the 13th century, there ruled another dynasty, eight miles from Kolhápúr, at Berad, which included Kolhápúr itself and Panhálá; and another at Vishálgaṛh, where tradition says that a Rájá Bhoj reigned in A.D. 688; and, finally, a fourth at Sankeshwar. There are still remains of a palace and a very ancient temple at Berad, and it is said that the seat of government was transferred thence to Kolhápúr in consequence of a great earthquake that took place between the 13th and 14th centuries. The Jímútawáhan dynasty appears to have been overthrown† by Shṛingan Deo, who was probably a Yádava Rájpút. Inscriptions in the Sanskrit character of the Chálukya dynasty also have been dug up at the temple Ambabí at Kolhápúr, but unfortunately without date. There is reason to think, however, that they are the oldest that have been discovered. The earliest Persian inscription found at Vishálgaṛh shews that the Muḥammadans took that fort in A.D. 1234. Malik Raḥím, who led the invaders, was canonized after death, and miracles were pretended to be wrought at his shrine. This is all that can be ascertained at present regarding the history of the division before the Muḥammadan conquest; but the caves and other remains shew that the Buddhists were numerous and powerful here, probably, in the first centuries of the Christian æra. It is to be anticipated that many discoveries of inscriptions will yet be made at Ráṇebeṅnúr, Hublí, Athṇí, and other ancient towns; and, when all these are deciphered and compared, much of the annals of the early Hindú princes who reigned in this quarter may yet be recovered.

* *Selections from the Records of the Bombay Government*, No. viii. New Series, Bombay, 1854.
† *Grant Duff*, vol. i. p. 29.

The conquest of these territories, which, for some years previous to the battle of Talikot, in 1565, were subject to Bijanagar, was not entirely completed by the Muhammadans till the close of the 15th century A.D., and in the middle of the next the country passed into Sivají's hands. In 1690 A.D. Kolhápúr, as a province of the kingdom of Bijapúr, was reckoned the 5th Súbah of Aurangzíb's conquests in the Dakhan. But the people resisted the Mughul yoke, and at Aurangzíb's death the Maráthas became possessed of the whole province, which remained an integral part of the Maráṭha empire until 1729, when it was formed into an independent principality, under a prince of the house of Sivají, whose descent is as follows:—Sivají left two sons, Shámbují or Sambhají and Rájá Rám, by different wives. Rájá Rám was, in 1689, declared Regent after Sambhají's execution by Aurangzíb, during the minority of Sambhají's son Sáhu, who was shortly after made prisoner by the Mughuls. In 1700, Rájá Rám died, leaving, by different wives, two sons, Sivají and Sambhají, of whom Sivají was placed on the throne by his mother, Tárá Bái, but in 1708, Sáhu, being released, seized Sátárá, and became the acknowledged head of the Maráṭha nation. On this, Sivají, whose adherents were strong in the S., fixed himself at Panhálá and Kolhápúr. This prince died of small-pox in 1712, when Rámchandra Pant Amatya placed Tárá Bái and Sivají's widow, Bhawání Bái,* in confinement, and raised Sambhají to the throne of Kolhápúr. Sarje Ráo Ghátke,† the powerful chief of Kágal, now joined Sambhají, and, the Mughul viceroy of the Dakhan also assisting him, the struggle for supremacy continued for 13 years with alternate success. In 1727 Sambhají made great preparations for a final campaign, but the Peshwá, Bájí Ráo Balál, gained such advantages over him, that after being deserted by his allies, Káñhoji Angria, and the Nizám, he was obliged, in 1729, to yield his claim on the Maráṭha sovereignty to Sáhu, and content himself with Kolhápúr, as a distinct principality. Its boundaries were the Warná and Krishná on the N. and E., and the Tungabhadra on the S. From this date, then, the separation between the Sátárá and Kolhápúr families became complete. In imitation of the elder kingdom, the Rájá of Kolhápúr appointed eight grand officers of State. Bhagwant Ráo had Vishálgarh with the office of Pratinidhi; Rámchandra Níl Kanth had Báorá, with the office of Pant Amátya; the office of Senápati or General, fell to Shidojí, nephew of Santají Ghodpade, and other chiefs were made Pant Sachiva, Mantrí, Dabír, Nyáyádhísh, and Nyáyashástrí.

In December, 1760, Sambhají, the last lineal descendant of Sivají, dying without issue, the son of Shahjí Bhonslé, of Káñhwat, a descendant of the 10th son of Bhosají, of the line of Bápa Rawal, of Chitúr, who reigned in 134 A.D., was carried off and adopted, and the Queen, with 5,000 followers, set out with him for Banáras. Her party was met at Jijúrí by the Peshwá, who, after great entreaty, agreed to the adoption, and presented the young Rájá with a magnificent diamond ring. In October, 1762, the youth was enthroned at Panálí or Panhálá, under the name of Sivají, and rich presents were sent to him by the Nizám, Haidar 'Alí, and all the neighboring chiefs. For some years the Queen acted as Regent, and, under her rule, piracy grew to such a height that the English, in 1765, despatched an armament, which captured the fort of Málwan, and the Peshwá wrested the districts of Chikorí and Manolí from Kolhápúr, and gave them to the Patwardans. This latter circumstance led to a petty warfare with the Patwardans, which was rancorously carried on for many years. Málwan, however, was subsequently restored by the British, on their receiving payment of 382,896 rupees; and Chikorí and Manolí were given back by the Peshwá in his last illness. In February, 1772, the Queen Jijá Bái died. She had encouraged human sacrifices to a fearful extent, and parties scoured the plains at night for

* She was then pregnant, and, in 1750, her son, Rám Rájá, became Rájá of Sátárá.
† The founder of this family, Kám Deo, acquired the name of Ghátke by suppressing a famous brigand named Ghat. See *Graham's Report*, p. 504, *note*.

victims to be offered at the Black Tower of Panhálá, within a few hundred yards of her palace. This tower was a temple to Durgá, the Hindú Hecate, in the inner fort, and so thickly over-canopied with trees, that not a ray of light could break the gloom. In 1773, Kunhar Ráo Trimbak, Patwardan of Kurandwár, overran the country, laid siege to Kolhápúr, and burned a famous Math or monastery in the suburbs, whence he carried off an immense treasure. The Chief Priest buried himself alive at Shengánw,' invoking curses on the sacrilegious spoiler, who nevertheless returned happily to his own district. In 1777 the chiefs of Kágal, Báorá, and Vishálgarh, aided by the Púnah troops, attacked Kolhápúr, but were signally defeated, as was also the Peshwá's general, Jíwají Gopál Joshí. In revenge for this, Mahádají Sindhia was despatched from Púnah with an overwhelming force, and ravaged the whole province, nor did he withdraw till he had exacted from the Rájá an agreement to pay 15,00,000 rupees for losses sustained by the Peshwá. In 1777, Haidar 'Alí visited Kolhápúr, presented 1,00,000 rupees, and offered the support of his troops. In 1777 the Patwardan Parshurám Rámchandra, of Míraj, took Akewat, and 2 years after Sherúl, and in 1780 got possession of the strong fort of Budargarh. Ratnákar Pant Apá now became prime minister, and under his guidance the Rájá made a successful expedition to Sáwant Wádí, and soon after transferred the seat of government from Panhálá to Kolhápúr. In 1786 the Rájá Sivají again invaded Sáwant Wádí with complete success. In 1792 the English fitted out a force at Bombay to attack Wádí and Kolhápúr in consequence of the piracies of those powers, but an apology was made by the Rájá, and a treaty concluded, by which permission was conceded for the establishment of British factories at Málwan and Kolhápúr. In 1793 Parshurám Rámchandra, who had just returned from aiding the British in Maisúr, invaded the Kolhápúr territories, but in 1794 his son Rámchandra was defeated before the walls of Alte by Sivají, and made prisoner with all his principal officers. They were treated generously and released, but the elder Patwardan, unsoftened by this kindness to his son, immediately recrossed the frontier, and laid siege to Kolhápúr, from which city he exacted 3,00,000 rupees. Soon after this Náná Farnavís encouraged the Rájá of Kolhápúr to attack the Patwardans. Upon this Sivají called out the whole force of his State, and, by a well-managed surprise, recovered the strong fort of Budargarh, which had been 10 years in the Patwardan's possession. Chikorí and Manolí were recovered from Bháskar Ráo Trimbak, the chief of Nepání. In October, 1796, Sivají marched from Kolhápur, and, after plundering several towns, completely sacked Tásgánw, and burnt the palace of the Patwardan. In 1798 the Kolhápúr Rájá aided the Rájá of Sátárá in his attempt to recover his independence, and received the gallant Chatur Singh, the Rájá's brother, when he escaped from Sátárá. This prince, being pursued by the Peshwá's troops, turned back upon them with the reinforcements he had received from Kolhápúr, and cut them off almost to a man, and then, marching on Karad, surprised the Patwardan's troops and totally routed them. During this march an unsuccessful attempt was made to assassinate Sivají, who returned in triumph to Panhálá. Soon after, a detachment of the Kolhápúr troops was despatched on a foray, and, falling in with a band of 400 Thags, hanged or beheaded them all. After this punishment, other hordes of that fraternity of miscreants avoided the province of Kolhápúr. At Savanúr the Kolhápúr troops were, however, totally defeated, and driven back by Dhondu Pant Goklé; but, being reinforced by Sivají in person, took Konúr, killed the Desáí, and laid the whole country round under contribution. In 1799 Náná Farnavís, being reconciled to Parshurám Patwardan, directed him to restrain the forays of the Kolhápúr Rájá. This led to a pitched battle at Chikorí, where Sivají, surrounded by a body-guard glittering in chain armour, appeared at the head of 16,000 men, and completely defeated Parshurám, killing him, and putting his whole army to flight. Rámchandra, Parshurám's son, repaired to Púnah, and obtained powerful reinforcements, among which were 5 battalions of

Sindhia's regular troops, under Major Brownrig. With this army, in 1799, he besieged Kolhápúr. Sivají himself retired into the fort of Panhálá, but was attacked on the way and suffered heavy loss. On the 4th of Jan., 1800, the enemy's batteries opened against Kolhápúr; and on the 12th of March, a wide breach having been made, the enemy's columns advanced to the assault, but were driven back with the loss of 3,000 killed and wounded, including several of Sindhia's European officers,* whose graves may still be seen near the ramparts. The next day the enemy raised the siege. A peace of some years followed, and during the campaign of 1804 the Kolhápúr Rájá observed a strict neutrality between the English and Maráthas. In 1806, Sivají besieged the fort of Wádí, whereupon the Peshwá sent assistance to the Sáwant. This led to a war between the Peshwá and Sivají, and in 1808 the Peshwá's general, the chief of Nepání, totally defeated the Kolhápúr army at Songáńw, with the loss of 5,000 men, and all their cannon, colors, and elephants. Sivají himself, severely wounded, with difficulty escaped. A peace followed, and on the 21st of June, 1809, a princess of Kolhápúr was given in marriage to the Nepání chief, who, suspicious of treachery, suddenly decamped in the night with his bride, and two years after made a further irruption into Kolhápúr, and defeated Sivají's troops at Hewra, capturing 5 guns and 1,200 prisoners. In 1812, a British force assembled at Paṇḍharpúr, and peace was made between the contending parties, through the intervention of Mr. Elphinstone. The fort of Málwan was, on that occasion, ceded to the Bombay Government, which guaranteed Kolhápúr from further aggression. The same year the palace and state records were partly destroyed at Kolhápúr, during a tumult, by some Paṭháns. Sivají died on the 24th of April, 1812, after a reign of 53 years. He left two sons, by different mothers, Shambhu and Sháhjí, better known as Abá Ṣáḥib and Báwá Ṣáḥib. Abá Ṣáḥib quietly succeeded. During the war with the Peshwá, in 1818, he heartily espoused the British cause; and, by a new treaty, Chikorí and Manolí were taken from the Nepání chief, and restored to Kolhápúr. On the 2nd of July, 1821, Abá Ṣáḥib was murdered in his palace by Sáhají Mohité, and Báwá Ṣáḥib succeeded. He was a prince of a daring and ferocious character, and, in 1824, during the disturbances at Kitúr, his behaviour led to grave suspicions. Next year his intrigues had proceeded so far, that the British resolved to interfere. A force of 6,000 men marched on Kolhápúr, and arrived there in December. The Rájá had assembled 20,000 men; but, as the British troops crowned the heights above the city, his heart failed him, and he submitted to the terms offered to him. In October, 1826, he visited the Governor of Bombay at Púnah. He came with a splendid bodyguard of 1,000 horse, 16 elephants, a battalion of Arabs, and 1,600 irregular infantry. His conduct was most irritating; and at last, having wounded a trooper in the Púnah horse, he made a precipitate retreat. Troops were now put in motion against him from Belgáńw, and he again tendered his submission; but not keeping to his promises, a British force was, in 1827, for the third time assembled at Kolhápúr. The town, though garrisoned by 3,000 Arabs, immediately surrendered, and, on the 23rd of October, a new treaty was imposed. The Rájá was compelled to reduce his troops to 400 horse, and 800 foot; to discharge his Arabs; to cede Chikorí and Manolí, and the forts of Panhálá and Pawangarh; and to permit a British regiment to be be quartered at Kolhápúr. Báwá Ṣáḥib died on the 29th of November, 1837, at Yeotí, near Paṇḍharpúr, whither he had gone on a pretended pilgrimage, but really with the design of plundering some of the towns on the Kṛishṇá. He left two sons and two daughters. His eldest son, Sivají, succeeded him. A regency was formed of the young prince's mother, his aunt, and four ministers, but the aunt soon got possession of the whole power.

* Jules Romen, né 1768, un citoyen de Languedoc, commante du battn. de l'armee de Sindhia. Tué aux trenches de Kolápúr, 23me Mars, 1800, is one of the inscriptions.

As she ruled most oppressively, the English Government resolved to appoint a minister, and, in 1843, nominated Dájí Kṛishṇah to the office. This officer conscientiously endeavored to introduce reforms, but was resolutely opposed by the Regent, who encouraged a spirit of discontent, until a regular conspiracy was organized against the British Government. In July, the forts of Sámángarh and Budargarh closed their gates, and Lieut.-Col. Wallace, of the Madras army, was sent from Belgáńw, with 1,200 men, 4 mortars, and 2 nine-pounders, to capture them. He arrived before Sámángarh on the 19th of September, and on the 24th carried the Péṭa, but was obliged to turn the siege of the fort into a blockade, and to send to Belgáńw for battering-guns. On the 22nd of September, the garrison of Budargarh sallied out on the Kolhápúr troops sent against them, and dispersed them with loss, and this success greatly encouraged the rebels. Reinforcements of English troops were now ordered up. On the 8th of October, General Delamotte took command, and on the 11th, 4 battering guns reached Sámángarh. They were immediately placed in position, and by the next evening a breach was effected. The Commissioner, Mr. Reeves, allowed the garrison to parley, but found they were confident of support from Kolhápúr, where the troops had risen and confined Dájí Kṛishṇah. Affairs, therefore, took their course, and on the morning of the 13th the place was stormed and carried with little opposition, and a wing of the 5th Madras Cavalry cut up a large body of rebels, who had assembled in the neighborhood.

On the day before the storm, Colonel Outram joined the camp to act with Mr. Reeves, and was the first man in at the assault, and, indeed, for several minutes, alone among the enemy. On the place being captured, the Joint Commissioners offered an amnesty to all who would return to their allegiance. This proclamation, however, produced no effect. Colonel Outram then, with characteristic energy, set off for Kágal, taking with him Lieut.-Colonel Wallace and 500 of his brigade, in order that, by his near proximity, he might be the better able to support the Rájá against his rebellious troops, and effect the release of the minister, Dájí Kṛishṇah, who was now imprisoned in the fort of Pawangarh. On the 24th of October, after much negotiation, the Minister was released, and the young Rájá of Kolhápúr, with his aunt and mother, and a majority of the chiefs, left the city and joined the British camp. This movement was strongly opposed by the soldiery, of whom 500, under Bábájí Ahírékar, went off to join the malcontents at Budargarh. On the 20th of October, General Delamotte moved from Sámángarh against Budargarh, the garrison of which place had, ten days previously, plundered the British Parganah of Chikorí and robbed the treasury of the principal station. On arriving at Budargarh, General Delamotte admitted the garrison to surrender; but, while he was parleying at one gate, Bábájí and his followers escaped at the other, and threw themselves into the still stronger fortress of Panhálá. On the 17th of November, Colonel Ovans, the Resident at Sátárá, who had just been appointed Special Commissioner in the S. Maráṭha country, was seized by the rebels while incautiously travelling with a very slight escort from Sátárá, and carried prisoner into Panhálá. The Joint Commissioners exerted themselves to procure his release, and succeeded, but the garrison of Panhálá still kept their gates closed, and rejected the terms offered to them. On the 27th the Péṭa was captured. On the morning of the 1st of December the batteries opened; the same afternoon, the breach, being reported practicable, was stormed in gallant style; and a portion of the garrison, endeavoring to escape to the adjoining fort of Pawangarh, were so closely followed by the British troops, that this second fortress also fell on the same day. Bábájí Ahírékar, and about 70 other ringleaders of the malcontents, were killed in the storm of Panhálá, and many prisoners were captured by troops judiciously posted in the surrounding plain. On the 5th of December, Colonel Wallace, with a light force, proceeded against Rángná, 70 m. distant, and reached it on the 9th. He carried the Péṭa the same day; and,

having got two guns and two mortars into position during the night, kept up so heavy a fire from them next day that the enemy, after dark, evacuated the fort, and fled into the jungles of the Sáwant Wádí country. To this quarter many of the fugitives from Vishálgarh and other forts in the Kolhápúr province betook themselves. Colonel Outram was appointed to the command of a light field force for the reduction of these rebels. The 7th Regiment Bombay N. I., the left wing of the 2nd Queen's Royals, a company of H. M. 17th Regiment, the 3rd Regiment Madras N. I., detachments of the 10th, 21st, and 23rd Bombay N. I., and of the 8th and 16th Madras N. I., of the 5th Madras L. C., and the Púnah Horse, and a few light guns, were the troops destined for the service, and they arrived at Vengurla about the middle of December, 1845. Their first operation was the reduction of the hill forts called *Manohar*, "Mind-ravishing," and *Mansantosh*, "Mind's delight," situated on two lofty rocks, about a mile from the fort of the Ghát, and 35 m. from Vingorla, E. by N. In the first march from Vengurla, Colonel Outram had a narrow escape. Riding at the head of the column with Capt. Battye, of the 21st N. I., he was observed by a party of rebels posted in trees, and was known by his blue coat to be the *bará sáhib* or officer of the highest rank. A volley was fired at him, but the bullets intended for him struck Capt. Battye's horse, which fell dead, shot through in three places. On arriving at the forts it was found that, though close to one another, there was no communication between them, but that they were separated by a profound chasm. It was resolved to attack *Manohar*, and as it was impossible to carry up heavy guns into that difficult fortress, the only course was to storm. The scarp was about 50 ft. high, and the only access was by steps cut in the rock. The height of the forts above the plain was about 2,500 ft. About noon, the company of the 17th and some Sipáhís, led by Lieut. Munbee of the Engineers, advanced gallantly up the rocky steps, but the garrison rolled down on them heaps of large stones, which swept away several of the Europeans, and struck the officer leading them on the head. Lieut. Munbee was shot through the hand, and the storm failed. It was then determined to renew the attack at night, but, under cover of the darkness, the garrison, who did not amount to more than 30 or 40 men, let themselves down over the wall with ropes and escaped. The troops now moved through the jungles in the direction of Goa, clearing them of the rebels. They found many stockades, and there was considerable danger in straying from the column, but they did not meet with any serious resistance, and, after a harassing campaign of three months, the rebellion was completely put down. The rebels were driven into the territories of Goa, where they received shelter. After the lapse of some years an amnesty was granted to them, but some desperate characters were expressly excluded from terms. These men have again raised the standard of rebellion during the late disorders in India, and although their attempts to rouse a general spirit of revolt have failed, they still continue to elude pursuit in the dense jungles which surround the province.

In January, 1845, a British officer was appointed Political Superintendent of the Kolhápúr State, a brigade was stationed in the vicinity of the town, and various measures of reform were introduced into the government with the happiest results. Kolhápúr, however, was one of the few places which, during the disastrous rebellion of 1857, furnished proofs that the fidelity of even the Bombay army was not altogether incorruptible. On the night of the 31st of July a sudden uproar and firing was heard in the lines of the 27th Bombay N. I., stationed at Kolhápúr. The night was dark, and heavy rain was falling. The mutineers at first induced by threats several sipáhís who were not in the plot to join them. They broke open the store guard and carried off spare arms and ammunition. They then proceeded to the quarter guard, released some prisoners, and carried off public treasure to the amount of 45,000 rupees. They then plundered the bázár and the house of the Jam'adár Adjutant, whose mother they shot. Then, headed by

Rámjí Shershat, a Maráṭha of huge stature, they went to Major Rolland's house, into which they poured a volley, and afterwards visited other officers' houses, but luckily without encountering any European. Capt. M'Culloch with several junior officers now proceeded to the lines and endeavored to rally round them some of the loyal men, but was obliged to fall back on Báorá (Bowrah), the civil station, where the local corps was under arms. Reinforced with some troops of the S. Maráṭha Horse, the party returned to the Mess house; but, after some ineffectual efforts at restoring order, retired once more on Báorá. Next morning a party under Col. Maughan and Capt. Schneider, proceeded to a fortified house in the suburbs of Kolhápúr, where some rebels had taken post, but, after exchanging a few shots, retired. Col. Maughan now telegraphed to Sátárá for aid, and Capt. Kerr immediately started to his assistance with 50 men of the S. Maráṭha Horse, and reached Kolhápúr, 76 m. off, in 26 hours. Meantime the mutineers, having left the station, fell in with Lieut. Norris and Ensigns Stubbs and Heathfield near the Phunda Ghát, and barbarously murdered them. On the 9th of August, the rebels, being hard pressed for food, moved back on Kolhápúr; and some of them, having thrown themselves into the same square building in the suburbs from before which Col. Maughan had, on the 1st, retired, were there next day attacked by Capt. Kerr with a party of his horse and 60 volunteers of the 27th N. I., and, after a desperate defence, were all cut to pieces. Others of the mutineers were destroyed by the villagers, and in a short time the whole body, about 170 in all, were annihilated. It was then discovered that an extensive plot had been formed for a general rising in the S. Maráṭha country, and several executions took place in consequence. Among those executed was the Ḥavaldár Major of the 29th N. I., who was blown from a gun on the 20th of August. In consequence of these disturbances, Col. Le Grand Jacob was sent down to take supreme command in the S. Maráṭha country; and, under his vigorous control, the crisis of the rebellion was successfully met. A subsequent rising at Kolhápúr was repressed instantaneously, and signal punishment was inflicted on the rebels.

The great mass of the population in this division are Hindús. There are a great number of aboriginal races, whose customs and languages deserve more attention than has yet been given to them. The names of 52 different wandering tribes are given in Major Graham's Report of Kolhápúr, whose customs are very peculiar, but have not yet been satisfactorily described. Besides these, there are the Garkarís and Pataks, who are the ancient soldiers of Sivají, and are a brave, hardy, and independent race. The Jains also are numerous in this division. They worship Shiva under the form of a naked image, and abstain from animal food and intoxicating liquors. They burn their dead, and despise their Hindú brethren, with whom they will neither eat nor intermarry.

ROUTE 15.

FROM BOMBAY, BY CHIPALÚN, TO RATNÁGIRÍ (177 M. 5½ F.), AND THENCE TO SÁWANT WÁDÍ, BY RÁJÁPÚR. 283 M. 5½ F.

For particulars of this Route from Bombay to Soñdágarh, see Route 10.

MILITARY AUTHORITY.—Officer commanding at Ratnágirí—*Ratnágirí.*

CIVIL AUTHORITY—Collector at Ratnágirí—*Ratnágiri.*

PLACES.	STAGES. M. F.	M. F.
BOMBAY to SOÑDA-GARH		99 4
KHAIR	9 0	9 0
Murúd	1 7	
Parshurám Pagoda	12 0	
× *n* to Parshurám Wádí	0 4	
× *r* to Máp, a suburb of Chipalún	0 6	
× *r*	0 2	
(*a*) CHIPALUN	1 2	16 5
× Kapsalwádí *r.*	2 4	
Kalaura Khiñd	3 1	
Kalaura	1 1	
× *n.* to DAIWAL	2 7	9 5
Mándki	2 1	
Palwá	1 3	
× *n.* to Kokra	3 7	
× Gad *r.* 140 yds. broad	1 3	
AROLÍ	1 2	10 0
Ambua	2 1	
× *r.* to Makún	1 2	
Ascend Mahálungá Khiñd	2 1	
Dingní	6 1	
× SHASTRÍ *r.* to FUN-GUS	0 5	12 2
A well and *dh.*	10 6	10 6
× Sílá *r.* to Fansola	4 1	
Mírjúlá	0 2	
Cantonment begins	4 1	
(*b*) RATNAGIRI *b. p. o.*	1 3½	9 7½
Rájwádi	0 5	
× Kálindá *r.*	0 3	
Bhátea	0 3½	
A well and *dh.*	2 3½	
A well and *dh.*	1 5	
A well and *dh.*	0 4	
Paved descent	2 1½	
× *r.* to Golap	0 5	
× *n.*	1 2½	
× *r.*	0 2	
PANWAS	0 1	10 4

PLACES.	STAGES. M. F.	M. F.
× *n.* and *r.* to Maulangá	3 0	
× *n.*	2 4½	
× *r.* to Bhar	0 1½	
BINÍ	5 6½	11 4½
× Máchúndí *r.*	0 1½	
Asolí	0 2½	
Ascend hill to a Temple	1 3	
× *r.* to Kotapúr	1 6	
× *n.*	0 4	
Ghotná	3 3	
× *n.*	1 2	
(*c*) × *r.* to RAJAPUR	3 3	12 1
× Suknadí *r.*	0 1½	
Satiálí	3 3½	
Juátí	3 4	
× Kánwí *r.*	4 0	
(*d*) Kábúrlí (hence visit Vijayadurg, Viziadroog)	0 7½	
× *n.*	2 3	
PATGA'ON	0 5½	15 1
Tambhán	5 6	
× Seo *r.* 110 yds. broad	0 1½	
Bágh	0 4½	
Chandosí	1 1½	
Walaudí	2 1½	
Sírgá'on Wádí	1 6	
× Mithbás *r.*	1 3½	
SALSÍ	1 7½	15 0
× *n.*	0 4½	
× Barní *r.*	1 6	
Barní	0 4½	
× *n.*	0 4½	
× *n.*	2 5	
× *n.* with steep banks	1 3½	
× *n.* to Warora	0 0½	
× Harní *r.*	1 2½	
× Gad *r.*	1 0	
SANTRUL	0 5½	10 4½
× *n. rd.* to Málwan	0 6	
Bordwí	4 3	
× Amardá *r.* 60 yds. broad to Amardawádí	1 3	
× *n.*	0 5	
Kondawádí	0 7	
Wardái	2 5	
× *r.* 110 yds. wide	0 2½	
ONWALAGAON	0 5½	11 5
× *n.* and pass a Khiñd	1 3	
× Atkairí *r.* 80 yds. wide	2 4	
× *n.*	0 2	
Torsúlí	1 4	
Gáonálí	4 5	
× Sewapúr *r.*	0 4½	

PLACES.	STAGES. M. F.	M. F.
Nánílí	0 5½	
MANGAON	1 7	13 3
× Akerí *n.*	1 1	
Akerí Peṅṭh	1 4	
× Khiṅḍ and *n.*	0 5	
Kolgá'oṅ	1 5	
× *n.*	0 1	
(*e*) SAWANT WADI		
S. gate, *ó. p. o.*	1 1	6 1
		283 5½

This route is a continuation of route 10, and leads to Goa and to Belgáṅw and Dhárwád, and whatever is worth seeing in those collectorates. It presents beautiful scenery, with abundant facilities for sporting of all descriptions, if the traveller choose to halt at any of the stages, and make inquiry of the Shikáris, who will always be ready to point out large game in the Ghâts, which are within a few miles. On the other hand the road is very little frequented by Europeans, and the accommodation is but indifferent. The heat, too, is at all times great in the Koṅkan, to which province the whole route is confined. Should the objections, however, appear to outweigh the advantages of travelling by land, the tourist may go the whole way to Goa by sea, and thence cross to Kolhápúr or Belgáṅw by land. But, in the monsoon the sea voyage is impracticable, and the tourist must of necessity have recourse to this route, or the one more inland, from Púnah to Belgáṅw. For visiting Goa, this will be the more direct and better route.

(*a*) *Chipalún* (Chiploon).—This is a considerable place on the S. bank of the Vasishṭhá river, navigable for boats of 30 khaṅḍís. About a ¼ m. S. of the town is a series of excavations, first made known by a bráhman antiquarian, Vishṇu Shástrí of Bombay, and mentioned by Dr. Wilson in his paper on the caves.* These excavations have not yet been fully described. They consist of a large room 22ft. long, by 15ft. broad and 10ft. high, containing a Buddhist dahgop at the further end; two or three smaller caves, apparently monks' cells; and a deep tank for water, 13ft. sq. on the surface. One of the cells has been filled up with earth. Another series of excavations exists near Pátan, three stages on the road from Chipalún to Karád, consisting of a room with a small round dahgop, 6ft. in diameter, and of a *sháld*, or hall, 19ft. by 18ft., with an elevated seat at one corner, and three recesses in the inner extremity.

(*b*) *Ratnágirí* (*Rutnagherry**).—This place is the principal civil station in the S. Koṅkan. A small detachment of troops is usually stationed at it. The town is large and open, facing the sea. There are two small bays formed by a rock on which the fort is built. There is neither shelter nor good anchorage, as the bay is completely exposed, and the bottom is hard sand with rock. With any breeze from the W. there are heavy breakers on the bar at the entrance of the river, and boats cross it only at the top of high water. The landing place for boats is on the S. of the fort, near a small tank, close to high water mark. The cantonment lies on the N. of the town. Ratnágirí has its name from a demon named *Ratnásur*, who was killed by an incarnation of Shiva called *Náth*, or Jotíbá, who is worshipped at a famous temple near Kolhápúr. There is probably some historical foundation for this legend, and *Ratnásur* may be regarded as a king of the aborigines killed by some Arian leader. Otherwise the word might be translated "Hill of Gems," from Skr. *ratnam*, "a jewel," and *girih*, "hill." This is a pretty town with a hill fort, once a stronghold of the Maráthas. The principal thing of interest here to the tourist, however, is the *Tárlí*, or "Sardine" fishing, which is pretty to witness, independently of Epicurean considerations. Fleets of canoes may be seen putting out for these fish in January and February. Three men are required in each canoe, two to paddle and one to cast the net. The attitudes of the men engaged in casting

* *Jour. of the Bomb. As. Soc.* for Jan. 1853, p. 342.

* Ratnaguiry of Grant Duff.

the nets are beautiful, and display their fine athletic figures to advantage. They stand in the bows of the canoes, leaning slightly forward, with the nets gathered up, the head turned back over the shoulders, and with eyes glancing keenly around in search of the shoal. The fish, which is most delicious, is caught in such numbers that a single net-caster will fill his canoe in the course of the morning, as many as 50 fish being taken at a single cast, and quantities of the fish are used to manure the rice fields. At these times the deep sea fishing is entirely neglected. The fishing is within a short distance of the shore, just outside the breakers, and can be carried on only when the water is sufficiently clear to admit of the fish being readily seen. In calm weather the water is as clear as crystal; and it is a beautiful sight at such times to watch the waves breaking on the sands, which seem literally of pearls, while the fleet of canoes is shooting hither and thither among the bright waters, with a fisherman standing in the bow of each boat in a picturesque attitude, like a piece of Grecian sculpture. The back-ground of this picture is formed by a fishing village, with many boats drawn up on the beach, nets drying on the sand, huts nestled among groves of cocoa nut and other trees, and the old fort of Ratnágirí frowning over them.

The *Kálindá r.*, just beyond Ratnágirí, is never fordable except at neap tides, but is crossed in boats. The *r.* and *n.* at Golap are likewise unfordable at high water. *Pánwas* is a small straggling village, with a few temples; *Maulangá* a good sized village; *Bhar* and *Binì* mere hamlets. Not far from *Binì* is a pretty fishing village called *Saṅgameshwar*, where two rivers meet, with steep hills all round, and scenery as attractive as can be found in the S. Koṅkaṇ. There is, also, at no great distance a *tírth*, or place of pilgrimage, of some celebrity, called *Wádáwádí*. Here is a shrine of Ganpati, which draws from Government a revenue of 1,200 rupees per annum. A spring of fine water oozes from the rock.

(*c*) *Rájápúr.*—This is a very flourishing place, and a great emporium, there being good roads to Kolhápúr and Belgáṅw, and the Suknadí river, on which the town is situated, being navigable for vessels of 450 khaṅdís. The exports are cloth, *ghí*, and pepper,* and the imports dates, dried fruits, and iron. There are about 1000 families resident, exclusive of strangers, who are very numerous. A considerable quantity of oil is made here from the sesamum and the cocoa-nut. The manner of extraction is somewhat primitive. The trunk of a large tree forms the mortar, and a branch the pestle, which is made to revolve by a buffalo, driven by a man. One such apparatus extracts 20 sírs of oil from sesamum, or 40 from cocoa-nut, daily. The town of Rájápúr is some miles up the first creek met with to the N. of *Vijayadurg*. Still higher up the creek, and about 1 m. above the town, on the *l.b.* of the *r.* is a hot spring, which gushes from a cow's head carved in stone, at the base of a hill about 100 ft. high, which joins with the general range of the Koṅkaṇ. The mouth of the spring is 8in. in diameter. The color of the water is dark, and it is strongly mineral. According to the natives, its temperature never varies. Major Wingate, on the morning of the 21st of July, 1850, found it to be 109°, and Dr. Wilson states that it boils an egg easily, and that the water is too hot for bathing. It appears to be a similar spring to those at Máhár, Dábhul, and other places in this direction. On the hill above, about half a mile further on, are 14 singular, intermittent springs, which are reported to flow only during a part of the year. They commence in December and January, but not simultaneously, and continue flowing for several months, when the water diminishes, and at last disappears. This, however, does not appear to be the invariable course, as in 1849 they did not flow at all, and at other times all or some of them have flowed at uncertain intervals. A small well or cistern has been built around each spring, but when the spring is in full flow the water passes this barrier. The temperature

* *Oriental Christian Spectator*, April, 1834.

of the water in one of these wells was found by Major Wingate to be 84°.

(*d*) *Vijayadurg* (Viziadroog).—From *Kabúrlí* or *Rájápúr* it is an easy journey of some 12 m. to visit the ancient fort of *Vijayadurg*, "fort of victory;" or Gheriah as it is called by some English writers, the word being merely a corruption of *garhí*, "fort." This place has some historical interest attaching to it, having been captured by the great Clive (then Colonel Clive) and Admiral Watson, on the 13th of Feb., 1756. The whole affair was extremely characteristic of those times, when the ideas of honorable procedure were almost as lax among the English as among the Maráthas. A British armament, consisting of three ships of the line, one of 50, and another of 44 guns, with several armed vessels belonging to the Bombay marine, having on board 800 English soldiers and 1000 sipáhís, sailed from Bombay, early in February, to reduce Vijayadurg, the stronghold of the piratical chief Túlají Angria. They were to co-operate with the Peshwá's troops under Khandají Mánkar, and the fruits of success were of course to be shared. But a committee of ten officers, of which Admirals Watson and Pococke, Mr. Hough and Colonel Clive were members, had, before leaving Bombay harbor, agreed to share all the prize property taken, without any recognition of the Marátha claims to a portion. When the English fleet appeared, Angria repaired to the Marátha camp to negotiate for a surrender. The English pronounced this an infraction of the terms of alliance, though on what grounds it is difficult to see. Admiral Watson attacked the sea-face of the fort on the 12th of February, while Clive, the same night, landed with the troops, so as to cut off any communication between the Maráthas and the garrison. The Marátha general endeavoured to bribe Mr. Hough to get the Admiral to suspend operations; and, failing in that, he offered to Captain Andrew Buchanan, commanding the picquets, a bill on Bombay for 80,000 rupees, to permit him with a few men to pass into the fort. The bribe was rejected; but the Bombay Government were so struck with the singular honesty of their officer, that they presented him with a gold medal in consideration of his extraordinarily good behaviour. The fort surrendered on the 13th, when the captors decided that the Maráthas had no right to share, and divided the prize property, amounting to £100,000, among themselves. Túlají Angria was taken, put in irons, and imprisoned in one of the Peshwá's hill forts near Rájgarh. A few months afterwards, the fort was given up to the Peshwá, and did not revert to the English till 1818. Vijayadurg is one of the few good harbors on the W. coast of India. The anchorage is landlocked, and sheltered from all winds. There is no bar at the entrance, the depths being from 7 to 5 fathoms, and from 4 to 3 inside at low water. The rise of the tide is about 7 ft. The fort is in good preservation, and is one of the finest specimens of an Indian fortress to be seen in the W. Presidency. It has a double wall, with flanking towers, protected by ditches. There is a well of sweet water inside, and also a large tank, the bottom of which is said to have been lined with lead. The English batteries were on the N. side of the creek about 1200 yds. off, too distant to have done much damage. The wall on that side has many shot marks, but there is no indication of a breach, or other serious injury. There is a large temple within a mile of Vijayadurg, which is very picturesquely situated at the bottom of a ravine, and is worth a visit. Angria's dock is 2 m. to the E. of Vijayadurg, and is merely a wet dock with a masonry entrance. It has no gates. The entrance was probably built up on the admission of a vessel, and the water afterwards drained off to the level of low tide, when the remainder was pumped out, or allowed to evaporate.

Pátgdon is a village of moderate size, with a large temple, near which is good ground for encamping. After leaving this place other temples will be passed at *Tambhán*. Beyond this is the *Seo* river, which is fordable at low water. Three small boats are kept for crossing at other

times. The bed of the *r.* is sand and mud. The places between it and *Sálsí* are small hamlets. *Sálsí* itself is a village of moderate size, with two temples so large as to be capable of accommodating a regiment. The *Mithbás*, or "sweet-smelling" river has bad, stony, and difficult banks. Beyond *Barní*, the country becomes very jungly. The *Harní* and *Gad* rivers are crossed in boats, but the latter is fordable in the fair season. *Santrúl* is a small village with some temples, near which is good encamping ground. At the first *n.* after passing it, is a very small hamlet, and here a road branches off to *Málwan*, which is a large place, with a population of 10,000. Good iron ore is found here, an account of which, and of the smelting process, will be found in the *Bom. As. Jour.* for 1844, p. 435. The fort, called also *Sindidurg*, was built by Sivají in 1662. In 1756 it was taken by Major Gordon and Commodore Watson, and called Fort Augustus,* but was next year restored to the Rájá of Kolhápúr, and finally ceded to the English in 1812. It stands on an island, which is low, and at a little distance not distinguishable from the mainland. The remaining places to Sáwant Wádí are small villages. At *Mángaon* is a large temple; and at *Achera*, not far off, is a very sacred temple to Rámeshwar, which was endowed by Angria with a yearly revenue of 3000 rupees. The rivers between Mángaon and Sáwant Wádí are all unfordable in the rains, but boats are procurable.

(*e*) *Sáwant Wádí* (Sawuntwarree).—According to the *Bombay Route Book* there were, in 1851, 4000 houses in Sáwant Wádí, but Mr. H. L. Anderson's census of the 30th October, 1852, makes the population 9,118. The place, however, is of more importance than the number of its inhabitants would indicate, being the capital of a province held by a martial and turbulent people, and abounding in natural fortresses, which present great difficulties to an invader. Its situation also is central between Málwan, Vengurla, and Belgáum. The traveller's bangló is to the N.E. of the fort, near the lines of the Sáwant Wádí local corps. The fort is situated 13 m. E.N.E. of Vengurla, and 7 m. N.N.W. from Banda. Its walls are of loose stone and mud, and are much dilapidated. It is of an irregular shape, with roofed towers and curtains loopholed. The bastions are too much injured to support ordnance, and there are no embrasures. The entrances are three; that on the N., which is the principal, is flanked by two towers, but it is not of any strength. There is a ditch on the N.E. and S. sides, dry in the fair season, but filled during the rains. On the W. is a tank 280 yds. wide by 650 long, which comes close to the wall. On the three other sides trees and buildings extend to within 25 yds. of the wall. There are several guns, but only two, which are brass, mounted on carriages, and all are unserviceable. There are several wells of good water inside. All the buildings are tiled. The local corps lines are outside on the N., and about 280 yds. from the N. entrance. The fort could make no resistance to regular troops.

This place is interesting, as having been the residence of one of the oldest Marátha chieftains, the Sir Desáis of the Wádí territory, a branch of the ancient family of Bhonslé, whom the English in their papers of the last century termed the Bouncello. The first chieftain of the Wádí Bhonslés known to English writers is Máng Sáwant, who three centuries ago rebelled against the King of Bíjapúr, and repulsed every force sent to reduce him. After his death he was deified, and his *math* or shrine is still to be seen at the village of Haraud, which he made his capital. His successors, being destitute of his energy and prowess, relapsed into feudatories of Bíjapúr. In 1627, Khem Sáwant became chief, and was succeeded in 1640 by his son Som Sáwant, who died in 18 months, and was succeeded by his brother, Lakem, who died in 1665 without issue. His brother Phond Sáwant then became chief,

* *Grant Duff*, vol. iii. p. 99. In the *Selections from the Records of Bombay*, vol. x. N.S., p. 3, it is stated that it was the Fort of Réri (Rairee), the name of which was so changed.

and was succeeded by his second son Khem Sáwant in 1675. This chief made himself independent of the Muhammadans, and aided them in their wars with Sivají, but was kept in check by the fort of Málwan and other strongholds built by the great Maráṭha leader. In his wars with Goa, Khem Sáwant much enlarged his boundaries in that direction. In 1707 he obtained from the Sáhu Rájá of Sátárá an *in'ám-patra* or deed of gift of all his territories with a half-share conjointly with Angria of the Sálsí districts. In 1709 Phond Sáwant, nephew of the preceding chief, succeeded. He repulsed the forces of Kolhápúr, and made a treaty with the English, the first made by them with his family. It was ratified on the 17th of April, 1730, and concluded an offensive and defensive alliance against the son of Káṅhojí Angria. About this time, Nág Sáwant, his second son, conquered the districts of Heri and Chandragarh above the Ghâts. About 1737, Nar Sáwant, the eldest son of Phond Sáwant, rebelled against his father, and was shot dead in a fort near Wádí, whither he had betaken himself. His widow brought his son Rámchandra to Phond Sáwant, and then burned herself with her husband's corpse. Phond then abdicated in 1738 in favour of his grandson Rámchandra, who was aided in his government till 1752 by his uncle Jáya Rám, a man of immense strength, and a bold leader. He conquered some districts from Goa, and drove back Túlají Angria, who had invaded Wádí, with great loss, following him to Sánda, near Ratnágirí, and devastating the country with fire and sword. About 1753, Jaya Rám, having quarrelled with his nephew, retired to Kúdal and died there. Rámchandra was succeeded in 1755 by Khem Sáwant, surnamed the Great, who reigned 48 years, and in 1763 married Lakṣhmí Bái, daughter of Jayají Sindhia, and half sister of the celebrated Mahádají Sindhia, through whose influence the Great Mughul conferred on Khem Sáwant the title of Rájá Bahádur, with certain privileges of royalty. In 1765 the forts of Málwan and Réri were taken from Wádí by the English on account of the piracies carried on from thence, but on the 7th of April of that year a treaty of 19 articles was concluded, by which the forts were restored to the Sir Desái on his ceding the territory between the Kárlí and Sálsí rivers, paying an indemnity of one lákh, permitting an English factory to be built in some spot near the sea, surrendering the fort of Masúrí and promising not to keep ships of war, or to molest the Company's vessels. The Sir Desái did not fulfil this treaty, and another was concluded with him on the 24th of October, 1766, by Mr. Mostyn, in which he agreed to send two hostages to Bombay, to pay two lákhs, to mortgage the fort of Vengurla, with all its dependencies, till the payment was made, and to allow the Company to establish a factory there. On this treaty being ratified, the forts were restored; but, soon after, the hostages made their escape, and the mortgagee of the Vengurla district was prevented from collecting the revenues. At the end of 13 years the Sir Desái demanded Vengurla back, and on its being refused, attacked and took it in 1780. Khem Sáwant died in 1803, having carried on a war during the greater part of his reign with Kolhápúr, the Rájá of which State in 1778 overran a large part of his territory, but restored it again at the request of Sindhia in 1793. Goa, after a long struggle, wrested from the Sir Desái the districts of Dípúlí, Sánklí, and Pedna, and the Peshwá took from him his half share of Sálsí. Khem Sáwant left no heirs male, and the descendants of his grandfather contested the vacant throne. Two of these, Som Sáwant and his son Jaya Rám Sáwant, being shut up in the fort of Wádí by Shrírám Sáwant, fired a train of powder and perished with all their families. Shrírám then compelled Lakṣhmí Bái to adopt his son Rámchandra. This took place in 1805, and Lakṣhmí Bái continued to act as Regent. In 1807, the Kolhápúr Rájá, after defeating the Sáwant Wádí troops with great slaughter, laid siege to the capital, and was only induced to raise the siege by an attack from Apá Desái Nepánikar, who, as soon

as the Kolhápúr force was removed, caused Lakṣhmí Báí to be imprisoned, and had her son Bháú Ṣáḥib strangled in his bed. Durgá Báí II., widow of Khem Sáwant, now became Regent, for Lakṣhmí died of ill-treatment, and Phond Sáwant, the son of Som Sáwant, was raised to the throne. In 1809 Phond expelled the Nepání chief, but several of the minor chiefs now became so powerful that they could not be reduced. They attacked foreign powers, and, among others, the English, who, in 1812, through Captain Schuyler, the envoy at Goa, compelled the Sir Desáí to cede the fort of Vengurla. Soon after Phond Sáwant died, and Durgá Báí, the Regent, set up his son Khem Sáwant, who was but eight years old. In 1812 the Wáḍí troops took the fort of Bharatgarh, but were immediately compelled by an English force under Colonel Dowse to restore it. In 1815 the British took the districts of Warád and Máland, with all the villages to the N. of the Kárlí river, and gave some revenue grants in exchange. In 1817 the Portuguese made an inroad, in revenge for which the Wáḍí troops plundered the fort of Tirakol. The Portuguese then laid siege to Réri, but, after a siege of 27 days, were obliged to retire. In 1819 a force under Sir W. Grant Keir took Wáḍí and Réri, and compelled the Sir Desáí to cede the forts of Réri and Newtí, the whole line of coast from the Kárlí river to the Portuguese territory, and the Páth and Argáńw districts. This treaty was signed on the 17th of February, 1819, but on the same day of the year following the English restored Páth and Argáńw. This was effected through Captain Hutchinson, who continued to manage political relations with Sáwant Wáḍí till the end of 1820, when that duty was assigned to the Judge of Ratnágirí, and in 1822 to the Collector of that province. In the same year Khem Sáwant, under the name of Bápu Ṣáḥib, assumed the government, being than in his 19th year. In 1828 Phond Sáwant raised a rebellion against him, and again in 1832 and 1838, when the English took the management of the country into their own hands, and appointed a Political Superintendent. Two formidable invasions now followed, led by rebels harbored in the Goa State. These insurrections being put down, a local corps was raised in 1839,* and a year after all regular British troops were withdrawn, the country being greatly tranquillized. The finances of the province were also brought into order, and the debt to the British Government in great part paid off. This prosperous state of things continned till the autumn of 1844, when the disturbances in the Kolhápúr country produced a corresponding effect in Wáḍí. On the 10th of October, the Garkarís in the fort of Manohar descended into the plains, carried off two native officials, and burned the public papers at Gotas. Next night they attacked a detachment of the local corps at Dukán Wáḍí, but were repulsed. On the 13th, Major Benbow, commanding the local corps, marched against the insurgents at Manohar and Rángná forts, belonging to Kolhápúr, but on the frontier of Sáwant Wáḍí. The rebels were in too great strength to be put down, and outrages and disorder now became general. In November, Phond Sáwant, a chief of note, joined the insurgents with his eight sons; and on the 16th of that month, Anna Ṣáḥib, eldest son of the Sir Desáí, a youth of 16, left Wáḍí by night and went off to Manohar. On this Major Benbow fell back to head quarters at Wáḍí, and the whole province broke out into open rebellion. On the night of the 19th a body of rebels marched up to the gates of Wáḍí, and opened a fire of matchlocks, but Major Benbow, who had been reinforced by a company of the 10th N. I. under Captain Hume, and 60 men of the 16th Madras N. I., immediately sallied out upon them, and they made off with all speed. On the 22nd, Captain Skinner, with 200 of the 7th N. I., proceeding to Sánglí, near Phond Sáwant's village, was attacked by the rebels led by the sons of that chief, and obliged to retreat with the loss of three

* At first, consisting of 426 rank and file, 18 Havaldárs, 6 Jam'adárs, and 2 European commissioned officers; and since increased to 520 rank and file, 32 Havaldárs, 8 Jam'adárs, and 3 European officers.

killed and 22 wounded, including Ensign Collier. Lieut. Bate, of the 7th N. I., with 200 men more of that corps, was then sent out to reinforce Capt. Skinner, but the united detachment were compelled to fall back on Mándkhol. In January, 1845, the disorder was still on the increase, and a small party of cavalry with two officers moving from Belgáṁw to Vengurla were attacked, and Ensign Faure, of the 2nd Eur. L. I. was killed. On the 16th of January, 1845, Lieut.-Colonel Outram entered Wáḍí with all the forces he could assemble, and, as has been before shewn (*Prel. Inf.*, p. 392), after some months of harassing operations, drove the rebels into the jungles in the Goa territory, whence the Portuguese authorities declined to remove them. In the present rebellion, although the old malcontents have endeavoured to excite disaffection in the province, Sáwant Wáḍí has created no serious alarm to the Bombay Government. The local corps and the regular troops have continued loyal, and the chiefs, who have tried to bring about a revolt, have been obliged to betake themselves to the almost impenetrable forests under the Ghâts, where they still lurk.

Manohar.—Before leaving Wáḍí, a visit may be paid to the hill-fort of Manohar, which is a solid mass of rock, and perhaps one of the strongest forts in India.* It is situate about 16 m. N.N.E. of Sáwant Wáḍí, and constitutes an outwork of the Koṅkan against the Dakhan, to which, however, it is joined by a narrow ridge about 2 m. long. Its shape is angular. Its greatest length, which is from E. to W., is 440 yds, and its breadth 350 yds. Its height above the sea is 2,500 ft. It has two strong gates to a single entrance, which is approached by a flight of steps hewn in the solid rock. To the W. is the much smaller fort of Mansaṁtosh on part of the same ridge, separated by a chasm. In skilful hands it would be impregnable. Until 1845 it belonged to Kolhápúr, but after the rebellion of that year it was annexed to Sáwant Wáḍí.

* Selections from Bombay Records, No. x., N.S. p. 33.

ROUTE 16.

FROM SÁWANT WÁḌÍ TO GOA.

62 M. 6 F.

MILITARY AUTHORITY.—Officer Commanding at Sáwant Wáḍí — *Sáwant Wáḍí*, to Bétse. Thence to Goa, Portuguese authorities—*Goa.*

CIVIL AUTHORITY.—To Betse; Political Superintendent at Sáwant Wáḍí—*Sáwant Wáḍí.* Thence to Goa—Portuguese authorities—*Goa.*

PLACES.	STAGES. M. F.	M. F.
SAWANT WADI to TALAURA	8 4	8 4
Málgáṁw	4 0	
BANDA *b*	6 6	10 6
× Káhrá *r.*	7 6	
SASOLI *b*	2 4	10 2
BETSE *b*	6 0	6 0
ASSANWADA	12 0	12 2
(*a*) PANJIM or NEW GOA	18 0	15 0
		62 6

The country round *Talaurá* is beautiful and well cultivated. After passing *Banda*, which is a large village with a ruined fort on the Terrakol river, it becomes jungly and rugged. The Terrakol river is affected by the tide, navigable at high water, and fordable at low, but not during the rains.

Sasoli is a mere hamlet, as is *Bétse.*

From *Assanwáda* to *Panjim*, the best way of proceeding is by boat, and here the traveller will behold scenery which has scarce its parallel in India. It is, indeed, almost perfect, as, in addition to an exquisite disposition of land and water, it combines the luxuriance of tropical vegetation with the architectural embellishments of civilized Europe. Numerous villages, embosomed in beautified groves, and adorned with fine churches and other symmetrical buildings, meet the eye in every direction. In addition to this attraction of scenery, which all can enjoy, there is besides for the sportsman such abundance of game as is to be found no where else, perhaps, in the world. The snipe shooting is quite unequalled, and woodcocks, partridges, quails, and floricans are very numerous. The larger game, up to the

royal tiger and buffalo, are also to be had in great plenty.*

(*a*) *Panjim*, or *Pangdim*, or *New Goa*, the *Pangaum* of Thornton, is situate near the middle of the N. side of the island of Goa, about 3 m. from Old Goa, and nearly the same distance from Cabó, which is the extreme point of land on the right at the entrance of the harbor. There is no traveller's banglá, but an empty house is easily procurable, and everything is very cheap. The town is built upon a narrow ledge, between a hill to the S. and the Rio de Goa to the N., an arm of the sea, which stretches several miles from W. to E. A quay of hewn stone,† well built, but rather too narrow for ornament or use, lines the S. bank of the estuary, which is not half-a-mile in breadth. Panjim reminds the traveller of Cape Town.‡ The houses are in general very substantial, and painted white. Many have two stories, and united conical and lofty roofs of red tile for every apartment in the upper story, and are surrounded by large court-yards overgrown with cocoa-nut trees. The habitations of the poor alone consist solely of a single story. The glare from the white walls, which receive a new coat regularly every year after the rains, is most painful. The streets of Panjim are full of swine, dusty and dirty, of a disagreeable brick color, and, where paved, the pavement is old and bad. The doors and window frames of almost all the houses are painted green, and none but those of the very richest inhabitants have glass windows. Most of them have balconies, but these present none of the gay scenes observable in Italy and Spain. On the eminence behind the town is a small telegraph, and half-way down the hill the Igreja (church) de Conceicaô, a plain building, but beautifully situated. The edifices along the creek are the Palaces of the Viceroy, that of the Archbishop, and the Contadorin or Accountant's Office, and the Alfandega or Custom House, all remarkable rather for their vast size than for the elegance of their architecture. The Viceroy maintains little state, and his salary is but 18,000 rupees per annum, which, however, is worth double what it would be in Bombay. There are scarcely any carriages, and the better classes go about on a sort of litter curtained with green wax cloth, and slung on a bambú pole, which is carried on the shoulders of two bearers. It is called a *mancheel*. In such a conveyance, or on horseback, if he can bear the heat, the traveller may visit the sights of New Goa. Among the principal of these is the *Viceroy's Palace*. This building was probably erected about the year 1758, when a Viceroy named Albuquerque transferred the viceregal residence from Old Goa to Panjim. It stands near the shore of the harbor, and is a large pile with an extensive library, a private chapel, and a suite of lofty and spacious saloons, with enormous windows, but without furniture. Here is a very interesting collection of portraits of all the Governors and Viceroys. Among these the most remarkable are those of Alfonso de Albuquerque, Vasco de Gama, John de Castro, and Constantine de Braganza. This latter Viceroy refused to accept from the King of Pegu the sum of 300,000 cruzados for a monkey's tooth, which had been adored at Jafnapatanam as a relic of Buddha. At the time of Lieut. Burton's visit in 1848 these pictures had been much injured and disfigured by the daubings of a miserable artist who had been commissioned to restore the coloring. Not very far from the Palace, in a small square opposite the barracks, under a white-washed dome, is a *statue of Alfonso de Albuquerque*. It has been much damaged at different times, and on one occasion at least it has been requisite to send to Portugal to get the fractures repaired. The *Barracks* are a large building, in the form of an irregular square, fronting the Rio. Here the Sáwant Wádi rebels, and among them Phond Sáwant, with his eight stalwart sons, were for a long time confined. The *Library* is situated between the statue of Albuquerque and

* In Capt. Joaquim Jose Cicilia Kol's Report on Portuguese India, published by the Bombay Government, the *white bear* and the *chamois* are enumerated among the animals of the forests!

† *Burton's Goa and the Blue Mountains*, p. 29.

‡ *Oriental Christian Spectator*, April, 1834, p. 116.

the Viceroy's Palace. There are about 2000 volumes, most of them ecclesiastical works. The collection has not been satisfactorily examined by any English visitor, and a good account of the books is a desideratum. According to Lieut. Burton there are a few old books of travel, but he gives no description of them. The *Corso* is at the W. end of the town on the shore. Seats are erected wherever there is a pretty *point de vue*. In 1851 Panjim had 3,600 houses, and a population of 9,500.* The garrison consists of a Regiment of Artillery, a company of Moors or Sipáhís, and a Contingent. The whole military force of the Goa State is about 3,300, of whom 400 are Europeans.

The Harbor.—The geography of Goa is the opprobrium of English map-makers. The position of places, names of rivers, towns and provinces, are given incorrectly, or not at all. The Report of Captain Joaquim Kol, published by the Bombay Government, is meagre, defective, and incorrect, and it is very desirable that some one should supply a good map of the whole territory, with some statistics that can be relied upon. In the Report above mentioned "the harbor of Goa is said to be formed by the extremities of two peninsulas, Salsette and Bardez, and to be divided by the projection from the island of Goa called Cabo (cape), which leaves space on both sides, at Agoada and Mormugao, for ships to anchor." At both these places ships may lie from September to the end of May, without any danger, and in 3½ to 5 fathoms water. In the monsoon, with a N.W. wind, ships can remain at Mormugáo. The harbor is, upon the whole, the best on the W. coast of India. The streams Sinquerim, Zuary, and Mandovi, discharge themselves into it. Of these the first is but 3½ m. long, the second 38½, and the third 39. They all abound in excellent fish, of which the pomfret is the best. There are no less than 20 islands in the Goa territory, of which Goa, Tissuvady, Chorão, Divar, and St. Esteram are the principal. All the country adjoining the harbor is most densely populated. In the Isles there are 989 persons to the sq. m.; in Salsette 945; in Bardez 1,331. In exploring the harbor a row may be taken first of all to the W., to the Aldeas or villages of St. Agnes and Verim. The shore will be found thickly inhabited. Handsome residences appear here and there among the scattered line of churches, and cottages, half-concealed from view by the towering trees, or thrown forward into clear relief by the green background. At St. Agnes there is a vast straggling edifice, formerly the archiepiscopal palace; Verim is a large Hindú village.

Ribandar and Chorão.—Ribandar is about 2 m. E. of Panjim, and is connected with it by a long stone bridge, built by the Viceroy Don Miguel de Noronha. Many respectable Portuguese reside at Ribandar, and it seems to have grown upon the ruins of its neighbor, *San Pedro* or *Panelly*, an old village depopulated by fever. Here is a noble palace, anciently inhabited by the archbishops, containing a library of 2,000 volumes, which are going rapidly to decay. But very few of the works are modern. Among the MSS. is a translation of the Four Gospels into Arabic. Close by is the palace of the Viceroys, called the *Casa de Polvora*, from an adjoining manufactory of gunpowder. On the wall of the church is a figure of a ship in distress, with the Virgin Mary coming to its aid. Two crosses are planted near the shore, which mark the alleged length of the ship depicted on the wall. The story is, that during a storm off the coast of Mozambique, the Virgin was appealed to, and she responded to the prayer by conveying the ship in one night to Goa. In memory of this deliverance, she is usually invoked by the crews of vessels in distress as *Nossa Senhora de Ribandar*. Chorão is a small island opposite Ribandar, which is but thinly populated, owing to its insalubrity. The pallid complexion of the residents tells how injurious is the malaria of the place. It was formerly the noviciate place of the Jesuits, their other clerical insti-

* *Selections from Bombay Records*, No. x., N.S.

tution being the seminary of Rachol, which, when the Portuguese first came to India, was the capital of Salsette. The ecclesiastical college is an immense edifice, with numberless chapels, cloisters, and apartments for the professors and students. The walls are covered with very indifferent frescoes, and a few prints, illustrating the campaigns of Napoleon and Louis Quatórze. The crucifixes are wooden figures as large as life, and so colored as to excite very different emotions from those intended. In the sacristy are some tolerable heads of apostles and saints, which the *cicerones* declare to be Raphaels and Guidos, but which are certainly good copies of works by those masters.

Gowa (*Goa Velha, Old Goa*).—The seat of government at Goa has changed to a new seat twice. The Old Goa of the Portuguese is comparatively a new city, having been preceded by a still more ancient town about 5 m. to the S. in the same island. This is the renowned port, which is mentioned by Firishtah and other writers of that date, and which, though governed by its own Rájás, was a dependency of Vijayanagar (Beejanuggur). In the 15th century it was taken by a king of the Bahmaní dynasty, and before the Portuguese arrived in India the inhabitants had begun to desert it, and to migrate to what is now called Old Goa. Of the ancient Goa of the Hindús scarce a trace is left, and only a few hordes clustering round a church mark the site of what was once a city. The Old Goa of the Portuguese was built 19 years before the arrival of Vasco de Gama, who, according to Faria, reached Kolikod (Calicut) on the 20th of May, 1498. It was taken by Albuquerque in 1510, and, under a succession of able Viceroys, rose to great power and splendor. But it sank as the Portuguese empire decayed; and, before the second Albuquerque transferred the government to Panjim in 1758, it had become so unhealthy that the inhabitants had, most of them, migrated to the surrounding villages. The expulsion of the Jesuits, and the desertion of their magnificent convents and churches, gave the final stroke to the city, of which the lifeless carcase alone is left. What it once was can now only be gathered from the accounts of old travellers, such as Lindschoten, who visited Goa about 1583, when the Viceroy of Goa was one of the most richly paid Governors in the world. Tavernier, Baron of Aubonne, visited Goa in 1641, and again in 1648, when the magnificence of the city was already on the wane. The Viceroy of that time, Don Philip de Mascaregnas, was the richest Portuguese nobleman that ever left the East; and, among other valuables, possessed a packet of diamonds of from between 10 and 40 carats weight. In 1673, Dellon, a French physician, came to Goa, and having fallen into the clutches of the Holy Inquisition, was incarcerated for three years, condemned to the galleys for five more, and hardly escaped with life. About 1688, he published anonymously an account of his imprisonment and sufferings. Captain Hamilton, in the beginning of the eighteenth century, is the next traveller who has left a record of his visit to Goa. By his time indigence and meanness had taken the place of the former sumptuousness and wealth. The city had suffered much from war. In 1660 a Dutch squadron had inflicted much damage, and in 1685 Sivají landed in the island, and would, perhaps, have captured the town, but for one Donna Maria, who headed a sally against the besiegers, captured some of their works, and cut every man who was defending them to pieces. The Maráthas retired, and the heroine was rewarded with a captain's pay for life. Lastly, in 1831, was published a *Historical Sketch of Goa*, by M. Cottineau de Kleguen. He was a French missionary, who died at Madras in 1830, and his account of the buildings is a very useful one. He also furnishes much information about ecclesiastical matters.

The first sight of Goa is magnificent,* though it is soon evident that nothing remains but the churches and some other

* *Oriental Chris. Spect.* April, 1834—Dr. Wilson's Journal.

public buildings. The landing-place is a little beyond the arsenal, and commands a full view of the cathedral and other conspicuous edifices. The wharf, which is a long and broad road, lined with double rows of trees, and faced with stone, opposite the harbor, leads to the palace-gate. This is a solitary gateway on the right of the wharf, which towers above a huge mass of ruins flanking the entrance to the *Strada Diretta*, or "straight street," so called as most of the streets in Goa were built in a curve. In an upper niche is a statute of St. Catherine, the patron Saint of Goa, the city having been taken by the Portuguese on her day. Beneath this statue is one of Vasco de Gama, which Lieut. Burton* calls "grotesque," in classic garb. Under this arch the Viceroys, on the day of their investiture, passed in pomp to the palace. The view from this point is exquisite. On the one side are the grand ruins of the deserted city, and, towards the N., the dark hills on the opposite side of the harbor, canopied with mist; at their foot a rich plain embroidered with silver streams, and close at hand the bright expanse of the harbor estuary, whose tiny waves ripple against the long stone barrier of the wharf. Beyond the gateway, a level road, once a populous thoroughfare, leads to the Terra di Sabaio, a large square fronting the Se Primaçial, or Cathedral of St. Catherine, and flanked by the Casa Santa or Palace of the Inquisition. Before visiting these buildings the traveller may turn to the left, ascend a heap of ruins, and see the excavation which marks the site of the once splendid Viceregal Palace. It covered two acres, but even the foundations have been razed, and in their place is a wilderness of thorns and poisonous shrubs, among which lurk the jackal and the snake. *The Church of the Palace*, or *St. Cajetan*, however, remains. It is an exact model of St. Peter's at Rome. The roof is arched, the convent and cloisters small. The principal altar is very richly decorated. It belongs to the Theatins, or order of St. Cajetan,* which was instituted in Italy by St. Cajetan of Thiena and John Caraffa (Paul IV.), Bishop of Theato. They were established at Goa in the middle of the 17th century, and were soon joined by many natives, those of bráhmanical descent alone being admitted. At the time of Dr. Wilson's visit in 1834 there were no Europeans in the convent, yet, very curious to relate, the bráhman friars were the most renowned confessors in the colony. They live almost entirely on the offerings of their flock, seldom exceed 15 in number, and, owing to the unhealthiness of the spot, are short-lived.

The *Casa Santa* or *Inquisition* was founded in 1560, and suppressed in 1812, at the representation of the British. A heap of ruins, to the top of which the visitor may scramble, marks the spot where its three gates stood. Not even a shrub grows among the ruins, which, broken and black with age, seem to be under the influence of some special curse. Of the walls, where so many hundreds of miserable victims languished and died, scarce a trace is left.

The Cathedral.—Claudius Buchanan remarked of the metropolitan church of Goa,—"It is worthy of one of the principal cities of Europe," and this observation has been echoed by later travellers. There is nothing, however, in the exterior to strike the spectator; it is not till he enters that an impression is made. The body of the church is 200 feet long, and 80 broad, exclusive of a row of chapels on either side, but Dr. Wilson makes the height to the top of the vault only 40. The principal altar is very richly adorned with gilt pillars, pilasters, and images, and along the sides of the church are 14 minor altars. The seats are few, the panes of the windows small, and made of mother of pearl. Divine service is performed twice a day. The establishment consists of an archbishop, a dean, a precentor, an archdeacon, ten canons, four semi-prebendaries, two quaternarians, twelve chaplains, and several treasurers

* *Goa and the Blue Mountains*, p. 60.

* *Oriental Christian Spectator*, April, 1834, p. 119.

and assistants. The total stipendiary revenue is 15,582 Rs. *per annum*. The total number of communicants at Easter is about 110. With the exception of some good carving in wood, there is nothing very striking in the decorations. The pictures of martyrs and the frescoes are in very indifferent taste.

The *Aljuwa*, or bishop's prison, may next be visited, where refractory or erring priests are incarcerated, and then the traveller may proceed to the *Nunnery of St. Monica*. This is the only nunnery in Goa, and was founded by the cruel bigot Dom Fré Alexo de Menezes, Archbishop of Goa, about the year 1600, and dedicated to the mother of Augustine. The nuns are called *madres* (mothers) by the natives, in token of respect, and are supposed to lead a very austere life. The exterior of the building is not remarkable, and the cloisters cannot be visited. European ladies pay 1,000 Rs. entrance money, and natives double that sum, and the institution receives from Government 1,000 Rs. annually. The nuns, of whom, including novices, there are about 30, occupy themselves in making rosaries, sweetmeats, and preserves.

The *Augustinian Convent* may next be visited. M. Cottineau says of it,—"Few cities in Europe can boast of a finer edifice of the kind; the cloisters, pillars, galleries, halls and cells, are all most beautiful." There is here a large collection of portraits of the martyr missionaries of the order, many of which are well executed, and represent the friars in the attitude of death. There are about 1,500 books in the library, but they are going fast to decay. Many of them are very old and valuable, and among the collection are most of the old historians of the church referred to by Mosheim. The view from the turrets is entrancingly beautiful. The Augustinians, 12 in number, came first to Goa in 1572. They have a yearly income of 15,000 Rs., exclusive of 1,500 Rs. allowed them by the Goa Government. They are the most respectable monks in the Catholic church, and have several missions in the East under their care. Their robes are white, but were originally black. The change was made on account of Luther's defection.

The next building to be visited is the church of *Bom Jesus*. It is a noble edifice, built in the form of a cross. Here is the splendid shrine of St. Francis Xavier, which is hardly surpassed by anything of the sort in the world. It is of copper, richly gilt and ornamented, and placed within a silver enclosure. It rests upon a highly wrought altar of Italian marble, and the life and miracles of the saint are represented around in different compartments in basso relievo. The whole was executed by European artists of the highest order. There is a *vera effigies* of the Apostle of India on the S. of the tomb, and a statue of solid silver, which is not exhibited. This superb shrine and silver ornaments were presented by a Queen of Portugal.* Xavier died in the island of Santian, in the Chinese seas, in 1552. His body was brought to Goa in 1554, and was exposed to public view till 1780, when it was locked up in its present receptacle.

The *Church of the Dominicans* is also a large and handsome building, and there are many pictures, some by Italian masters. The best is the trial of our Saviour. One of the lictors is represented holding a pair of spectacles. The convent contains 25 monks. The Dominicans came to Goa shortly after its conquest by the Portuguese, but their convent was not established till 1548. The college of Thomas Aquinas belongs to them. There are several other buildings worthy inspection, such as the *Church and Convent of the Carmelites*, and *the Church and Convent of the Franciscans*.

Goa is the cheapest of all places. A large family can live most comfortably on £100 a year, and three times that sum is affluence. The Portuguese, who come from Europe, are called Reinols, while the native Portuguese are termed Castissos, and the mixed race, sprung from inter-marriage with natives, Mestici. The higher orders breakfast be-

* *Forbes' Oriental Memoirs*, vol. i., p. 188.

tween 7 and 9, and dine at 2. They all smoke incessantly, both men and women. The Viceregal balls, of which there are two or three a year, are pretty sights, owing to the variety of costume, and are kept up with much spirit. The bands are very tolerable. On the whole, a fortnight may be passed very pleasantly at Goa. Should it be the mango season, the visitor must not forget to taste that delicious fruit. The 3 kinds which are most prized are the Alphonso, the Bernardine, and the Mazagáṅw, but the Alphonso is by far the finest. According to Forbes, "it is as superior to the others, as the nonpareil to the crab-apple."

ROUTE 17.

FROM GOA TO SÁTÁRÁ, BY BELGÁṄW (68 M. 3 F.), DHÁRWÁḌ (115 M. 5 F.), KALADGÍ (182 M. 1 F.), AND KOLHÁPÚR (281 M.).

356 M. 7 F.

MILITARY AUTHORITY.—From Goa to Bétse: Portuguese Authorities—*Panjim*. Thence to Tegúr: Officer commanding at Belgáṅw—*Belgáṅw*. Thence to Hanchinal: Officer commanding at Dhárwáḍ—*Dhárwáḍ*. Thence to Mughulkhor: Officer commanding at Kaladgí—*Kaladgí*. Thence to Táṅḍúḷwáḍí: Officer commanding at Kolhápúr—*Kolhápúr*. Thence to Sátárá: Officer commanding at Sátárá—*Sátárá*.

CIVIL AUTHORITY.—To Bétse: Collector of Goa—*Panjim*. Thence to Tegúr: Collector of Belgáṅw—*Belgáṅw*. Thence to Hanchinal: Collector of Dhárwáḍ—*Dhárwáḍ*. Thence to Mughulkhor: Collector of Belgáṅw—*Belgáṅw*. Thence to Táṅḍúḷwáḍí: Political Superintendent of Kolhápúr—*Kolhápúr*. Thence to Sátárá—Collector of Sátárá—*Sátárá*.

PLACES.	STAGES. M. F.	M. F.
From the Custom House at PANJIM to ASSANWADA	15 0	15 0
BETSE, *b.*	12 2	12 2
GOTKACHIWADI	2 3	2 3
× Tilár *r.*	0 7	
Múlás at foot of Rám Ghát	3 1	
RAMLING PAGODA at top of RAM GHAT, *b.*	4 6	8 6
Descend small Ghát	6 0	
Mútanwáḍí	2 3	
×2 *n.* and a *r.* to PATNA, *dh.*	0 7	9 2
A Traveller's *banglá* (supplies scarce)	6 7½	
Turkwáḍí, *b*,	0 4½	
KUDARMANI	2 1	9 5
× Márkand *r.*	1 7	
Siraulí	0 4	
× large *n.*	3 6½	
Benkanhalli	0 2½	
(*a*) BELGAṄW FORT N. GATE, *b.p.o.*	4 5	11 1
Sháhpúr	1 6	
Old Belgáṅw	0 4	
× Ballári *n.* by bridge	0 5	
Algaví	1 5	
Bastawáḍí	1 0	
Descend small GHAT to BAGHWADI (HIRA)	6 0	11 4
Mutunal	2 2	
A Traveller's *banglá*	2 7	
Múkal Khán Hubalí	0 5	
× Malparbá *r.* 90 yds. wide	1 1	
Dásti Kopá	0 4	
Timmapúr	8 0	
(*b*) KITUR	0 5	16 0
Tegúr	5 2	
Travellers' *banglá*	0 4	
Yenkatpúr	1 3	
YENGERA	3 6	10 7
Mominkattí	2 6	
Saidápúr	5 1	
(*c*) DHARWAD FORT, Main Gate, *b. p. o.*	1 0	8 7
Haweri Péta	4 0	
AMINBHAVI	2 2	6 2
MURAB	7 6	7 6
Sírpolá	4 1	
Hánsí	0 4	
HANCHINAL	4 7	9 4
Achmatí	6 5	
(*d*) CHIK NARGUND	3 4	10 1
Kúrwín Kopá	4 4	
Surí bán	3 7	
(*e*) HAMPIHOLI	1 0	9 3
× Malparbá *r.* 100 yards wide	0 2	
Benúr	0 2	
Osakerí	2 7	

PLACES.	STAGES. M. F.	STAGES. M. F.
× steep *n*.	0 6	
Kaddígútá	0 4	
Belgúndí	4 6	
JAÑGWAD	2 4	11 7
Sípúrmattí	1 5	
× *n*.	0 4	
(*r*) KALADGI, *b.p.o.*	9 4	11 5
From Kaladgí S. gate, close to cantonment, to Gatparbá *r.* 210 yards wide	0 7	
Ningápúr	1 4	
Kátráj	0 5	
× *n*.	1 3	
Kopá	0 6	
Algundí	1 5	
WAJRMATTI	5 0	11 6
Edalí-Ingalghí	2 2	
MUDHAL	4 7	7 1
Sorgámí	2 1	
× *n*.	3 4	
Belagattí	4 1	
× *n*.	0 3	
MALINGAPUR	2 3	12 4
Bídalli	0 4	
× *n*.	3 5	
Handígund	0 3	
Súltánpúr	2 2	
Pálanbhánwí	1 6	
MUGHULKHOR	2 1	10 5
× *n*. to Idgal	3 0	
× *n*. to Alagwádí	4 3	
× *n*. to Nírgundí	2 1	
× *n*. to Bumnal	1 6	
Pass a Khiṇd	0 3	
RAIBAGH	2 6	14 3
Pass a Khiṇd	0 5	
Erdarái	3 3	
Naslápúr	2 5	
YAKSHAMBA	5 6	12 3
Narwádí	1 7	
Sadalgá	3 2	
× Vedgangá *r.* 150 yards wide	0 4	
Janwár	1 6	
Borgáñw Wádí	2 4	
DONYACHI WADI	1 5	11 4
Tallandgí	6 2	
HALLASWA	2 6	9 0
Nerlí	1 7	
Támgáñw	0 7	
× *n*.	0 3	
Ujlechí Wádí	2 0	

PLACES	STAGES. M. F.	STAGES. M. F.
Mangalwár Peṇth	3 6	
KOLHAPUR CANTONMENT *b. p. o.*	0 6	9 5
N. or Shukrwár Gate of Kolhápúr to Bawrá	2 5	
× Pánchgangá *r.* 200 yds. broad	2 3½	
TOP	2 4	7 4½
Wattár *n.*	4 4½	
Kintí	1 1	
× Warná *r.* to Kanaigáñw	2 1	
TANDUL WADI (supplies scarce)	1 6½	9 5
Itkar	3 2	
Kamerí	2 7	
Masúd Wádí	2 3½	
Peṇth	1 7	
NERLA	2 1½	12 5
Káshígáñw	3 3½	
× Mán *r.*	3 3½	
Watúr	0 3½	
Nandlapúr	3 3½	
KARHAD	4 1	14 7
× Koiná *r.* to Korsí	2 1	
Belaura	3 7½	
Warádá	1 6½	
× Mán *r.* 100 yds. broad	1 4½	
UMRUZ	0 3	9 6½
× Tárlá *r.* 180 yds. broad	0 5	
ATIT	8 2	8 7
Latna	3 0½	
× Urmurí *r.* 80 yds. wide to Borgáñw	0 5	
Pass the Kurul Khiṇd	6 0	
SATARA RESIDENCY *b. p. o.*	2 6½	12 4
		356 7

The route from Panjim to Assanwádá has been already described (p. 401). The rest of the journey to Belgáñw presents scenery scarcely less attractive, though not so unique. For about 6 m. from Assanwádá the country is highly cultivated and populous. The Portuguese territory is then quitted, and the road enters a dense jungle of high trees, which continues to the foot of the Rám Ghát. The ascent of the Ghát is very steep, and the peculiar character of the escarpment, which divides the table land of the Dakhan from the Koṅkan,

is* nowhere more remarkable than here. Viewed from the top of the Ghát the summits of the highest neighboring hills appear on a level with one another and the observer, and seem to have formed one tableland continuous with the plain of trap on which Belgáṅw is situated, though now separated from one another by deep and precipitous ravines. These summits are all tabular, but between and in the midst of them are lower hills, whose summits are conical. The forest that clothes these hills abounds with game, and the sportsman will find ample employment for his rifle if he can afford time to halt. The villages all the way to Belgáṅw are small, the country, after leaving the Ghâts, open and undulating, with cultivation in the hollows. Immediately S. of Pátna is the hill-fort of *Kâld Nidhi* or *Nandi Garh*, 1,200 ft. above the plain, and possessing a fine climate. Thither the European Residents at Belgáṅw resort in the hot weather. N. of this 15 m. is *Hanmant Garh*, which was the seat of the S. Marâṭha campaign (see p. 391).

(*a*) *Belgáṅw* (Belgaum).—This town, by the natives, is called *Sháhpúr Belgáṅw*, from the neighbouring Jágír of Sháhpúr which lies to the S. It is situate about 2,500 ft. above the sea, in a plain, with low hills in the distance. From an adjoining eminence the traveller may see the fort, town, and cantonments in a line from E. to W., the fort being at the E. extremity, the town in the centre, and the cantonments to the W.

The Fort is strong against natives, built of stone, with earthen ramparts. It is of an oval shape, about 1,000 yds. in length, by 700 in breadth, with a broad and deep wet ditch, cut in very hard ground, and surrounded by an esplanade 600 yds. wide. The wall is 30 ft. high. To the N. is a large tank, and to the S. rice fields. The entrance is to the N., just opposite the tank. Within the Fort is an arsenal, and the banglás of the civilians and of the staff. In every compound is a good spring of water, which percolates through laterite. This fort was taken by Brigadier-General, afterwards Sir T., Munro, on the 10th of April, 1818, having been besieged from the 20th of March. The English batteries were erected on the N.W. of the fort, and between the tank and the native town. The enemy had 1,600 men and 36 guns, besides 60 small brass guns and *janjáls*.* They lost 20 killed and 50 wounded, while the English loss was 11 killed and 12 wounded.

The Town has nothing remarkable about it. It is clean and neat, and was greatly improved in 1848 by a patriotic subscription of the principal inhabitants, in acknowledgment of which meritorious conduct Government presented £600 for the same purpose of improvement. There is a college here for the instruction of the sons of native gentlemen, supported by the chief families of the surrounding districts, with subscriptions which amount to £600 annually. Government presented the building, and supplied other requisites; and in February, 1853, the number of pupils amounted to 50. On the N. of the town are extensive cemeteries. In the same direction from the W. is the *Kacheri* and *Treasury*, a large two-storied building. The road through the town has been much improved lately, and the traveller can drive through it to the cantonments, which are about 1½ m. from the fort. If the route now being described be followed, the traveller arrives at the cantonments first. He then comes first to some high ground, where is the race-course and the European lines. He will next come to the lines of the Native Infantry. To reach the fort he need not pass through the town, but may, if he prefer it, take a road outside to the N., which passes the *Kacheri*. The *Kacheri* is not seen if the road by the town be taken.

In the vicinity of Belgáṅw are many places well worthy of a visit. At *Subgati* or *Sutgati*, 14 m. from Belgáṅw,

* Prof. Orlebar on the "Geology of the Rám Ghát," *Jour. Bomb. As. Soc.* 1842, p. 199.

* This is a Hindústání word, and originally means "troublers." The *janjál* is a swivel gun or blunderbuss.

and the first stage from that place on the road to Púnah, are two remarkable banyan trees of very great size. The first is near the traveller's banglá. Its stem, or rather stems, have grown together into a wall of timber for a distance of 40 ft. This tree rises to a great height, and the branches spread out for 100 ft. around the trunk. The other tree is about a mile from the banglá, and, though not remarkable for height, covers a larger surface of ground. It consists of a grove of small stems, instead of one grand central trunk. A wire-rope bridge was, in 1851, thrown across the Gatparbá at this place, at the expense of Sardár Gaurah Wankmunka, a native gentleman. At *Hoskerri*, the next stage on the same road, are three fine Muhammadan tombs, in one of which the traveller usually puts up. These have never yet been described. Hoskerri was a place of note among Muhammadans under the Bíjapúr monarchs, and the town was supplied with water from several aqueducts, which have now become choked up. A notice of the antiquities of this place is a desideratum.

But the most remarkable sight in this locality is the *Falls of Gokák*, distant about 35 m. to the N.E. The stages are as follows :—

PLACES.	M.	F.	STAGES. M.	F.
Belgáum Fort, N. or Main Gate to Kanbargi	3	2		
Kalkamba	1	1		
Muchundí	1	2		
Astgí	1	0		
Chand Kera	0	6		
Chik Kangámí	1	4		
Chandúr	0	5		
× Ballári *n*	1	0		
TUMBARGUNDI	2	1	12	5
Soldhál	3	0		
Budihal	0	6		
Kunjanhall	0	5		
Kundargi	4	4		
PADSHAHPUR	1	2	10	1
× Márkand *r.* to Gurkhetr	3	7		
Gotgirí	2	4		
Kunúr or Kanúr	1	4		
FALLS OF GOKAK	5	0	12	7
			35	5

The road is indifferent, and supplies, except at Pádsháhpúr, which is the principal town of the district, are hardly procurable. The Márkand is an insignificant stream, except during the rains, when it is crossed in boats. Kanúr is a small hamlet on the Gatparbá river, which, rising in lat. 15° 50′, long. 74° 3′, and flowing in a N.E. direction for 160 m., falls into the Krishná in lat. 16° 20′, long. 75° 52′. The Falls have been described by Dr. Bird* and Captain Newbold. According to Dr. Bird, the Falls are but a mile from Kanúr, but the distance given above is taken from the Route-book published by Government. They derive their name from the old fort of Gokák, 2 m. off, now in ruins. The cataract passes over a perpendicular quartz rock 176 ft. high. In the dry season the body of water which forms the fall is not very considerable, and is broken by a projecting rock, and so descends in two separate columns into a semi-circular basin of still water. Though not grand at this period of the year, the Falls of Gokák may yet bear comparison, in picturesque beauty, with other celebrated cataracts. The dazzling whiteness of the descending columns, the rainbows formed by the sunbeams on the silvery spray, the murmuring voice of the water, the large black rocks in the bed of the river, and the solemn loneliness of the surrounding jungle, combine in creating an impression which will long be remembered. In the rains, however, the river is 180 yds. broad, and the Falls are then a grand and magnificent sight. "Even the apathetic Hindú," says Dr. Bird, "could not here contemplate unmoved the majesty of Nature, but has recorded his admiration of her works by erecting a temple on either side of the cataract." These temples are sacred to Mahádeo, and are built where the quartz sand-stone hills ascend from the river. The roofs are formed of long flat slabs of quartz rock, resting on short thick pillars of the same. The general figure of these temples is ob-

* *Jour. of the Roy. As. Soc.*, vol. ii. p. 70, and of the *Beng. As. Soc.* for 1845, vol. xiv. p. 268.

long, and they have but one story, with several smaller buildings at the side. They, therefore, differ from modern Hindú pagodas, which are usually pyramidal, with several stories, diminishing in size to the top. The rock in the bed of the river, and near the edge of the cataract, has been formed, by the action of the water, into deep circular holes of from 2 to 3 ft. in diameter. The path to the water-edge lies on the right-hand side, between vertical columns of quartz rock, and the passage is too narrow for more than one person. The opening into it is so low that it is requisite to creep on hands and knees, and the loose blocks of rock wedged between the perpendicular columns hang threateningly overhead. The cataract appears to less advantage from below, but the noise of the fall is grand. The scenery all around is very beautiful.

The following is the account given by Captain Newbold, which is fuller than that of Dr. Bird, and replete with scientific information :—

Falls of Gokák.—"The subordinate ranges of Gokák and Kotabangí form the E. flank of the W. Ghâts, and run in a parallel direction here about S. by E. At Gokák, the upper portions of this range present mural precipices with either flat tabular summits or running in narrow crested ridges. They are enclosed from the E. by a picturesque gorge, through which the Gatparbá hurries from its mountain sources into the elevated plains of the Dakhan, near the town of Gokák, which is about 3½ m. E. of the falls. The road lay along the bottom and side of this defile, on the *r. b.* of the river, which was now (July) swollen by the monsoon freshes from the W. Ghâts. It varied in breadth from 90 to 300 yds., presenting a rapid muddy stream, brawling and rushing from the alternate confinement and opening out of its rocky channel. It is unfordable from the middle of May to the middle of Sept. The water at the dry season ford, a little below the town, is now 15 ft. deep. The sources are said to be near Bandar or Gandar Garh, a little N. of the main Ghât. After a course of about 100 m., watering the plains of Kaladgi and Bâgalkot, it finds its way through the gaps in the Sitâdongar hills to the Krishná, which it joins at the Kudlí Sangam. After an hour spent in winding up this rugged defile, the Falls, the roar of which we distinctly heard during the silence of the night at the town of Gokák, at a sudden angle of the road became partly visible, presenting the magnificent spectacle of a mass of water containing upwards of 16,000 cubic ft. precipitated from the tabular surface of the sandstone into a gorge forming the head of the defile, the bottom of which is about 178 ft. below the lip of the cataract. The Gatparbá, a little above the fall, is apparently about 250 yds. across, but contracts to 80 as the brink of the chasm is approached; consequently the density and velocity of the watery mass is much increased, and it hurries down the shelving tables of rock with frightful rapidity to its fall. The fall over the face of the precipice seems slow and sullen from the velocity of the surface water of the rapid, and from the great denseness of the body; and it plunges heavily down, with a deep thundering sound, which we heard during the previous night at our encampment, 3½ m. farther down the river. This ponderous descent and the heavy muddy color of the water conveys a feeling of weight through the eye to the senses, which is relieved by the brightness and airiness of thin clouds of white vapor and amber colored spray which ascend from the basin at the bottom of the gorge in curling wreaths, curtaining the lower portions of the fall, and through which the basin was only seen at intervals, when its surface was swept by the fitful gusts that swept up the glen. Rising above the cliffs that confine the falls, the watery particles vanish as they ascend; but, again condensing, descend in gentle showers, which are felt at a short distance round the head of the falls. Spray bows, varying in brightness, distinctness, and extent, according to the quantity of light refracted, and the modification of the vapor, lent their prismatic tints to the ever ascending wreaths; the largest (observed about 4 p.m.), formed an arch completely across

the river, rose, and, receding as the sun sank in, gradually disappeared with it. Like the rainbow, they are only produced on the surface of the cloud opposed to the sun's rays. The size and distance from each other of the drops composing the different portions of the spray cloud evidently influenced the brilliancy of the refracted colors, the tints being brightest in those portions where the drops were of medium size and density, and dullest where the watery particles were smallest and closest together. The velocity of the surface water of the rapid was about 9 ft. per second, and its depth 10 ft. About 2½ m. farther up the river, near the village of Kunúr, beyond the rapids, is a ford in the dry season, and a safe ferry during the monsoon. A tumblerfull of the turbid water deposited 1-50th of its bulk, of a fine reddish clay, not calcareous,—a fact showing that the lime which exists in the sediment of this river at its confluence with the Krishná must have been derived from the intermediate plains. The pebbles brought down are chiefly quartz granitic, and from the hypogene schists, with a few of chalcedony; the sands containing grains of magnetic iron. The boiling point of water at the plateau of sandstone from which the cataract falls gives 2,817 ft. above the level of the sea. The mean temperature of the place, approximated by Boussingault's method, is 78°, which I should think rather too high, as the temperature of a spring close by was only 75°. The temperature of the air in the shade at the time was 78°. The mean temperature of Dhárwád, which stands much lower, is calculated by Christie at 75°. The head of the fissure, which is elliptical in form, with mural sides of sandstone, has much the appearance of having been cut back, like Niagara, by the absorbing action of the water, for the space of about 100 yds. Large rocks, with angular and worn surfaces, evidently dislodged from the rocks on the spot, are seen in the bed and on the sides of the river below the deep basin, the receptacle of the fallen waters, and on its margin. The great hardness and compact structure of the sandstone above the falls offers great obstacles to their rapid recession. The cliffs, however, flanking the right side of the river below, are rent by nearly vertical fissures from summit to base, by one of which I descended to the bed. The direction of two of the largest was about E.S.E. They are crossed nearly at right angles by minor cracks, which thus insulate portions of the rock. The bases of these tottering pinnacles are often undermined by the action of the water, and the mass tumbles headlong into the stream. The sandstone, in its lower portions, is interstratified with layers of shale, the softness of which facilitates this process of undermining. These shales are of a purplish-brown and yellowish-brown color, with minute spangles of mica disseminated, and between the lamina contain incrustations of common alum (sulphate of alumina). The alum is earthy and impure, and sometimes has a mammillated surface, resembling the alum incrustations in the ferruginous shales cresting the copper mountain near Ballári. It is found in considerable quantities in a small cave near the foot of the falls. The ripple mark, so often seen on the sandstones of Europe, is observed in great distinctness on the tabular surfaces of the cliffs, and in exposed layers of the subjacent beds, at least 100 ft. below the surface. Its longitudinal direction is various, but generally S. 25° W., indicating the E.S.E. and W.N.W. direction of the current which caused them. The ripple marks on the sandstones of Kadapa and Karnúl have a general similar direction. At the bottom of the deep fissures in the sandstone cliffs already described, accumulations have formed of fallen fragments of rocks, sticks and leaves, etc. from above, intermingled with the dung and bones of bats, rats, and wild pigeons, with a few sheep and goat bones. Some of the latter have the appearance of having been gnawed by hyenas, jackals, or other beasts of prey; many, however, are evidently the remains of animals that have fallen from above, as the bones are fractured. The upper portions of these fissures have sometimes

been choked by rock and rubbish from above. Their sides, though generally smooth, are marked with shallow polished grooves. I made two excavations through the floor of the principal fissure, in the hope of meeting with organic remains, but in vain. After penetrating the surface layer of loose stones and bats' dung, a fine red earth was met with, embedding angular fragments of sandstone, and a few rounded pebbles of it and quartz. After digging for about 4 or 5 ft. through this, farther progress was prevented by great blocks of solid rock. The seeds of creepers and other plants vegetate on this soil, and shoot rapidly towards the surface, shading the fissures with their leaves. On the cliffs near the falls, on the right bank of the river, stands a small group of Hindú temples dedicated to Shiva. The principal shrine is a massive and elaborately carved structure of sandstone, elevated on a high, well-built pediment above the reach of the ordinary floods. Seven years ago three of the steps of the N. flight ascending this terrace were submerged by an extraordinary rise of the river. The Vimána of this temple contains the Phallitic emblem of Shiva, the Linga, guarded by the sacred bull. Here we passed the heat of the day. On the opposite bank of the river rises a well wooded hill, about 100 ft. above the brink of the rapid, on which stand a few ruins of other Hindú religious structures. The table-land to the S. of the falls is covered with low jungle of Mimosa Euphorbia, *Cassia and Bunder*, the *Mend Bundati* with its lilac sweet pea-like blossom, the Carissa Spinarum, Webera Tetrandra and other thorny shrubs. The Euphorbia Antiqua and tortilis were in flower (July)."

(*b*) *Kitúr.*—The road from Belgáńw to Dhárwád is a very good one, and the principal nálás are bridged. The country is undulating, and in general fertile and well cultivated, with abundance of water. Good quail and florican* shooting is to be had. The Malparbá river, which is crossed before reaching Kitúr, may be forded from December to June. During the rest of the year it is crossed in a basket boat. This river rises on the E. slope of the W. Ghâts, in lat. 15° 45′, long. 74° 19′ and flowing through the Collectorate of Belgáńw for 160 miles, falls into the Krishná in lat. 16° 12′, long. 76° 9′. The town and fort of Kitúr are to the left of the road. This place was the fief of a Desâí, or chief, who received investiture from the Rájá of Kolhápúr. When Colonel Wellesley was marching on Púnah in 1803 this chief was of great service* to him; and on many former occasions he strongly supported the English; yet Colonel Wellesley was obliged to remonstrate to save him from being dispossessed. In September, 1824, he died without children, and the British Government, then paramount, claimed the reversion of his fief. The family sent in claims to be allowed to adopt, which Mr. Thackeray, the collector, refused to recognise without the sanction of the Bombay Government. He assumed charge of the district, and was directed to retain it pending inquiry. On the morning of the 23rd of October he was encamped without the walls of the fort with a company of Native H. Artillery and one of N. I., when the gates of the fort were shut; and on his attempting to force admittance the garrison sallied out and overwhelmed his party. Mr. Thackeray, Capt. Black, and Lieut. Dighton, commanding the escort, were killed, Capt. Sewell wounded, and Messrs. Stevenson and Elliott, assistants to the collector, carried prisoners into the fort, where they were threatened with death in case of an assault. On this, a force, consisting of H. M. 46th Regiment, 1 Bombay European Regiment, the 3rd, 6th, 14th, and 23rd Regiments N. I., a brigade of Madras and Bombay Artillery, and the 4th and 8th L. C., were sent to reduce the place under Lieut.-Colonel Deacon. On the evening of the 4th of December, a practicable breach having been made, the garrison surrendered on condition that their lives should be spared. In 1832 another formidable insurrection occurred, which was suppressed by the zeal and courage of two pátils, Linga

* The Otis Campestris, a small kind of bustard.

* *Wellington Despatches*, vol. iii., p. 252.

Gowah and Kṛishṇ Ráo, who were rewarded with grants of land. The rocks in the vicinity are composed of alternate layers of quartz and iron ore.

(c) *Dhárwáḍ* (Dharwar or Darwar).—This is a large open town, in a plain, once defended by a low mud wall and a ditch of no strength.* On the N. is the fort, which is strong, though the defences are of mud and irregular. It has a double wall, and an outer and inner ditch from 25 to 30 ft. wide, and nearly as many feet deep. It was taken from the Maráṭhas by Ḥaidar 'Alí in 1778, and stood a siege in 1789 from a British force, co-operating with the Maráṭha army under Parshurám Bháo. It then belonged to Típú, and one of his ablest generals, Badru'z-zamán, with 7000 regulars and 3000 irregulars, having thrown himself into it, defended it with great spirit. The first operation took place on the 30th of October, when an attack was made on a party of the garrison that had advanced outside the town. They were driven in, with the loss of three guns and many killed and wounded. The native town was then taken by storm, in which Capt. Little and Lieut. Forster, who first mounted the wall, were wounded, the latter mortally. Besides these the British lost 62 killed and wounded. They made over the place to the Maráṭhas, and returned to camp, and had no sooner done so than the garrison sallied, and—after a severe conflict, in which 500 Maráṭhas were killed and at least as many of their own party—re-occupied the town. After a truce, to burn and bury the dead, the fight was renewed, and the Maráṭhas retook the place. The English had no battering guns, and the fort was too strong to be taken by assault, but a regiment of Europeans and a native corps were sent under Lieut.-Colonel Frederick of the Bombay army to reinforce the besiegers. Colonel Frederick reached Dhárwáḍ on the 28th of Dec., and immediately took command and commenced operations. As fast as the Maráṭha guns, which were now manned by the English, made a breach, the enemy repaired it; and when the British troops advanced to the assault, on the 7th of February, they were repulsed with the loss of 85 men. Col. Frederick died of chagrin at the failure, and was succeeded by Major Sartorius; and at length, after a protracted siege of 29 weeks, the brave Badru'z-zamán surrendered on condition of being allowed to march out with all the honors of war. The allies took possession of the fort on the 4th of April, and the Maráṭhas then attacked Badru'z-zamán as he was marching away, wounded him, and made him prisoner, with many others, and dispersed the rest of his forces, on pretext of his having destroyed some of the stores after he had surrendered. In September, 1801,* Colonel Wellesley, afterwards Duke of Wellington, expressed his opinion that Dhárwáḍ could be taken by a *coup de main*, and he drew up a plan of attack on the S.W. side. In 1803, Colonel Wellesley gave a very remarkable proof of his confidence in Bápújí Sindhia, who then held the fort, with very dubious intentions as regarded the British. He invited Col. Wellesley to an entertainment in the fort, and his invitation was accepted, to the surprise even of Bápújí himself, who, in remarking afterwards that he had not taken advantage of it, said, "For I am still a Maráṭha."† In 1814, the same Ḳiladár, having come to pay his respects to Bájí Ráo Peshwá, was told to give up the fort to Trimbakjí Dánglia. His answer was worthy a chivalrous baron of the feudal times, "If your Highness will send a gentleman to relieve me in the command, or if you will send my secretary, in your own name, I will deliver the keys to him, but I will never give over the fort to such a person as Trimbakjí Dánglia." For this speech he was seized as soon as he left the Peshwá's tent, bound and tortured by Trimbakjí until a promise of surrender was extorted. He then gave his keys to his secretary, a bráhman on whom he could rely, and the latter, accompanied by a body of troops, proceeded to Dhárwáḍ. No sooner, however, had he reached the gate than he asked leave to go a little

* *Grant Duff*, vol. iii., p. 48.

* *Despatches*, vol. i., p. 360.
† *Ibid*, vol. iii., p. 405.

in advance, and, as soon as he had entered, he caused all the gates to be closed, and opened such a fire upon Trimbakjí and his men as compelled them to retire with precipitation. In 1837 Dhárwád was the scene of such violent feuds between the Bráhmans and Lingáyats that Government were obliged to interfere. There are three Government Schools at Dhárwád, one for Maráthí, one for Kanarese, and one for English. From this place many agreeable excursions to places of interest may be made. Of these the three most pleasant and interesting are to *Lakhundí*, *Dándilli*, and *Ránebennúr* (Bednore).

Lakhundi.—This place is about 30 m. E. of Dhárwád, on the road to Ballári, and between Gadag (Gudduk) and Dambal (Dummul). It must have been a place of great sanctity in very ancient times, when the Jains ruled the province. It contains nearly 50 temples, of different sizes, erected by that sect. Many of the larger ones are of great interest, and wonderfully elaborated, the stone being carved in a way more resembling the ivory work of the Chinese, than what is ordinarily seen. These temples, and many others of the same period in different parts of the country, are said to be the work of Jakhan Áchárya, a famous Jain Guru, who flourished before the bráhmans obtained complete ascendancy in this part of India, or, according to the Jain legends, about 3000 years ago. The temples have now been all desecrated or appropriated by the orthodox Hindús for their own deities, with the exception of one, which is still used as a Jain place of worship. This last is one of the finest, and is especially interesting to architects, from never having been quite completed, and exhibiting the exterior carving in a half finished state, thus proving that the elaborate ornamenture was done after the buildings had been finished. A naked figure of Buddha, seated cross-legged with his hands in his lap, is sculptured in many places in this temple. In another temple is a similar figure, but standing, and canopied by a hooded snake, the body of which, in many windings, is seen behind. The lower part of this figure is now imbedded in rubbish. Another figure, seated on its heels, and holding one sceptre in the right hand, and another, of a different kind, in the left, is very conspicuous in one of the temples. There are several stones with inscriptions, called, in Maráthí, *Shásan Dagad*, in Kanarese, *Nipse Kallu*, at this village. There is also a very long inscription, in tolerable preservation, on the roof of one of the temples in the inner fort. The names of the founders and other particulars connected with the temples are said to be recorded in these inscriptions. The village is styled in them *Lakhí Gundí*, or "Stone of wealth." This title is said to be derived from a shower of gold coins which fell in ancient times on the spot. Besides the temples there are two magnificent wells, with a supply of excellent water, outside the village. They are very ancient, and are also the work of the Jains.

While the traveller is at Lakhundí he will do well to visit Gadag, which is about 5 m. off. The town is large, and there is a fort; but the principal objects of interest are two large and very ancient temples, one in the town, the other in the fort. That in the town is dedicated to Víranárávana, an incarnation of Vishnu, and is about 700 yds. in circumference, with a gateway 100 ft. high.* It is built of solid stone, most beautifully carved. All the Vaishnava travellers halt at it. The temple in the fort is the more ancient, and is said by the natives to be 2000 years old. This date is also given in the inscriptions, and in the Puránas. One of the inscriptions is dated *Shalivahana shak* 900 = A.D. 987, and states that the temple having, in the course of ages, fallen into a ruinous state, it was repaired by a certain king. The Jains had the supremacy here about A.D. 1000, and some of the battles fought by them are recorded in this temple in the inscriptions. The pillars are a miracle of carving. There is a figure of *Trikúteshwara*, the chief Linga branching into three heads.

* *Oriental Christian Spectator*, July, 1839. p. 306.

Close to Gadag is the village of *Betwárí*, where valuable cloths are manufactured, and where abundance of excellent grapes may be got, the vineyards about 20 miles off being very celebrated. There is also here a remarkable range of hills called *Kápot*, which are about 2000 ft. high, commencing three miles off, and extending about 30. The native doctors come to these hills from distances of 200 or 300 miles to collect roots, leaves, and simples. These hills are very rich in mineral products, and among them are iron ore containing plumbago, and sand with particles of gold. A scientific description of these hills is a desideratum. There are some remarkable caverns here, which are fabled by the natives to be inhabited by certain demigods of the Lingáyats called Siddhs. There are also three curious temples and a statue about 12 ft. high, concerning which there are strange and hateful stories. A few miles to the N. of Gadag is the town of Hambál, where is a large temple with a tank about 150 yds. long, 80 broad, and 50 deep, the water of which is salt. The whole country abounds with temples, inscriptions, and objects of interest, which have never been properly described.

Dándilli.—Three stages on the road to Goa, and 34 m. W. of Dhárwád, are the jungles of Dándilli teeming with every sort of game that can amuse and excite the sportsman. Here tigers and wild buffalos are to be found in plenty, and elephants come up from the S. after the rains. The traveller may proceed to Goa this way, and so by sea to Bombay. The stages to Goa are as follows:

STAGES.	M.	F.
Dhárwád Fort Gate to Kalkerra	10	1½
Hallihál *b.*	11	5¾
Dándilli (no supplies)	12	1
Jagalpenth	12	5
Chándawádí	18	1
× Kandapúr *r.* (no supplies)	15	1
Pundá	10	5
St. Jago on the island of Goa	11	5
Panjim or New Goa, *b. p. o.*	8	4
	110	5¼

Ráṇebeṅṇúr (Bednore).—This is the S. limit of the Bombay Presidency, and borders on Madras. The stages are as follows:—

STAGES.	M.	F.
Dhárwád Fort to Hublí (end of the town)	12	6½
Betadúr	8	6
Ingaljí *b.*	8	4
Sávanúr (further end of town) *b.*	13	4½
Dewgiri *b.*	8	6
Motí Beṅṇúr *b.*	13	2½
Ráṇebeṅṇúr *b.*	12	6
	78	3½

This is a most interesting route, but it has never been well described, and a notice of the many remarkable sights it presents is a great desideratum. *Hubli* is one of the principal cotton marts of the S. Maráṭha country, and is also interesting as being the seat of one of the earliest English factories, which, in 1763, was plundered by Sivají of goods to the value of 27,629 rupees. The population of Hublí is now about 15,000.* In the old fort is a very curious well, about 80 ft. deep, of a strong mineral taste. The water from all the other wells is delicious. The old town of Hublí was built some centuries ago, the new town by Chintaman Ráo Patwardan, of Sánglí, about 60 years ago. At the village of Adargunchi is a gigantic statue of one of the Buddhist or Jain deities. At *Ingalji* are 10 temples, at *Savanúr* 6, at *Dewgiri* 6, at *Motí Beṅṇúr* 5, at *Chatr*, between that place and *Ráṇebeṅṇúr*, 3, none of which have been described. From Sávanúr three places of considerable interest are within an easy day's journey, viz., *Sigánw*, *Bánkapúr*, and *Hángal*. *Sigánw* is famous for its betel gardens. The betel leaves are sold at 1 áná for 500, while at Bombay they cost the same for 80. There is a small but nice banglá here for travellers close to a large betel garden. *Bánkapúr* was a very flourishing place under the Muhammadan kings of the Dakhan. It is now desolate, but there are beautiful temples and mosques, which have never been described. *Hángal* is a large town,

* According to Thornton: but Tirmal Ráo, Principal Sadr Amín of Dhárwád, in the *Or. Chris. Spectator*, for July, 1839, p. 300, states that there were then 4,500 houses, and 21,500 inhabitants.

and one of the most ancient places in the Dhárwád districts. It is mentioned in the Puránas under the name of *Virátnagara*, "the city of King Viráta." Its principal temple is large and very ancient, and is dedicated to *Jarkeshwara*. The carving is remarkable. Opposite the idol is a place called by the natives the *ramal*, or lotus of Hángal. It is an octagonal building, and the ceiling is formed by one immense stone, about 20 ft. in diameter, cut into the shape of a lotus flower, and resting on 8 pillars. On eight stones adjoining the pillars are sculptured the *ashṭadikpálakas*, or guardians of the eight cardinal points. Thousands of other figures, some seated, some standing, are sculptured in various parts of the temple. According to Pauránik legend, the Rákshas, or demon, Kéchaka, was destroyed at this place. Hángal is surrounded by extensive gardens of betel and cocoa-nut trees. The sugar cane is also very largely cultivated. The method of betel culture is as follows:—When the betel nuts are quite ripe they are gathered and planted, with the husks on, at intervals of 4 ft. from each other, and in square patches. In 6 months the stem begins to appear, and in about 12 years it reaches the height of 20 ft., when it throws out branches with nuts. In its full growth it is 60 ft. high, but never thicker than 5 or 6 inches in diameter. In February and March a thick green cover, called by the natives *adkihali*, forms at the top of the tree. This dries and falls off, and is then 4 ft. long and 2½ broad, brown outside and white in. It is very strong, particularly after having been soaked in water, and is used by the natives for bags. In this cover is a shell, at first 2 or 3 inches, and, when full grown, 2 ft. long. As the nuts in the shell get ripe it gives way and falls down. Out of it bursts a large bunch of nuts divided into 3 branches. Each bunch contains from 3 to 4 *sers* of nuts. The tree bears fruit once a year, and shoots out two or three branches at a time. Each of the nuts is covered with a shell like that of a cocoa-nut, which is easily removed by the gardeners. When fully ripe the nut is fit for seed, but not to eat. When three-fourths ripe it is only eaten by the poor, and is then called, in Kanarese, *beṭṭeḍike*. When half ripe it is the *chikni adki*, and is then at its best flavor, and sells from 6 to 8 rupees per *man*. It is cut into wafers or small pieces, and is then boiled and dried, after which it is called the *kafad adki*. The trees live about 60 years.

The sugar cane is of four kinds—white, black or red, the *rastáli*, and the *huchch* or *mad*. There are two species of the white cane, the *huls* and the *bet*. The *huls* is about half an inch in diameter, and contains little juice, but the best *gul* or molasses is made from it. *Bet* is the hardest of all the canes, and grows 10 ft. high; its juice is superior to that of the preceding kind. The black or red sugar cane is three times as thick as the white, and gives more juice, but of a different flavor. It grows to 12 ft. The *rastáli* is divided into white or *gubi*, and striped. The white *rastáli* is much thicker than the red, and contains more juice than any cane. Its juice is a delicious drink, but when inspissated makes the worst *gul*. It is so soft as to be easily eaten. The striped sort is exactly the same as the other species except in color. It grows to 15 ft. The *huchch* is good only for cattle, and elephants are very fond of it. The other sorts, when full grown, are cut up, and have the juice expressed by two rollers, and this is then inspissated by boiling it in large iron basons, when it is called *gul*. Reduced to power, this is the native sugar, and is sold in this district at 8 ánás per *man*.

The road from Dhárwád to Kaladgi is not good, and in the rains impracticable. After March, until the rains, there is a general scarcity of water. It may be noted here that in the Dhárwád districts there are in many places very dangerous holes, into which the rains have washed a quantity of black slime, which, on the surface, appears dry, but would instantly engulph a man. The sportsman needs to be careful of these pits. All the villages on this route are poor, and none are of considerable size.

(*d*) *Chik Nargund* or *Little Nargund*.—Here the traveller may halt for a day

in order to see a very remarkable pass about 7 m. off, and about 3 m. from a place called *Laundattí* or *Saundattí*. Here the Malparbá rushes through a narrow precipitous gorge in the range of sandstone hills between the towns of Laundattí and Manaulí. This gorge is about 1½ m. in length, and is most wild and picturesque. The sides of the ravine are precipitous, and the bottom is strewed with huge blocks of sandstone, which have fallen away from the cliffs on either side, and among these the river dashes furiously forward. This singular passage was probably cut by the river working back through the hills by such a waterfall as is now seen at Gokák. The course of the ravine is winding, or, at least, irregular, and not in a direct line, as would have been the case had it originated in a split in the strata occasioned by an earthquake. The ravine is called the *Navil Tírth*, or "Peacock shrine," and the legend is that when first the Malparbá came rushing through the plain above the hill it turned this way, and that to look for an outlet. Suddenly a peacock from the summit of a hill called, "Come hither! come hither!" when the hill split in two, and the river ran joyously down the wild passage that had thus miraculously been made for its escape.

From *Chik Nargund* a visit may be paid to *Nargund*, lately the capital of a petty Rájá, and the scene of a barbarous massacre during the revolt. The chief of Nargund had long been plunged in pecuniary difficulties, and his estates were all heavily mortgaged. In this desperate state of his circumstances he imagined he saw a means of escape by joining the insurrection against the English; and, on the 30th of May, Mr. C. Manson, the Political Agent in the S. Maráṭha country, having proceeded to Nargund to disarm the inhabitants with a few horsemen, was set upon by the Rájá's orders, and he and all his escort were murdered. Their deaths were soon avenged. On the 31st a body of the S. Maráṭha horse, under Colonel Malcolm,* and two companies of the 74th Highlanders, with a company of the 28th N. I. and two guns, under Capt. Paget, marched from Dhárwád, and on the 1st of June advanced against Nargund. The fort is on a rock about 800 ft. high, and was formerly famous for its strength, having on more than one occasion defied the armies of Tipú. The town lies at the base of the rock, and the enemy, about 1,500 in number, were encamped outside it. The advance of the English troops was very feebly opposed, and by 7 o'clock on the morning of the 2nd the town and fort were in their possession. They had but six wounded, while the rebels suffered very severely. On the evening of the same day, the chief, with six of his principal followers, were captured in the jungle; and on the 12th he was hanged, and the neighboring Rájá of Dambal was blown from a gun, and six of his accomplices hanged. On the 2nd of June the strong fort of Kopál also was taken by Major Hughes, who had but eight of his men wounded. These operations entirely crushed the insurrection in this district.

* See the *Homeward Mail*, for July the 19th, 1858, where a full account of the whole affair will be found.

(*e*) *Hampiholí.*—The traveller may halt two days at this place in order to visit the Fort and Caves of Bádámí, which are very interesting, and not more than 18 m. distant to the E. The fortified town of Bádámí is built in a plain, with a small citadel* in the body of the place. It is, however, further protected by two hill-forts, one on each flank. Of these forts one is above the caves, and is still in good order. The other fort, on the opposite side of the town, is a very remarkable place. It covers the top of a huge block of sandstone, precipitous on all sides, so as to be nearly inaccessible. It seems to have split off from the adjoining range. The summit of the plateau on the top of the cliff is about 300 ft. from the plain, and the whole mass is divided into several compartments by deep fissures only a few feet broad, but from 200 to 300 ft. deep. This singular fort, and the cliff on which it is built, may be compared to a huge iceberg which has cracked by its own weight from top to bottom. The road up to the fort leads through these fissures,

* *Grant Duff*, vol. iii., p. 10.

and, being shut in by perpendicular walls of rock from 100 to 250 ft. in height, with only a narrow strip of blue sky visible overhead, the passage along it is very wild and peculiar.

The *Bádámí Caves* are all flat-roofed, and smaller than those at Kárlí and Junnar; but the sculptures in them are in good preservation, and some of the groups in alto-relievo on the side walls of the front part of the caves are well executed. The principal figures have all caps of a truncated conical form, not unlike the Albert shako, but loftier. The shape and capitals of the pillars are different from those in other caves. Groups of figures extend from the pillars of the principal cave to the roof at an angle of 45°. The faces of these figures are turned downwards, so as to meet the eye of a spectator looking at them from below.

Not far from Bádámí are the ruins of the old shrine of *Ban Shankrí*, 2 m. from Tolasgad. There is, at this place, a very fine tank of masonry, surrounded by a double colonnade of pillars, forming a covered way all round. The water, however, is bad. There are several ruined temples, and a large modern one, built about 80 years ago, by a banker of Sátárá. It is of green-stone, but the older buildings are of the sandstone of the neighborhood. Close by the ruins is a fine dam of masonry, about 50 ft. in thickness, by which the water of a small stream is diverted to the irrigation of some gardens near Tolasgad, which are pretty extensive. Bádámí was taken on the 20th of May, 1786, by the confederate armies of the Peshwá and the Nizám, from Tipú, with heavy loss on both sides. In 1818 it was captured by Colonel, afterwards Sir Thomas Munro.

(*f*) *Kaladgi* (*Kaludghee*).—This is usually the station of a small body of native troops. The town is beyond the cantonments, on the Gatparbá river. The traveller who has not visited Bíjapúr may proceed to it from Kaladgí. The distance is 54 m. 6 f. as follows:—

STAGES.	M.	F.
Baulhattí	8	6
Bargandí	9	0
Kolár	9	4
Mulwár	11	7
Fath or S. Gate of Bíjapúr	15	5
	54	6

For the description of Bíjapúr see Route 9, p. 375. Four stages to the W. from Bíjapúr, on the road to Kolhápúr, is *Athní* (Hutnee), a very curious place well deserving a visit. The stages are—

STAGES.	M.	F.
From Bíjapúr N.W. Gate to Tíkotá	12	2½
Honwár	7	2
Agallí	11	3½
Athní	13	5½
	44	5½

By the Route from Kaladgí to Kolhápúr it may be reached from Ráibágh, whence it is a journey of 3 stages. *Athní* is a thriving town of 1,000 houses and 7000 inhabitants, with 3 streets of shops called the Raviwár, Buddhwár, and Jain bázárs. The streets are wide and level, with masonry drains at the sides, and these are covered over at the street-crossings. There is a curious hybrid temple here, built by Ibrahím Sháh, Jagat Guru, of Bíjapúr. This place of worship is frequented both by Muslims and by Hindús. The Hindús worship in the inner temple in the centre of the court, while the Muslims perform their rites in the court itself. A little shrine in front of the gateway contains the lingam, and is surmounted by the crescent. Ibrahím Sháh was warned, so the people of this town affirm, to destroy no more Hindú temples, and this edifice was one of the first fruits of his tolerant spirit. His policy was evidently to conciliate the Hindús, from among whom the Maráṭha chiefs were then rising into power; and his name is still held in affectionate remembrance by the Hindús around Bíjapúr. The Hindú temple in the centre of the court has a dome like a Muhammadan tomb. This Catholic edifice is frequented by people of all castes and persuasions, by the Bráhman and by the outcast Mahár, by the

Muslim, and also by the Lingáyat. They all worship in their respective fashions, without interfering with each other. The temple is, in fact, an embodiment of the principle of toleration. W. of Athní 15 m. is the large village of Mangsolí, where are some fine gardens. This is the boundary place between the Maráthí and Kanarese languages. About a mile W. of the village is a large temple, sacred to Khaṇḍobá,*

approached through a pleasant glen full of sacred trees, affording good shade for encamping. These trees have all been planted at different times, by pilgrims to the shrine at the annual *Játra* held in the hot season. Any pilgrim who has planted a tree enjoys the right of encamping under it, and may displace an interloper.

Kolhápúr is, in many respects, a very interesting place, and deserves to be thoroughly explored and described. The great temple to Ambabáí or Máhá Lakṣhmí is very ancient. Its cloisters now lie buried many feet under the surface of the earth, owing to some terrible convulsion. Stone slabs, covered with strange figures and ancient inscriptions, are dug out from a depth of 15 ft. The old bed of the river Pánchgangá can be traced at an elevation of 70 ft. above its present level, and was discovered in digging for a foundation, when a stratum of polished pebbles, evidently rounded by running water, was found. This temple is shewn, by the figures of Buddh and its style of architecture, to have been originally a Jain church. The length of the foundation from E. to W. is 144 ft., and from N. to S. 157. The height of the dome is 36 ft.

Jotíbá's Hill is distant 5 miles from Kolhápúr, and is a truncated cone about 1000 ft. high, separated by a deep ravine from the Panhálá range. This hill has been a place of great sanctity for ages, and its top is a labyrinth of temples, and pilgrims come from distances of 700 miles to visit its shrines. Jotíbá is the protector of the family of Sindhia, and his image of soft black stone is said to have been in a state of continual perspiration during the last

* An account of this very popular deity of the Maráthas will be found at p. 371 of the *Oriental Christian Spectator* for August, 1840. The exploits of Khaṇḍe Ráo, or Khaṇḍobá, are celebrated in the Mallárí Mahátmyá, said to belong to the Kshatra Khaṇḍa of the Bramhánda Puráṇa. The scene of the Mallárí M. is laid at a low range of hills near Jijúrí (see p. 346), called in Maráthí the *Khalke Pathár*. The legend avers that certain bráhmans were here interrupted in their devotions by a Daitya, or Titan, called Malla, who, with his brother Mani and a great army, trod down their gardens, killed their cows, and beat them and their families. There seems to be some historical basis for this, as Malla is the place whence came a family of Bhíls, mentioned by Sir J. Malcolm in the 1st vol. of the *As. Trans.*, whose king murdered a bráhman and carried off his daughter. The oppressed bráhmans visited heaven in search of a protector, and after all the other gods had refused, Shiva assented, and, becoming incarnate in Khaṇḍe Ráo, killed the Daitya. The 6th day of the first fortnight of Márgashírsh, the 9th Hindú month, is sacred to the god in this incarnation, otherwise called Mallárí, "the foe of *Malla*." This, therefore, is the great day at Jijúrí, where the present temple was built by the first Malhár Ráo, who died in 1767. The ascent is by a broad flight of steps. After ascending a little way there is a landing-place, where is Khaṇḍobá's shepherd with a herd of buffalos, etc., of stone, presented by devotees whose cattle have recovered, after vows to the god. At a second landing-place is his Prime Minister, who is said to have been of the Wáni caste. The third landing-place is the platform of the god. Outside, by Khaṇḍobá's horse, stands the giant Malla, who is first kissed by the worshippers. Inside are the images of Khaṇḍe Ráo and his principal wife, Mhálsa, placed behind a lingam. The founder of this temple, Malhár Ráo, built another at this part of the hill, in which he placed his own image and that of his wife, Ahilya Báí, behind the lingam, so that in bowing to the lingam the worshippers bow to his image. Ahilya Báí, so famous for her virtues, has also a temple at Náshik, where she is worshipped as an incarnation of Bhaváni. Holkar endowed the temple with 10,000 rupees annually, and the Peshwá granted a like sum, which has been continued by the English Government. Besides the image dressers, there are 50 Víra, one of whom is required, at the annual festival, to run a sword through his thigh, and afterwards walk through the town as though nothing had happened. This he does under the influence of stimulants, but usually keeps his bed six weeks, and sometimes dies of his wounds.

British campaign against Gwâlior. Ratnágiri, Kedar Náth, and Náth are also names of this place. It is said that Jotíbá, an incarnation of Shiva, here killed two demons, Ratnâsur and Kolhâsur. The temples are chiefly built of blue basalt, and many are highly ornamented and covered with brass or silver plates. There are many subterranean temples in the town of Kolhápúr, said to have been buried by an earthquake in the 14th century. There are also at Jotíbá's Hill and other places cave-temples. The following is a notice of the most remarkable of these by Dr. F. Broughton, Civil Surgeon at Kolhápúr, furnished to Dr. Wilson, and which will be found in the *Journal of the Bombay Asiatic Society* for 1853, vol. iv., p. 362:—

"Since the receipt of your instructive Memoir on the Temples of Western India, I have visited two series of Buddhist caves which have not, I believe, been before described, and may not, I trust, be deemed by you devoid of interest. The first I will mention is situated on a hill, called Mhálasá Pathar, a continuation of the Panhálá range, and distant from thence about 6 m. The nearest village is called Badawárá; but the best mark for finding it is a white temple conspicuous on the western border of the hill, and near which some curious marks in the rock, like the foot-prints of men and animals, are described by the natives as being the impressions made in a conflict there fought between the giants and demons. These caves of Páṇḍu Hari are also celebrated as being the favorite retreat of the renowned robber chief (*ríshi ?*) Jaimini, and their situation is well suited to such a purpose, as, concealed in a small ravine and hidden by trees, none but the initiated are likely to be aware of their proximity. The excavations are formed in a semicircular scarp of amygdaloid in a wooded ravine, the chord of the arc being 40 yds., and the aspect is due E. Near the centre, and approached by a flight of rudely cut steps, is a temple 30 ft. wide and 40 ft. long by 7 ft. in height, opening into an inner chamber 10 ft. square, in the centre of which is a ruined block of uncut stone, the remains, I believe, of a *dahgop*. The roof is, or rather was, supported by 6 separate pillars, and 6 cut in half relief at the corners and sides; but the soft nature of the rock has been broken up by the growth of the roots of the trees and the action of the water, and the roof has given way, carrying with it many of the pillars, and nearly the whole of the verandah, which once evidently protected its front. To the right of this cave is another, 40 ft. long and 17 ft. wide, being 7 ft. 8 in. high, and supported by 6 pillars of uncut rock. In this is also an inner chamber containing a mutilated pillar, on which a portion of squaring and a cut line or edging are visible. In the area formed by the pillars in the outer apartment of this cave is a raised seat, indicating a spot from which some figure has been removed. Much wanton mischief appears to have been committed in these caves, and the *linga* now occupies situations created by the destruction of the original design. To the right and left of these caves, cells about 6 ft. square are found: two on the right are approached by steps, and are above the level of the larger caves; those on the left are also two in number, and contain stone seats, and are approached by doorways; and between the cells and the centre cave is some carving on the rock, indicating it as the posterior wall of a chamber which has fallen in. Two half relieved pillars are surmounted by a curious Buddhistic figure. To the extreme left is a natural cavern extending far into the hill, and from which a stream of remarkably pure water flows, thus completing the requisites of the recluse." "The caves of *Panhálá Darí* are situated close to the village of Panhálá, in a hill about 7 miles from Kolhápúr, and close to *Jotíbá's dongar*. They are excavated near the upper part of the hill, and the entrance is hidden by trees. They consist of a chaitya in the shape of a horse-shoe, 27 ft. long, 16 ft. wide, and 11 ft. high, containing a dahgop 8 ft. high, and 21 ft. in circumference, in the centre of which some slight remains of

carving are visible, as forming a circle round the pillar.

"This temple and pillar, distinctly monolithic, and attesting the design of the excavator, corresponds exactly with the description you give of the chaitya, and will, I hope, authorise me in speaking so positively in my description. On the right of this cave is a spacious vihára 44 ft. by 41, but only 9 ft. in height, supported by six pillars on each side, approached by a doorway 7 ft. high and 5 wide, and lighted by two windows 4 ft. square on either side of the doorway. From the three sides of this hall there are entrances by narrow doorways into seven cells, so that there are altogether 21 separate apartments about 7 ft. by 6½ and 6 ft. high. Some of these cells contained seats, but are sadly dilapidated, as in defiance of a verandah running along the front, the caves facing the S. are filled with water during the monsoon. On either side of these caves are nests of cells, on the right hand leading the one into the other, on the left separate. There are four on the right 6 ft. by 4, and on the left three, and externally there are two vinhás affording an abundance of water. These caves are fast going to decay from the before-mentioned causes, and also from the rain finding its way through the roof, there being only 15 ft. of rock from the roof of the temple to the top of the scarp. There are some curious excavations also that have lately been cleared out by Capt. Graham in the fort of Panhálá. I do not myself consider them as having been used for religious purposes, but will describe them for your opinion. Descending by 7 steps, and following a subterraneous passage 5 yds. long, 6 ft. high, and 2½ ft. broad, the passage turns suddenly to the left, and after another couple of yds. describes a semi-circle again to the left, and opens into a chamber about 8 ft. square, in which is an uncut seat. A doorway leads into another similar apartment on the left, in which is also a seat, and a niche in the wall for a lamp is found in both, which, from the blackened appearance of the rock, would seem to have been used. On the right is a similar sized room, in one corner of which is a deep pit, at the mouth of which a groove is carefully cut in the rock, into which stone of a different material is fitted, so as to close the entrance. Above the centre of the middle chamber is a square well-cut aperture, in fact a trap-door, on the two sides of which places have been cut to let in a bar, by which the aperture could be closed. The impression on my mind is that the staircase was cut to facilitate the formation of the retreat, and afterwards filled up, and the trap-door only used as the entrance. This subterranean abode could never have been a pleasant habitation, particularly when the door was closed above. That this door was closed is probable, by the blackened walls where lamps have been used, and which would not be necessary if the traps were left open. From the evident design of concealment, both of the external aperture and the pit's mouth below, I am disposed to think it was contrived for the security of property, and sometimes, probably, as a refuge for persons in times of danger. This excavation is situated on the side of the *Koti*, and is now surrounded by villages. Its situation does not indicate any wish for retirement, as it is in the midst of buildings of all descriptions; but the object appears to have been concealment, and was most probably intended for treasure."

NORTHERN DIVISION.

Preliminary Information.

1. Boundaries and General Aspect of the Division—Sub-divisions and Chief Towns.—2. Historical Sketch—Castes—Employments of the Natives.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

This division, lying between N. lat. 24° 45′ and 20° 3′, and E. long. 69° and 74° 20′, has an area of 41,536 sq. m. From its most N. to its most S. point it is 315 m. long, and from E. to W. it is 321 m. broad, reckoning from the E. frontiers of the Rewá Kánṭá to the most W. extremity of Káṭhiáwáḍ.

It is bounded on the N. by the Gulf and Ran of Kachh, Jodhpúr, Sírohí, and Udaipúr; on the E. by Doṅgarpúr, Bánswáḍa, Dohad, 'Alírájpúr, Akráni, and Khandesh; on the S. by the N. Koṅkaṇ and the sea; and on the W. by the sea.

The General aspect of the Division is that of a rich plain, in many parts possessing a deep black soil, admirably adapted for the production of cotton, and all the varieties of grain. Rice is much cultivated near the river Sábarmatí, wheat in the N. parts and in Káṭhiáwáḍ. In Sorath and Káṭhiáwáḍ proper, both of them divisions of the peninsula of Káṭhiáwáḍ, are hill districts, called the larger and lesser Gír. To the N. of these are the famous hills of Junágarh. There are also hills at Pálitána, on the E. coast of Káṭhiáwáḍ, and in some other parts of that peninsula, and in the N. part of the Gáikwáḍ's dominions. The climate of this division is extremely hot, the thermometer ranging from 90° to 105° within walls during the hot weather. Fevers are very common, and at times cholera commits great ravages. The fall of rain is moderate, but in Káṭhiáwáḍ it is scanty, and periodical famines are caused by the utter want of rain.

The *Sub-divisions* and *Chief Towns* of the four Collectorates comprised in this division are as follows:—

AḤMADÁBÁD.

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance and direction from Aḥmadábád.
1 Paráṅtij (Purrantij)	Paráṅtij	31 N.E.
2 Viramgám (Veerumgaum)	Viramgám	34 W. by N.
3 Daskrohí Aḥmadábád	Aḥmadábád	
4 Jetalpur	Jetalpur	8 S.
5 Dholká	Dholká	20 S.W.
6 Dhaṅduká	Dhaṅduká	57 S.W.
7 Goghá (Gogo)	Goghá	120 S.

KHEDÁ (KAIRA).

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance and direction from Khedá (Kaira).
1 Kapadwañj (Kupperwunj)	Kapadwañj	25 N.E.
2 Muhúdhá (Moonda or Mhounde)	Muhúdhá	12 E. by N.
3 Thásrá (Tasra)	Thásrá	20 E.
4 Mátar	Mátar	3½ S.
5 Nadíyád (Neraid)	Nadíyád	12 S.E.
6 Nápád (Nappa)	Nápád	20 S.E.
7 Borsad (Boorsud)	Borsad	24 S.

BHARUCH (BROACH).

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance and direction from Bharuch (Broach).
1 Jambusar (Jumbooseer)	Jambusar	27 N.
2 Ahmod (Ahmode or Ahmood)	Ahmad	20 N.
3 Wágrá	Wágrá	13 N.W.
4 Bharuch (Broach)	Bharuch	
5 Anklesar	Anklesar	4 S.
6 Hánsot (Hansoot)	Hánsot	13 S.W.

SURAT.

Táluks or Sub-Divisions from N. to S.	Chief Towns.	Distance and direction from Surat.
1 Kudsad	Kudsad	13 N.E.
2 Orpád (Oolpar)	Orpád	7 N.W.
3 Kadod (Currode)	Kadod	24 E. by N.
4 Mándwí (Maundwee)	Mándwí	27 E. by N.
5 Choráshí	Surat	
6 Supá (Soopa)	Káliyá Wádí (Kalliawaree)	16 S.
7 Párchol	Jaláipur	17 S.
8 Sarbhon	Sarbhon	18 S.E.
9 Wálod	Wálod	29 S.E.
10 Chíkhlí (Chiklee)	Chíkhlí	32 S.
11 Walsod (Bulsar)	Walsod	38 S.
12 Párnerá	Báldá Párdí (Baldee)	46 S.
13 Bagwádá (Bugwara)	Bagwádá	53 S.

The great Peninsula of Káthiáwád is divided into the following provinces, which are given in the order from N. and N.W. to S. and S.W.:—

1 Jhálawád.
2 Machhu Kánthá.
3 Halád.
4 Okhá Mandal.
5 Gohelwád
6 Und Sarweya.
7 Káthiáwád.
8 Sorath.
9 Bardá or Jaitwád.
10 Bábriáwád.

1. *Jhálawád*, or the country of the Jhálás, contains 54 Táluks, of which the principal are Halwad Drángdra, Limrí, Wadwán, Wánkaníir, Thán, Saila, and Chura, all of them petty chiefships. In Halwad Drángdra alone there are 122 towns and villages; and the whole province, in 1842, contained 240,325 inhabitants. In this province are also the petty States of Múlí and Bajána, the former occupied by Parmár Rájpúts, the latter by Jats, who are now Muhammadans; the Muhammadan States of Dasahrá and Wanod; the Kolí State, Jhinjuwáda; and part of the Kunbí State, Pátrí. 2. *Machhu Kánthá* has but two táluks, Morví Tankára and Mállia, the former containing 48 and the latter 6 towns and villages. The principal towns in these táluks bear the same names as the táluks, and are the capitals of the Rájás of Morví and Mállia. The present Morví Chief is the eighth in descent from Ráo Dhanjí of Kachh, whose son Ravájí obtained Morví

in A.D. 1677, but was murdered in 1698 by the son of a younger brother. Since this event the younger branch has been seated on the throne of Kachh, the elder retaining Machhu Káṅṭá and part of Wágar. The census of 1842 gave 28,749 inhabitants to Machhu Káṅṭá. 3. *Halád* comprises 26 táluks, but of these that of Nowánagar alone contains 231 towns and villages, Drápa 199, Gondal Dorají 81, Kotra Sángání 19, and Dharol 15. The city of Nowánagar, founded by Jám Ráwal in A.D. 1540, is the most populous city, and Halád the largest and most populous province in the whole peninsula. It contained 358,560 inhabitants according to the census quoted above, and is entirely occupied by Jádejá Rájpúts, so notorious for the practice of infanticide. Their principal chiefs are the Jám of Nowánagar, whose ancestor, Jám Halá, conquered the province and bequeathed his name to it, the Rájás of Gondal, Rájkot, Dharol, and Kotra Sángání. 4. *Okhá Mańdal* has but one táluk, also called Okhá Mańdal, containing 43 villages and 12,590 inhabitants, who are Wághars, professing both Hindúism and Muhammadanism. These people are pirates and robbers, and have several times come into sanguinary collision with British troops. 5. *Gohelwád* contains 27 táluks, of which Bháonagar and Pálitána are the principal. Bháonagar alone contains no less than 423, Pálitána 33 towns and villages. It is in the hands of the Gohel Rájpúts, who were driven out of Márwár in the end of the 12th century A.D. by the Ráthors. Bháonagar was founded by Bháo Singhjí in 1742; and the Rájá, who has assumed the title of Ráwal for that of Gohel, is very wealthy, and a most enlightened, excellent chief. Throughout the revolt he showed himself the staunch ally of the British, and has always been earnest and zealous in promoting the spread of civilization. Pálitána is famous for its Jain temples, and is a most curious and interesting place on other accounts. In 1842 Gohelwád contained 247,980 inhabitants. 6. *Uńd Sarweya* is divided into 23 táluks, but there are but 33 villages in all, and the whole population was but 11,373 at the census of 1842. *Uńd* signifies "low," and the word is applied to this district as the low country on the banks of the Shatrunjí river. This division is chiefly interesting as belonging to the last remnants of the Rájpút tribe, which ruled in the Peninsula before the tribes, which at present are the chief occupants, invaded it. 7. *Káṭhiáwád* is divided into five principal districts, which, naming them from N. to S., are—1, Panchál; 2, Wasawád; 3, Khárápat; 4, Alag Dhánání; and 5, Khumán. These again are sub-divided into 55 táluks, of which Amrelí contains 120, Jaitpur Chítal 58, Bhílka 8, Bábra 79, Jasdhan 33, Chotílá 13, and Sudámra 11 towns and villages. The whole population of this large and central province was, in 1842, only 189,840. It was conquered by its present occupants, the Káthís, towards the close of the 14th century, and their continual wars and intestine struggles have tended to keep down their numbers. 8. *Sorath.* This, the most interesting province in the whole Peninsula, both as respects natural scenery and architectural remains, contained, in 1842, 320,820 inhabitants. It has seven divisions—1, Bhádar Káṅṭá; 2, Nolí Káṅṭá; 3, the larger Gír; 4, the lesser Gír; 5, the larger Náger; 6, the lesser Náger; 7, the Gar. The two first divisions are so called from the rivers which flow from them. The Gír is a very remarkable tract, consisting of a succession of ridges and hills, covered so densely with forest trees and jungle that Colonel Jacob* describes himself as marching for 20 miles within it without finding room to pitch a small tent. It extends from Koriár, near Mendarra, in Sorath, on the N.W., 50 miles, to Dadán, on the Ragna river, in Bábriáwád, on the S.E.; and from Sarsái on the N. to Ghántwár on the S., 30 miles. This mass of hills is divided by two main vallies running N. and S., into which pour from the adjacent heights innumerable streamlets, that form the Singúra and Ráwal rivers, that enter the sea near Korínár and Panikra. The main lines of communications are through these vallies. There are three other roads, but no cross communication save by difficult footpaths. Towards the N.

* *Selections from Bombay Records* for 1856, No. 37, p. 9.

the hills are low, but rise gradually towards the S., where they reach an elevation of 1000 ft. The Gír is full of almost inaccessible fastnesses, and has been for ages the retreat of robbers, outlaws, and the wild ascetics called *Aghoris* or Aghor Panths.* Among the most remarkable places in it are the Nandi Vela Hill between Tulsí Shám and Kanthála, which is a conspicuous landmark for vessels approaching the S. coast; the Chassa Hill, a famous retreat of *Bhárwatyas* or outlaws; and Vejalkot, near Tulsí Shám. The only approaches to this place are by the N. and S. extremities, and these are impracticable for guns, and defended by walled gateways, which it would cost many lives to storm. On the E. is a deep ravine, with precipitous banks, which could not be scaled; on the W. the Ráwal river, with precipitous banks. In attempting to storm a similar fastness, Ensign Robertson, of the 15th N. I., was killed in 1832, and his men were repulsed. During half the year, from June to December, it is most dangerous to stop in this tract, owing to the malaria and the poisonous quality of the water. The Sidí race is the only one which has strength of constitution to withstand the ill effects of the climate. In the very heart of the Gír is the Hindú monastery of Tulsí Shám, where is a very sacred image of Krishnah.† In front of the monastery is a thermal spring, divided into two large reservoirs of boiling water. Veins of sulphur and lime exist in the stratum, and the smell of sulphur is quite perceptible. The springs are built up with neat masonry, having flights of steps on all four sides. The heat of the water is attributed to the image, and ablution in the springs is therefore considered a means of salvation. E. of this tract and extending to the Shatrunjí river and Pálitána is another and similar tract, called sometimes the lesser Gír, but the term is little known to the natives of the surrounding districts, who have a specific name for every ridge. The Gír must not be confounded with the singular clump of mountains to the N. of it, near Junágarh, called Gírnár. The Náger is the strip of land between the Gír and the sea, commencing from the Noli Kánthá, near Mangalpur (Mangrol), and extending to Bábriáwád. The lesser Náger is usually called Una, from its chief town so named. The lands in it are chiefly held by Rájpúts and Muhammadan Saiyads. There are some families of Gohels who claim to have held Diu before the Portuguese conquest in 1535 A.D. There are but 3 táluks, of which that of Junágarh is the principal, and comprises 348 towns and villages. Bántwa, the chief of which táluk is a relation of the Núwáb of Junágarh, includes 29 towns and villages, and there are two, viz., Amrapur and Paradwá, in the táluk of Amrapur. 9. *Bardá* contained in 1842 a population of 46,980 persons. It has but one táluk, that of *Porbandar*, in which are 39 towns and villages. This district is all that remains to the ancient family of Jaitwá Rájpúts, who claim to be aborigines, and who formerly held, besides Bardá, the whole of Halád and Machhu Kánthá. Porbandar is the best harbor on the W. coast, and there are 60 vessels belonging to it, with which a trade with Arabia, Sindh, and the Persian Gulf is carried on. 10. *Bábriáwád*, including Jáfarábád, was computed in 1842 to have a population of 18,468. The landholders are Bábrías and Ahírs. Of the former there are 3 leading tribes—Kotilá, Waru, and Dhánkrá, with 72 subdivisions. The Kotilás ascribe their origin to a mixed marriage with the daughter of a Sihor bráhman. The Warus trace up to the Jaitwá family of Porbandar. The Dhánkrás claim descent from the Pándus. The Ahírs trace their lineage to the ancient Solankhí Rájpúts, who formerly possessed the island of Diu. These tribes formerly lived to the N. at Thán, and were driven to the present locality by the invasion of the Káthis. Bábriáwád is bounded on the N. by the Gír, and extends S. to the sea. On the E. the Jhalápur river, and on the W. the Málan, are the boundaries. The port of Jáfarábád is in the centre of the coast line,

* A brief description of the tract and of one of these Aghoris will be found in the *Autobiography of Lutfullah*, p. 181-186.
† *Ibid*, p. 183.

and, with 11 adjoining villages, belongs to the family of the Zanjírah Sídí.* The place is said to have come into the possession of this family in A.D. 1670, by a grant of Muẓaffar Sháh, of Aḥmadábád, and, according to Colonel Jacob, the proper name of the port is Muẓaffarábád; but the same authority doubts the antiquity of the grant, as the fort was built so late as A.D. 1747, when the locality was occupied by Turks† and Kolís. Every writer, from Colonel Walker down to Mr. Elphinstone, has misrepresented the character of this province, which has but few trees and fewer hills, whereas Mr. Elphinstone speaks of it as "a hilly district covered with woods." There are 32 táluks in Bábriáwád, exclusive of Jáfarábád, which constitutes one táluk. Towns of importance there are none.

The Rewá Kánṭá.—This province lies between N. lat. 21° 23′ and 23° 33′, and E. long. 73° 3′ and 74° 18′. It contains the native States of Rájpípla and Chhoṭá Udepúr, tributary to the Gáikwád; Soánth, tributary to Sindhia; Lunáwáḍá, tributary both to Sindhia and the Gáikwád; and Deogarh Báriah, tributary to the British. Rájpípla, the most S. of the minor provinces, is bounded on the N. by the Narmadá, on the E. by the petty State of Akránsi, on the W. by Bharuch, and on the S. by Khandesh, the district of Wasráí belonging to the Gáikwád, and that of Máṇḍwí belonging to the Surat Collectorate. Its extreme length is 90 m. by 50 broad. The inhabitants are chiefly wild Bhíls and Rájpúts, but in the lowlands are also large numbers of Kuṇbís, who are industrious agriculturists. There are in all 33 parganahs or sub-divisions, of which 20 belong to Rájpípla proper, 7 to the Gáikwád, and 6 to the British. The reigning family are Parmár Rájpúts. A chief of this tribe having quarrelled with his father, the Rájá of Ujjain, fixed his residence at Pípla, a lofty hill, which was afterwards called Rájpípla. In 1548 Muẓaffar, King of Gujarát, retired to this place before the victorious troops of Akbar, who imposed a tribute on the Rájá of Rájpípla. This was afterwards levied by the Gáikwáds. The climate is extremely unhealthy. The next State to the N.E. is *Chhoṭá Udepúr*, or *Mohan*. It is bounded on the N. by Báriah, on the E. by 'Alí Mohan, on the W. by Nárúkoṭ, and on the S. by Sankherá and several petty States under the protection of the British Government. It is 66 m. from N. to S., and 54 from E. to W. The founder of the family was Prithiráj, grandson of the last Rájpút Prince of Champanír. The capital, Udepúr, is situated near the centre of the province. There are 11 parganahs or sub-divisions, containing in all 444 villages. Directly N. of Mohan is *Báriah*, bounded on the N. by Lunáwáḍá and Soánth; on the E. by the parganahs, Thalod and Dáhod, belonging to Sindhia; on the W. by Godda, Kalol, and Halol, also belonging to Sindhia; and on the S. by 'Alí Mohan and Chhoṭá Udepúr. It is about 40 m. square. The chiefs are Chowán Rájpúts, driven from their original seat by Sháhábu'd-dín. They fixed themselves in Báriah about A.D. 1244. In 1484, Maḥmúd Begarha, the renowned king of Gujarát, conquered Champanír, and made it for a time his capital. The Chowán Chief Pratáp Singh retired to the forests E. of the city, and of his two grandsons, the first, Prithiráj, founded the State of Chhoṭá Udepúr, the latter, Dungarsí, that of Báriah. Both of these States are infested by a very savage tribe of Bhíl robbers called Náikrás. There are 8 parganahs in this province, inclusive of the now independent chiefship of Sanjelí and that of Narukot, containing in all 444 villages. N. of Báriah is *Soánth*, bounded on the N. by Doṅgarpur, on the E. by Bánswáḍá, on the S. by Thalod, and on the W. by Lunáwáḍá. It is about 34 m. square. The family of the Chief came originally from Dhár in Málwah. The population is principally Bhíl, and the States to the N. and E. are peopled by the same race. This petty State contains 7 parganahs, with 250 villages. Directly to the W. is *Lunáwáḍá*, bounded on the N. by Duṅgarpúr, on the E. by Soánth, on the W. by Bálasinúr, and on the S. by

* *Selections from Bombay Records*, No. 37, 1856, p. 16.

† Colonel Jacob expresses some surprise at the notice of a colony by this nation. In the south, Túrk is a generic name for all Muslims, and the word may, perhaps, be so used in this case.

Godra. It is 54 m. from N. to S., and 34 from E. to W. The Chief is a Solankhí Rájpút, descended from the very ancient family that ruled in Anhilwáḍá Pattan. His ancestors founded a chiefship at Vírpúr in A.D. 1151, and in 1434 removed to Lunáwáḍá. There is but one parganah, of the same name as the capital Lunáwáḍá, containing 253 villages. This is the only district in all the Rewá Kánṭá which is level and well cultivated. Besides the above there are a number of petty chiefs or thákírs, called Mahwásí, *i.e.* dwellers in strongholds, who reside on the banks of the Mahí and Narmadá rivers, and possess from 1 to 12 villages each. Their country is wild, jungly, and full of ravines.

The Mahí Kánṭá is bounded on the N. by the mountainous Bhíl districts of Mewáḍ and Sirohí, on the S. by the Gáikwáḍ's districts of Dehgáṅw and the Collectorates of Aḥmadábád and Kheḍa, on the E. by Doṅgarpúr, and on the W. by Páhlanpúr and the Gáikwáḍ's territory. It is divided into 6 zil'as or counties—1, Náhní (little) Márwáḍ, including all the possessions of the Rájá of Ídar and his family; 2, Rehwár, belonging to the Rehwár Rájpúts; 3, Sábar Kánṭa; 4, Wátrak Kánṭá; 5, Bávísí, comprising Mehwásí villages; 6, Katosan. Of these, Náhní Márwáḍ contains 10 táluks, Rewár 5, Sábar Kánṭá 12, Wátrak Kánṭá 11, Katosan 18, and Bávísí or Báhíyal 24. The only places of importance are Ídar and Aḥmadnagar, and even these are very small towns. The country is level towards the S. and W., and to the N. and E. gradually rises into hills. It is everywhere beautifully wooded, and abounds with game and wild beasts.

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

According to the legend, Krishṇah himself reigned in Surâshtra, now called Káṭhiáwáḍ and Gujarát, when, flying from Jurásindhu, king of Magadha, he caused the city of Dwáriká to be built in the ocean, on the divine quoit Sudarshan. This tradition points to a date of extreme antiquity for the peopling of this region; and though, according to Paurânik account, Dwáriká was submerged after the death of Krishṇah, there is ground for thinking this a mere poetical embellishment, and for believing that the present town occupies the site of one of India's oldest cities. It is also reasonable to suppose that the Aryan nation, which dwelt so long on the banks of the Indus, should have sent emigrants into Gujarát long before they descended by the Panjáb into the valley of the Ganges. Accordingly we find in the Periplus the country spoken of as already brought under the sway of an independent monarch; and the Girnár inscriptions show that in the 3rd century before Christ the country formed a portion of the empire of Central India.* Descending from the legendary times, the first secure stepping-stone of history is obtained in the city of Barygaza, mentioned by Ptolemy and Arrian, the Bhrigukshetr or Bharuch of the Hindús. Next in antiquity, perhaps, is Dholka, 22 m. S.W. of Aḥmadábád, founded, according to Colonel Tod, by Kanaksen, a prince of Ayodhya or Oudh, in A.D. 145. About 550 A.D. his descendants founded the city of Vídarbha, afterwards called Sinhúr (Seehore), close to the modern Bhaonagar; and much earlier after their arrival, the renowned Balabhí (Wullubhee), 10 m. to the N., a city which was 12 *kos* in circumference. According to the Jain writings, Balabhí was destroyed by a miracle, resembling that which overwhelmed Sodom and the cities of the plains, in the year Vikram 375 = A.D. 319, while Colonel Tod† makes that year the beginning of an æra, called the æra of Balabhí. Tradition, then, would give to the city an antiquity little short of 2000 years; and this is confirmed by arguments drawn from the character of its ruins. These are now buried to a depth of from 12 to 18 ft.;‡ and upon this superincumbent soil grow numerous specimens of the *Salvadora Persica*. From the very slow growth of this tree, and the prodigious size§ it has attained, it may safely be

* For the ancient dynasties of Surâshtra, see *Jour. Roy. As. Soc.*, vol. xii., art. i., and Prinsep's *Antiquities*, Ed. Thomas, vol. ii., p. 85, etc. † *Western India*, p. 506.

‡ "Notes on the ancient city of Balabhipura," by B. A. Nicholson, *Jour. of the Roy. As. Soc.*, vol. xiii., p. 148. § *Ibid.*

inferred that ages have passed since the city was submerged. From the ruins huge bricks, weighing 35 lbs. each, are got up in inexhaustible abundance, made of straw and clay, and forming the pavements of the submerged houses, a practice wholly at variance with all that is known of the customs of the Hindús, and presupposing a great antiquity for the buildings. The walls of the modern and adjoining town of Walle are built of Cyclopean blocks of granite, which were taken from an ancient pier leading to the fort of Balabhí, the sea having been then much nearer to the city than it now is to its site. It would appear that the Chinese Buddhist priest Hiuan Thsang visited Balabhí between A.D. 618–627, and describes it as a city 30 leagues in circumference.* Previous to this, in 524 A.D., the princes of Balabhí were driven from their capital by an invasion of barbarians, whom Colonel Tod set down as Parthians, Mr. Wathen † and Mr. Elphinstone ‡ as Persians.

The Balabhí dynasty was succeeded by that of the Cháoras or Cháwadás of Anhilwádá, now called Pattan, which, according to Tod, became the capital of Surâshtra in 746 A.D. There were 7 princes of this dynasty, and they reigned till 925 A.D. They were succeeded by the Solankhí dynasty of 11 princes, who reigned till A.D. 1172; and were followed by the Bághela or Châlukya dynasty, which continued till 1294, and comprised 5 princes. The wars between the Solankhí kings of Kalyán in the Dakhan and the Cháora princes of Gujarát are sung in the *Ratan Málá*, or "Chaplet of Gems," an ancient Hindú poem; and it would appear that the former were victorious, and held both Gujarát and the Koṅkaṇ for some time. It is certain at least that Múlráj, the first king of the 2nd dynasty of Anhilwádá was from Kalyán, and was the son-in-law and murderer of Sámant, the last Cháora monarch. In fact it may safely be assumed, with Mr. Walter Elliot,§ "that the two powerful dynasties of Gujarát and the Dakhan had a common origin." The Bághela dynasty was extinguished by Allâhu'd-dín, the Emperor of Delhi, surnamed Khúní, or the bloody, from his many wars and massacres. From his time commences the Muhammadan period, for which see *Introduction*, p. lxix.

On the fall of the Mughul empire the Maráthas conquered Gujarát. Pillají Gáikwád, said to have been a servant ‖ of Amabáí, widow of Dhábádia Senápatí, but nephew of Damají, who, in 1720, was appointed by Sáhu Rájá second in command to Khaṅde Ráo Dhábádia, with the title ¶ of Shamshír Bahádur, was the Maráṭha General who acquired a footing for his nation and for himself in this magnificent province. After various intrigues and successes, Pillají joined Trimbak, the son of Khaṅde Ráo, in a contest with the Peshwá Bájí Ráo I.; and on the 1st of April, 1831, was defeated with him at a great battle fought between Baroda and Dubhái. Pillají himself was wounded, and one of his sons was slain, as were Trimbak Ráo and many other leaders of note. Next year Pillají was assassinated at Dhákúr by the emissaries of Abhí Singh, Rájá of Jodhpúr. He bequeathed to his eldest son Damají the government of Aḥmadábád with the supremacy in Gujarát, and to his second son 9 parganahs, a partition which was confirmed by the Peshwá and the Rájá of Sátárá. Some time after Damají went to Púnah and bound himself to pay to the Peshwá 150,000 rupees a year, to aid him in which his brother ceded to him 4 of his 9 parganahs. In 1768 Damají sent his second son, Govind Ráo, to aid Raghunáth Ráo in the contest for the Peshwáship with Mahádeo Ráo. Shortly after Damají died, and was succeeded by Govind Ráo, the eldest son, Sayáji, being an idiot. But Fatih Singh, the third son, obtained from the Peshwá permission to act as deputy for his brother Sayáji, who was by a different mother from her who had given birth to Govind. The result was a constant struggle between Govind and Fatih Singh, and in 1775 the Peshwá sided with Fatih Singh, while Raghunáth Ráo, the ex-Peshwá, and the Bombay Government joined

* *Jour. As. Soc. Bengal*, vol. v., p. 685.
† *Jour. of As. Soc. of Bengal*, vol. iv., p. 480, etc.
‡ *History of India*, p. 210.
§ *Jour. of the Roy. As. Society*, vol. iv., p. 6.
‖ *Jour. of the Roy. As. Society*, vol. iv., p. 365. ¶ *Grant Duff*, vol. i., p. 472.

Govind. On the 17th of February, 1775, Hari Pant, the Peshwá's General, defeated Raghunáth at Wásád, on the Mahí river. On the 27th, Colonel Keating, with 1,500 men, arrived at Surat to join Raghunáth, and after receiving reinforcements, which brought his little army up to 2,500, this officer effected a junction with the defeated force of the ex-Peshwá at Dharmaj, 11 m. N.E. of Khambáyat. In the meantime, Khaṅde Ráo, the uncle of the Gáikwád, had been induced to secede from him; but Hari Pant's army was weakened by the departure of Holkar and Sindhia, who left him, carrying with them 12,000 horse. The English and their ally now advanced towards Kheda, and on the 28th of April engaged Hari Pant at Asámlí, and again, four days after, near the same place. From the 5th to the 8th of May two more skirmishes took place; and on the 18th, about a mile and a half from Nápád, a pitched battle took place, called the battle of Árás, in which Hari Pant was at length driven back, but not till after part of the British troops had turned their backs and great loss had been sustained. The English detachment lost* 222 men, of whom 86 were Europeans and 11 officers. Raghunáth's loss was far more considerable. It is remarkable that the action took place on the plain where Raghunáth had just before been defeated by the Peshwá's army. Shortly after the war was concluded by a treaty between Colonel Keating and Fatih Singh, by which the latter was left in possession of Gujarát on paying 80,000 rupees to Raghunáth, and ceding to the English Bharuch and 3 parganahs in other parts of Gujarát. James Forbes, the author of the *Oriental Memoirs*, was present throughout the campaign, and has described it in the 15th and four following chapters of the 1st vol. of that work. Govind Ráo now repaired to the Dakhan, where he remained until the death of his rival brother, Fatih Singh, left the field again open to him. Fatih Singh died at Baroda on the 21st of December, 1789, in consequence of a fall from an upper story in his house. Manají, a younger brother, was appointed Regent in supersession of Govind, who was then in obscurity at a village near Púnah. But Manají died on the 1st of August, 1793, and on the 19th of December in that year Govind was acknowledged Regent, and at last set out to secure his birthright. He died on the 19th of September, 1800,† leaving 4 legitimate and 7 illegitimate sons besides daughters. The eldest legitimate son, Ánand Ráo, was placed on the throne, but Káṅhojí, the eldest illegitimate son, soon usurped the entire powers of the State. After a few months he was deposed by Ráojí, the minister of the late Govind; but the cause of Káṅhojí was espoused by Malhár Ráo Gáikwád, first cousin of the late Govind, and son of Khaṅde Ráo, the chief to whom Pillají had bequeathed 9 parganahs, and who is called by Grant Duff the Jágírdár of Karrí. The Bombay Government sent a force under Sir W. Clarke to assist Ráojí, and on the 30th of April, 1801, this force stormed Malhár Ráo's entrenched camp near Karrí with the loss of 163 killed and wounded. This victory was followed by the surrender of Malhár Ráo and the occupation of Karrí. In 1802 fresh troubles arose, owing to the Arabs in Baroda, 7000 in number, supporting Káṅhojí in another attempt to acquire power. On Dec. the 28th Col. Woodington took the town of Baroda, but not without severe loss. Some of the Arabs submitted, others went off and joined Káṅhojí, who fled to Rájpípla. Here they were utterly defeated on the 6th of Feb. 1803, by Major, afterwards Sir G. Holmes. The British loss was upwards of 100, including 5 officers. The affairs of the Gáikwád's dominions were now restored to order by the able management of the Resident at Baroda, Colonel A. Walker. To him also belongs the honor of being the first to institute measures for the suppression of infanticide in Káṭhiáwád. Malhár Ráo, who had again endeavored to foment disturbances, was taken, and sent prisoner to Bombay, where he died. Káṅhojí surrendered in 1808, and was sent to Madras. An account of the capture

* Or, according to Forbes, *Oriental Memoirs*, vol. i., p. 384, 11 European officers, 80 European soldiers killed and missing, a great many native officers, and 200 sipáhís. The account in the text is given by Thornton, but Forbes was an eye witness.

† *Rás Málá*, vol. ii., p. 25.

of Malhár Ráo, and of affairs in the Gáikwád's dominions during this period, was found among the MSS. of Governor Duncan, and has been published by the Royal Asiatic Society.*

On the 21st of April, 1805, a treaty of alliance was concluded between the British Government and Ánand Ráo Gáikwád, by which the latter agreed to receive a permanent subsidiary force. In 1815, Gangádhar Ráo Shástrí, the prime minister of Ánand Ráo, was sent to Púnah to negotiate with the Peshwá for the settlement of certain matters pending between them, and on the 14th of July in that year was barbarously murdered at Pandharpúr by the Peshwá's order. This was one of the principal causes of the war between the British and Bájí Ráo, which led to the dethronement of the Peshwá. Ánand Ráo died in 1819, and was succeeded by Sayájí Ráo.

The tribes inhabiting this division are innumerable, and the habits of some of them very peculiar. It will be sufficient here to select for notice the Bhíls, Jádejás, Káthís, and the religious sect of the Jains.

The *Bhíls* probably have their name from the Sanskrit *bhíl*, which signifies "to separate." In that case, the meaning of the term would be "outcasts," a signification assigned to it by Sir J. Malcolm.† The native traditions of the tribe represent them as springing from the union of the god Mahádeo with a beautiful woman met by him in a forest. From this union sprang many children, one of whom, distinguished by his ugliness and vice, killed the favorite bull of the god, and was banished to the wilderness of Jodhpúr. Driven S., his descendants settled in the W. boundary of Málwah and Khandesh, in the lofty ranges of the Vindhya and Sátpura mountains, and the woody and rugged banks of the Mahí, the Narmadá, and the Taptí. The history of the Rájpút princes of Jodhpúr and Udepúr corroborates the account of this Bhíl emigration, and the Bhâts, or minstrels of the Bhíls still reside in Rájpútáná, and make yearly visits to the present haunts of the tribe to register events connected with it. Some of the Bhíls have settled in the plains, and become agriculturists; but the greater number reside in the hills, and live by plunder. Along the Vindhya range from Jám to the W. of Mándu the population is wholly Bhíl, and for more than a century before the time when Sir J. Malcolm wrote, most of them had been the subjects of the family of Nádir Singh, a Bhílálah, *i. e.*, one sprung from the marriage of a Rájpút with a Bhíl female. Nádir had about 200 horse and 700 foot, and was very formidable until the English cantonment at Mhau was formed. Nádir was then compelled to discharge his foreign adherents and to renounce plundering; but having relapsed into his former habits, he was banished to Alláhábád, where he died, and his son Bhím Singh succeeded him. A remarkable account of a residence with Nádir and of some of his murderous exploits will be found in the *Autobiography of Lutfullah*,‡ who was for some time in his power. The principal Bhíl chiefs are called Bhomiyahs, and are almost all of the Bhílálah tribe. They exercise the most absolute power, and the most atrocious crimes are committed at the bidding of the *Dhaní*, or "lord," as each is styled. As some protection to the tribe against this absolute power, there are officers called *Tarwis*, or "heads," whose representations must be attended to by the chiefs. The worship of the tribe is particularly directed to Mahádeo and Deví, his consort, the goddess of small-pox, as also to some minor infernal deities. It is remarkable that the Bhíl women are inclined to be merciful and chaste, while the men are brutal, cruel, drunken, and debauched. The reforms in the tribe have all been assisted by the women.

The *Jádejás*, according to Captain James Macmurdo,§ Resident at Anjár in Kachh, than whom no man was ever better acquainted with the tribes of this part of India, are a branch of the great Sammá tribe, once so powerful in Sindh, and assumed the title of Jádejá from a celebrated chief named Jádá.* He appears to

* Vol. iv., p. 365. † *Central India*, vol. i., p. 519. ‡ P. 111.
§ *Lit. Trans. of Bomb.*, vol. ii., p. 220.

have been a Muḥammadan, who married the daughter of a Hindú chief. After his death this wife was expelled by the others and returned to her father's family. Her offspring acquired such power that their chief took the title of Jám, corresponding with that of the chief of their Muḥammadan brethren in Sindh, and the title was handed down for nine generations in direct descent, until the middle of Akbar's reign, when Khengár, who had been expelled by his brothers, was established on the throne of Kachh, by a Muḥammadan army sent by his brother-in-law, the last Sulṭan of Gujarát. The family from whom the Jáms of Nowánagar are descended, were then expelled, and having settled in Halád, their territory was called Little Kachh. According to Erskine,* the Sammás attained supreme power in Sindh by the overthrow of the Súmrás in 1340, and were themselves overthrown by Sháh Beg Arghun in 1521, when numbers of them fled to Kachh. According to Wilson,† Udají the younger, son of the 13th Jám of Kachh, conquered Halád in 1539, A.D., and this, therefore, will be the date of the establishment of the Jádejás in Káṭhiáwád; though Macmurdo dates their arrival in 800, A.D.‡ The Jádejás got wives from the Sodha Rájpúts of Párkar, and most of them returned to Hindúism. In 1849, according to a census by Colonel Lang, the male population was only 7,353. They worship Vishṇu, the Sun, Shiva, and Devi, whom they sometimes call *Hinglaj* and *Ashápuri*. They have Rájgurs, or royal family priests, distinct from the ordinary bráhmans; and they greatly respect *Bháṭs* and *Chárans*, family bards and chroniclers.§ The remarkable characteristic of this tribe is their systematic murder of their daughters, a practice which has now been maintained for many centuries; probably from the time when the Muḥammadans became paramount in Sindh, or as early as 1,000 A.D. Reckoning the female births in the tribe at 500 annually, it may fairly be supposed that hundreds of thousands of lives have been sacrificed in this horrible and unnatural manner by this one tribe alone! It is one of the most glorious trophies of British rule in India that this practice has been checked and almost abolished in Káṭhiáwád, by the efforts of Englishmen, and especially of Colonel Alexander Walker and Mr. Willoughby.‖ The Jádejás of Kachh differ much from those of Káṭhiáwád. They are half Muslims, believe in the Kur'án, worship Muḥammadan saints, eat, drink, and smoke with Muḥammadans, and swear by Álláh; but they wear locks of hair on their heads like Hindús, do not undergo circumcision, adore everything in the shape of an image, and will not eat the flesh of oxen and other proscribed animals. The character given to them by Capt. Macmurdo is one of the most revolting sensuality; and there can be no doubt that they are habitual drunkards, and intoxicate themselves either with wine or opium to such an excess as to deprive themselves of the use of their reasoning powers altogether. They are listless and inert; but their women are quite the contrary, being full of energy, which they too often exhibit in the murder of their husbands and male relatives. In appearance they are fine tall men, with singularly long whiskers—which often come down to the breast—and handsome features. They owe their good looks to their mothers, who are of course all from other tribes, there being no females of their own reared. Some of the ancient traditions of the tribe represent them as originally from Arabia, where the custom of infanticide is known to have anciently prevailed.

The *Káṭhis* are evidently a N. race. Their great stature, their features, and blue or grey eyes, give an idea that they are of Scythian descent.¶ The sun is their chief deity, and its symbol is drawn on every deed at the head of the list of witnesses, with the words *Shrí Surajní Shákh*, "the witness of the holy sun."

* *History of India*, vol. i., p. 358.
† Dr. J. Wilson, *On Infanticide*, p. 56.
‡ *Lit. Trans. of Bomb.*, vol. i., p. 269.
§ Dr. J. Wilson rightly compares Bhát with the Latin *vates*. The *Chárans* have their name from the secular occupation of grazing. *Ibid*, p. 57.
‖ For a full account of the measures adopted, see Dr. J. Wilson *On Infanticide*, published by Smith, Elder, and Co., 1855.
¶ *Bombay Selections*, 37, 1856, p. 21.

On the Mándevá hill, near Thán, is a temple to the sun, believed to have been erected by the Káthis on their first arrival in the country. The image has a halo round its head. The Káthís were renowned freebooters, and many were living in 1842 who had stuck their spears into the gates of Ahmadábád. Some are of opinion that it was owing to the awe they inspired in the Maráthas that the province of Soreth was called Káthiáwád, or the country of the Káthís, for, numerically, they have no claim to give a name to the peninsula. According to Macmurdo,* the arrival of the Káthís in their present locality took place 30 or 40 years before that of the Jádejás, and therefore in the 8th century A.D. The Káthí is a Hindú, although no Hindú will eat with him.

The Jains.—A full account of this curious sect will be found in Prof. H. H. Wilson's paper in the *Asiatic Researches*, vol. xvii., and Mr. Erskine's *Literary Transactions of Bombay*, vol. iii., p. 494. It is sufficient here to say they hold an intermediate place between the Buddhists and Bráhmanists, but approach more closely to the Buddhists. Like the Bráhmans, they have castes; their priests never eat flesh; and do not venerate the relics of saints. On the other hand, like the Buddhists, they disavow the Vedas and the Hindú deities, and in place of them the Jains worship the 24 *Tírthakars* or *Jinas, i.e.*, sanctified teachers. The Jains, like the Buddhists, lived originally in celibacy in monasteries; they select their priests from the children of all classes of the community; preserve as their sacred language the *Páli* or *Prákrit*, a dialect closely resembling the *Magadhi*, or vernacular tongue of S. Bahár; have nearly the same traditional chronology; do not eat after sunset, and sweep the spot† on which they sit down, for fear of destroying animal life. Both sects, too, maintain in common with the school of Kanada, the doctrine of eternal atoms or elements. The Buddhists have entirely disappeared from India, but the Jains remain in considerable numbers in Máṛwád, Gujarát, the S. Konkan and S. Maráṭha country, Kanada, and Malabar. Their priests may be known by a covering over the mouth to prevent them destroying insect life in breathing, and by carrying a broom to sweep their path and place where they sit, with the same object. It is remarkable that, though so absurdly chary of animal and insect life, they regard the infanticide prevalent in Káthiáwád, where they are very numerous, with complete indifference.‡

The Bháts and *Chárans*, bards and genealogists, of this province were remarkable for devoting themselves to wounds and death, in order to protect those to whom they had pledged their faith, to recover debts, or to effect any purpose which they could not gain by force, but might hope to accomplish by inspiring others with superstitious awe. Thus a Bhát of Vírampánw in 1806 put his daughter of 7 years old to death, and sprinkled her blood on the gate of the Mállia chieftain's castle, in order to compel him to pay a debt to the Gáikwád, for which the Bhát had become security. Others have sacrificed their parents, and many have committed suicide, to effect like ends. This practice is called *trága*, and was rightly abolished by the British Government.

* *Lit. Transactions of Bombay*, vol. i., p. 270. † *Jour. As. Soc. Bombay*, for 1844, vol. ii., p. 81.
‡ Wilson, *On Infanticide*, p. 71.

ROUTE 21.

FROM BOMBAY TO MOUNT ÁBU, BY SURAT, BHARUCH (BROACH), BARODA, KHAMBÁYAT (CAMBAY), AHMADÁBÁD, AND DÍSÁ, RETURNING BY ANHILWÁḌÁ PATTAN, VÍRAMGÁṄW, RÁJKOṬ, DWÁRKÁ, JUNÁGARH, MÁNIKWÁḌÁ, PÁLÍTÁNA AND GOGHÁ.

1244 M. ½ F.

MILITARY AUTHORITY.—From Dáman to Sewán: Officer commanding at Surat—*Surat.* Thence to Khambáyat: Officer commanding at Baroda—*Baroda.* Thence to Adálij: Officer commanding at Aḥmadábád—*Aḥmadábád.* Thence to Metá: Officer commanding at Baroda—*Baroda.* Thence to Dísá: Officer commanding at Dísá—*Dísá.* Thence to Kálrí: Political superintendent at Páhlanpúr—*Páhlanpúr.* Thence to Víramgáṅw: Officer commanding at Aḥmadábád — *Aḥmadábád.* Thence to Goghá: Officer commanding at Rájkoṭ—*Rájkoṭ.*

CIVIL AUTHORITY.—Dáman to Sewán: Collector at Surat—*Surat.* Thence to Miagáṅw: Collector at Bharuch—*Bharuch.* Thence to Sindrot: Resident at Baroda—*Baroda.* Thence to Nowákal: Collector at Kheḍa—*Kheḍa.* Thence to Jarola: Resident at Baroda—*Baroda.* Thence to Lálli: Collector at Kheḍa—*Kheḍa.* Thence to Adálij: Collector at Aḥmadábád—*Aḥmadábád.* Thence to Metá: Resident at Baroda—*Baroda.* Thence to Kálrí: Political superintendent at Páhlanpúr—*Páhlanpúr.* Thence to Víramgáṅw: Collector at Aḥmadábád—*Aḥmadábád.* Thence to Goghá: Political agent in Káṭhiáwáḍ—*Rájkoṭ.*

PLACES.	STAGES. M. F.	M. F.
For the Route from BOMBAY to NAWAPURA see Route 5	125 2½	125 2½
× Dáman Gangá *r.* to Chhoṭá Dáman, *b.* ...	1 2	
Mardár	1 0	
× creek and Baglán *r.* to Kolak.....	3 0	
Udwáḍ	1 3	
× Píri Ali Creek to UMARSARÍ *dh.*.....	4 3	11 0
× Narpár *r.* to Dongarí	1 0	
× Bán creek to Shegwí	3 1	
× *r.* and creek to Álár ...	1 7	
BAHAR, *b.p.o.*.....	0 5	6 5
× 3 creeks and Bám *r.*....	4 0	
UNDÁS	6 4	10 4
GANDAVÍ	7 0	7 0
Sonwádi.....	3 2½	
× Ambiká or Ib *r.* 200 yds. wide, to Sallaij ...	0 3	
Tigra	4 7½	
Nausárí	1 5	
KALIAWÁḌÍ.....	0 5½	10 7½
Káchewáḍá	0 3½	
× Púrná *r.*	0 7	
Kasba.....	0 5	
Asunda	3 0½	
Pásra on Mindola or Máḍágrí *r.*	2 4	
ELÁCHPÚR *b.*	0 4½	8 0½
Sachín	2 1	
Baistan	3 4½	
Udná.....	3 2	
(*a*) Nausárí Gate of Surat	1 0½	
CANTONMENT, *b.p.o.*	1 3	11 3
Veriwau.....	5 2½	
× Taptí *r.* to SEWÁN	6 4½	11 7
Karelí	3 0	
KIM CHOKÍ or KATÁRÁ *b.*	4 1	7 1
Panaulí	8 1½	
UMARWÁḌÁ	4 0	12 1½
Aṅklesir.....	4 6½	
(*b*) × Narmadá *r.* to BHARUCH (Broach) *b.p.o.*	4 0	8 6½
Sítápúr	10 3½	
TAṄKERA *b.*	3 0	13 3½
Ichar.....	5 0	
MIAGAṄW *b.*.....	7 1	12 1
Anistu	5 0	
ITOLÁ *b.* and *dh.*	5 0	10 0
Jambuá	6 4	
(*c*) BARODA *b.p.o.*	8 0	14 4
Gorwa	1 2	
Amkoria.....	2 7	
Serkí	2 2½	
Sindrot	1 6	
× Mahí *r.* to OMETÁ...	2 3	10 4
Nowákal	3 4	
Kinchlor	2 2½	
Piplí	1 7½	
BÁDRUN	3 2	11 0

PLACES.	STAGES. M. F.	M. F.
Jarolá	3 4½	
SAIDPUR	2 6	6 2½
Jantrál	2 3	
WATADRA	2 1	4 4
Katlál	1 5	
Unel	2 3	
(*d*) Khambáyat, Gowádá Gate	4 4	
Through town to FACTORY *b.*	0 6½	9 2½
N. Gate of Khambáyat	0 6½	
Akbarpúr	1 4	
Kásárí	1 2	
Kálí Talaurí	1 4	
Saima	2 1	
Hariáná	1 3	
Rámol or Rámaulí	4 2	
NAR	2 0	14 6½
Rojan	1 4	
Sajitra	3 2	
Dubau	2 7	
DEWA	2 5	10 2
Inallataj	3 0	
Alindra	1 4½	
Undera	1 5	
Wansar	2 0	
Ratanpúr	0 5	
KHEDA CAMP and RIVER	1 2	10 0½
(*e*) Kheda Town, *b. p. o.*	1 2	
× Wátrak *r.*	1 6	
Sumádra	2 0	
Wasna	2 6	
Dharmsálá	1 2	
LALI *b.*	1 5	10 5
Chaukí	3 3	
Batwá	2 7	
Esanpúr	1 6	
(*f*) AHMADÁBÁD N. or DELHI GATE	5 0	13 0
× Sábarmatí *r.*	2 0	
Gámrí	2 5	
Tundal	2 4	
ADALIJ	2 4	9 5
Sírta	3 4	
Syij	2 1	
Kalol *b.*	2 1	
Olá	1 4	
Isand	1 4	
PANSHAR	1 4	12 2
Waru	3 0	
Karjisan	1 5	
Warsmá	1 7½	

PLACES.	STAGES. M. F.	M. F.
LANGNAJ	2 7	9 3½
Akhaj	3 1	
Sangampúr	2 0	
Kerwá	2 3½	
Karwásan	1 0	
Rámpúr	0 7	
Kukas	1 0½	
MAISANA *b.*	2 2½	12 6½
Tarainti	1 7½	
× Rupen *r.* to Dau	3 3	
Jaytalwásna	3 5½	
Attohr	1 7	
UNJA	3 1	14 0
Kámlí	3 3½	
Bhília	2 3	
× Saraswatí *r.* to SIDHPUR, *dh.*	1 5½	7 4
Sajjanpúr	2 6	
Dongrí Wásná	3 2	
Firúzpúr	1 4	
× Amardesí *r.* to META	1 6	9 2
Basu	1 4	
Pattosan *b.*	3 4	
GAD *b.*	3 0	8 0
Sámdi	3 5	
Dhuá	3 3	
(*g*) CAMP near DISA CAVALRY LINES *b.*	4 2	11 2
Rámpúr	3 4	
× Banás *r.* to Bharat	3 0	
DONPURA	2 1	8 5
Gárá	1 2	
Kuchawádá	5 3	
PANTAWADA	3 3	10 0
Aurkí	2 0	
Gundrí *b.*	3 1	
MADAR	1 6	6 7
× *r.*	1 3½	
Wángdá or Magríwádá	2 5½	
Varmán	2 0½	
REODAR	3 7½	10 1
× *n.*	1 4½	
× Síp *r.* 437 yds. wide to Lunol	1 5½	
Dáman	2 5	
ANADRA	2 7	8 6
(*h*) NAKHI TALAO on MOUNT ABU *b.*	4 7½	4 7½
Return from ABU to DISA	49 2½	49 2½
Rájpúr	1 5	
N. Gate of Dísá	0 4¾	
End of Town	0 2¼	

PLACES.	STAGES. M. F.	M. F.
ASRA	4 4	7 0
Nowagánw	1 6¾	
Koíta	4 2½	
Jagrál	2 2½	
WAGROL	3 5¼	12 1
Aggár	5 3	
(*i*) PATTAN N. or DISA GATE *dh.*	4 3½	9 6½
Sabhusan	4 4	
Wáorí	1 7	
Rúppúr	1 5½	
CHANDSUMMA	1 7½	10 0
Mallop	2 6	
Bámanwáda	2 6	
Maniárí	3 5	
Ghariyál	2 0	
KALRI	4 0	15 1
Dedáná	3 5½	
Sánaj	1 6½	
Ugal	5 5½	
Bághapúra	2 2	
CHANYAR	1 2	14 5½
Wasná	2 4½	
Bhándon	4 4½	
Nelchí	4 0½	
(*j*) VIRAMGANW *dh.*	3 5½	14 7
Habatpúr	6 4	
WANTA or VAITAL-GARH	4 2	10 6
Charopí	4 3	
Ulká	2 7	
Kadu	3 3	
LAGTAR	3 3	14 0
WADWAN	11 0	11 0
Kherálu	5 0	
Limblí	1 3	
Jaspúr	4 0	
MULI	3 0	13 3
Garádh	2 3	
Dedán	1 0	
Umrád	3 0	
CHORVIRA	3 0	9 3
TAUHN	9 0	9 0
Lákamachí	3 2	
Sarorí	4 0	
MYKA	5 3	12 5
Ghiáwar	7 0	
Wanjárí	1 0	
Khairwá	1 0	
SUNASRA	3 0	12 0
(*k*) RAJKOT, *b. p. o.*	9 0	9 0
Ganteár	5 0	
TARAGRI	7 1½	12 1½

PLACES.	STAGES. M. F.	M. F.
× Nyárí *r.* to Sarafdár on Dundí *r.*	2 2	
Kajaría	3 3	
KÁJJARI	7 0	12 5
× Und, Ruparel, and Mándwá *rs.* to URISAN	12 2	12 2
× Phúljár and Pápal *rs.* BARRAJA	11 4	11 4
× Nágní *r.* to Koranna	4 0	
× Rangárí *r.*	4 4	
ALIKHANA	5 0	13 4
× Sísúr, Víráwa, Dhárda, Rándanwá, Ságaorí, and Kuná *rs.* to MOTA TUNGI	15 2	15 2
× Phúljar, Sían, and Thál *rs.* to KAMBALIYA	12 4	12 4
× Ghí *r.*	1 4	
× *n.*	1 5	
VIRAMDAR	3 5	6 6
Bhátel and Magpúr	4 2	
GADKA	6 5	10 7
BATTEA	10 0	10 0
Mukhtasir Talúo	6 4	
MADHI	5 4	12 0
DINGI	10 0	10 0
Dosá Talúo	6 0	
(*l*) DWARKA	2 0	8 0
DWARKA to RAJKOT	147 3½	147 3½
× *n.*	2 6	
Kotáriya	2 4	
Kokardar	2 2	
× Kokardarí *r.*	0 4	
× *r.* to GUNDASIRA	5 3	13 3
Ardarí	2 1	
× *r.* to Harmatálá	1 7	
× Gundásrí *r.* twice and a *n.* to Simla	1 6	
× *n.* to Nerí	2 2	
× Ashapuria *r.* to a temple	1 4	
× 3 *n.* to GONDAL	1 3	10 7
× *n.* and pass a mosque	1 5	
× 4 *n.* to Gomtá	7 0	
× *n.* to VIRPUR	2 5	11 2
Wasotrí	3 6	
Petrea	1 4	
× Bhádar *r.* to JAITPUR	3 2	8 4
KORALU	13 0	13 0
(*m*) JUNAGARH	8 0	8 0
CAMP at MANIKWADA	20 0	20 0
Mánikwádá village	0 4	
Munjesar	3 1	

PLACES.	STAGES.	
	M. F.	M. F.
BAGASRÁ	4 1	7 6
× Satalgangá *r.*	0 5	
× *n.*	1 5½	
× *n.*	0 3½	
× *n.*	0 1	
Jámká	0 4	
× *n.*	0 3	
× *n.*	0 1	
× *n.*	1 1	
× *n.*	0 3	
Sailánu	0 1	
SARBARÁ	3 2	8 6
× Chatrojí *r.* 100 yds. wide to Daularwá	4 2	
× *n.*	3 0	
GARMALLÍ	0 4	7 6
Sarkhá	1 6	
× *n.*	1 6	
× Sailáwá *r.*	1 5	
Jhíra	2 3	
Budrál	2 4	
× *n.*	1 7	
× *n.*	0 5	
SÁBAR	0 6	13 2
× Chatrojí *r.* 110 yds. wide to Sadálu	0 5	
× Gángrí *r.* 50 yds. wide to Karákas	2 5	
× *n.*	1 0	
Bheládí	4 1½	
× *n.*	0 2	
× *n.*	0 3½	
× *n.*	0 6	
Vírdí	1 7	
GIRIADHAR	2 4	14 2
Lálí	6 3	
Saudá	2 6	
Lilwár	0 7	
× *n.*	0 5	
× *n.*	2 1	
Gaití	0 1	
× small *n.*	0 5	
(*n*) PÁLITÁNA	3 1	16 5
× Kárí *r.* 16 yds. wide	0 3	
× small *n.*	1 2	
Lohárwádí	0 6	
Bundarko	1 5	
× Rajwádá *r.*	0 1	
Lowandá	3 7½	
× Utaulí *r.*	1 6	
THÁNA	1 0	10 6½
Dewgannâ, and × Rupáwal *r.*	4 3	
× Malesarí *r.*	4 4	
Bínkrá	0 1	
× 3*n.* to WÁLUKAR	3 0	12 0
× Ambátalí *r.* 25 yds. wide, and Mallárí *r.* 70 yds. wide, and Kankúrí *r* to (*o*) CUSTOM HOUSE at GOGHÁ	12 1	12 1
		1244 0½

From Bombay to Dáman the coast presents to the spectator from the steamer* a range of fine bold hills;† but thence to Surat it is low and flat, not unlike the Sundarbans‡ of Bengal. *Umarsárí* is a village of about 400 houses. *Balsár* is a town with 7,000 inhabitants, and is a thriving place with cloth manufactures, and trade in salt, grain, and sugar. The small river on which the town stands, and which bears the same name, is unnavigable for vessels of any size, owing to a bar, on which there is not more than 3 ft. of water at low tide.

(*a*) *Surat.*—Steaming up the Taptí, on the right, near the city is a house called the Dutch Garden, where the Chief of the Dutch Factory formerly resided. The Dutch quitted Surat in 1822, when the English Government purchased their Factory. The warehouses are now in charge of the Commissariat Department, and in the Factory itself are the traveller's banglá, the Station Library, and sets of rooms, which any visitor may rent. Further on, and on the brink of the river, is the house once occupied by the Chief of the French Factory. This Factory is now the pleasure house of a wealthy Banyán. The landing-place is not far from this, near the *Belinda ki Bárí*, or Dutch Bandar. The tourist having located himself here,

* The voyage from Bombay to Surat by steamer occupies about 22 hours.

† *Cities of Gujarâshtra*, by H. G. Briggs, p. 7.

‡ Written commonly *Sunderbunds*. The word is compounded of the Sanskrit *sundar*, "beautiful," and *van*, "wood," and affords an instance, of which *Surat* is another, of the inconsistencies of the popular spelling, the *u* sound being in these two words properly represented by *u*, whereas in general it is perverted into *oo*.

may commence visiting the sights of the place. But, first, he may study the following sketch.

History of Surat.—This place undoubtedly derives its name from the Sanskrit *Surâshtra*,* from *su*, "good," and *râshtra*, "country." In spite of the assertions of Ovington, who speaks of Surat as the Musiris of Ptolemy, and of Hamilton, who declares it to be one of the most ancient cities of Hindústán,† there is every reason to believe with the Abbé Raynal, that in the 13th century Surat was no more than a fishing village. The Surâshtra of the Rámâyanah, and the *Syrastrena regio* of Arrian are to be understood of the whole country of Gujarát, which received its present appellation from the Gújars, a tribe driven by some invasion far to the E., and now‡ spread over the Dihlí territory, the Upper Doáb, and Upper Rohilkhand. Khambáyat (Cambay) was the seaport of the Hindú monarchs, who ruled in this part of India, and Surat rose into importance as being the place at which the pilgrims to Makkah embarked from all parts of Hindústán, insomuch that Surat was called by the Muhammadans of India, "the Gate of Makkah." The castle of Surat, the oldest building in the Parganah, is about 300 years old; but there are some far more ancient ruins on the other side of the river, which are said to be the remains of the Hindú city of Randír. These remains, the legends attaching to them, and the advantages of the site for a commercial emporium, would show that in the vicinity of the present Surat there was anciently a Hindú town; and it may be concluded that, about five centuries ago, the Muhammadans began to colonize Surat, and that, in the 16th century, the place attained such importance as to lead to the erection of fortifications,* it being then a possession of the kings of Ahmadábád. The Portuguese found their way to the place soon after their arrival in India, and in 1512 sacked the then open town. On the 19th of January, 1573, it surrendered to Akbar, after a siege of 1 month and 17 days. In the beginning of the 17th century the English began to visit it. Among the first Englishmen who came to Surat was Captain Hawkins of the Hector, in 1608, who was kindly received by the natives, "after their barbarous manner." On his arrival at Agra, in May, 1609, he was assured of permission to establish a factory at Surat, but quitted India without effecting this object. He left, however, at Surat one William Finch, who writes that, since Captain Hawkins obtained the *firmán* for establishing the factory (which was never acted upon), "we have lived at our heart's ease." Finch, therefore, may justly be regarded as the first Company's Agent at Surat, and two others intervened before Kerridge, wrongly designated the first by Anderson in his *Western India*. Next year, the Ascension, Captain A. Sharpey, having been wrecked at Gonda, on the coast of Gujarát, 75 of the crew escaped to Surat, among whom was the Captain, who was employed by the Mughul Emperor to build a ship at the port. On the 26th of September, 1611, Sir Henry Middleton arrived with the Peppercorn and three other ships, and engaged in a series of conflicts with the Portuguese, and finally, having disgusted the native authorities by confining on board ship the Ex-Governor, *Khwajah Nâsir*, was obliged to depart. The foundation of the English trade at Surat was next year laid by Captain Best, who reached the coast on the 28th of October, 1612, with the Dragon and the Hosiander, and fought his way through two Portuguese armaments into the mouth of the river. The Mughul Emperor then sent

* Wilson's *Sanskrit Dictionary*. Tod, in his *Travels in W. India*, p. 252, derives the word *Surâshtra* from a people of sun worshippers, called *Sauras*. Heber, who, in Indian etymologies, steps beyond his *metier*, wrongly identifies *Surat*, the name of the city, with the Arabic word *sûrat*, "form," "beauty," a gross mistake, which it is painful to see perpetuated by Ritter, vol. iv., div. ii., part vi., b. ii., p. 629. An interesting article on Surat—its past and present—will be found in the *Calcutta Review*, vol. ix., p. 103.

† Vol. i., p. 270.

‡ Elliot's *Supplement to the Glossary of Indian Terms*.

* For a very full notice of Surat, see Briggs' *Cities of Gujarâshtra*; and compare Anderson's *W. India* and the *Bombay Quarterly Review*, Nos. 7 and 8.

down a *firmán*, authorising an English minister to reside at his Court, and opening to English subjects the trade at Surat. In 1615, Captain Downton, with four ships, mounting 80 guns, defeated the Portuguese fleet, consisting of 4 galleons, 3 other large ships, and 60 smaller vessels, mounting in all 134 guns. This victory established the reputation of the English for war, and their superiority over the Portuguese. The year 1615 was marked by the arrival, on the 24th of September, of Sir Thomas Roe, English Ambassador to the Court of Jahángír, who was well received by the Emperor, and obtained permission to establish a factory at Bharuch (Broach), which, in 1683, was so flourishing that in that single year an investment of 55,000 pieces of cloth was sent from it to England. The Dutch trade with Surat commenced on the 2nd of August, 1616, when Vanden Broeck was courteously received and allowed to sell his goods, and for some years the Dutch Factory competed successfully with the English at Surat. The French Factory was not founded till 1668, when the agents of the French East India Company, which Colbert had established in 1664, settled at Surat, with Caron as their chief, a man of French extraction, but who had grown old in the service of the Dutch Company at Japan. On January the 5th, of the same year, the prosperity of Surat received a dreadful blow from Sivají, who, with 4000 horse, surprised the city, and plundered it for six days, but was beaten off from the English and Dutch Factories. This so pleased Aurangzíb that he sent Sir G. Oxindon a robe of honor, and granted the English an exemption from customs. The walls of Surat up to this time were of mud, but they were now ordered to be built of brick; and Thevenot, who was at Surat in 1666, mentions they were then progressing. Surat was again partially pillaged by the Maráthas in 1670, and also in 1702. On the 3rd of May, 1706, the Maráthas, a fourth time, laid siege to Surat, but were compelled to retire. Towards the close of this century the pirates, and especially the English under Avory and others, became exceedingly daring, and in 1696 Avory took the largest of the Mughul ships on her passage to Arabia with pilgrims. This raised such an excitement at Surat that the Governor was compelled to imprison Vaux, the President, and others, 53 Englishmen in all, besides 10 at Siválya (Swally), the harbor of Surat, and several at Bharuch. About this time commenced the disputes of the rival London and English Companies; and on the 19th of January, 1700, Sir Nicholas Waite, Consul for the King, and President for the New Company, arrived at Surat. Sir John Gayer, the Governor of the Old Company, now imprudently quitted Bombay and located himself at Siválya (Swally). On the 10th of Jan. 1700, Sir William Norris, Ambassador to the Mughul Emperor, arrived at Surat, and attempted to reconcile the representatives of the rival Companies, but in vain. In February, 1701, the son of the native Governor of Surat marched with 50 soldiers to Siválya and seized Sir J. Gayer, his wife, and several factors and others, in all 109 persons, and confined them in their factory for three years. The struggle of the Companies continued till 1708, when they were united after Lord Godolphin's award, and in that year Sir N. Waite was dismissed from the service. He was succeeded by William Aislabie, a brother of that John Aislabie who was removed from his office as Chancellor of the Exchequer for his share in the South Sea Bubble, and who purchased and laid out the magnificent estate of Studeley, near Ripon. W. Aislabie obtained from Ghafúru'd dín and others at Surat the enormous sum of three millions and several hundred thousand rupees, due to the Company. A new æra now began to dawn upon the English at Surat. They were fast approaching the period when they were to acquire political influence in this city, still to that day regarded as the greatest emporium of W. India. In 1712 they had left Surat, and were without a factory there for three years; but the surgical skill of Mr. Hamilton so pleased the Emperor that he granted

a new *firmán* to the Company, and issued orders to the Núwáb of Gujarát and the Súbahdár of the Dakhan to throw no impediment in the way of the English trade. On the receipt of this imperial rescript the English returned to their factory at Surat. They were, however, exposed to many annoyances from the Governors of the city, and especially from Rustam Khán, who soon after this time succeeded to the government. Having espoused the cause of Sirbuland Khán, Núwáb of Gujarát, in opposition to Hamíd Khán, uncle and deputy of Nizámu'l-mulk, this Rustam was defeated at Aras, mainly through the treachery of Pillají Gáikwád. He then, with great difficulty, made his way to the vicinity of Ahmadábád, where, being deserted by all but 150 men,* he stabbed himself with his dagger, and expired on the 10th of February, 1725. He was succeeded in the Government of Surat, on the 21st of June, by his son Suhráb; on the 5th of April, 1728, Tegh Beg Khán, who, with the aid of Maulána Mahmúd 'Alí, had deposed Suhráb, was confirmed in the government by the Emperor. The English lent their aid to Tegh Beg in this revolution, having in view as a reward a portion of the revenues which had been set apart by the Emperor for the payment of his Admirals. This, after lengthened negotiations with the new Governor, they were unable to obtain. On the 28th of August, 1746, Tegh Beg Khán died, having previously entrusted all the executive powers of the government to Ghulám Mahmúd, surnamed Safdar Khán. This chief placed his son in command of the castle, but he was shortly after expelled by Miyán Akhund, a connection of the family, who, after a struggle, obtained the Núwábship, but lost the castle, to the Sídí or Admiral. In order to dispossess him, Miyán Akhund came to terms with the English, and a treaty was signed on the 4th of March, 1759, by which the castle and fleet were made over to them, with two lákhs of rupees yearly stipend. This was confirmed by a *sanad* or grant from Delhi. Miyán Akhund died in 1763, and the Núwábship descended in his family until, on the 13th of May, 1800, Mír Násiru'd dín, the then Núwáb, was pensioned and deposed. From that time the government of Surat vested entirely in the Company. On account of the great interest attaching to the English Factory at this place, the names of the Presidents are subjoined, with the dates of their accession:—

Names of the Chief Factors or Presidents of Surat.	Date of Appointment, or of their first Public Dispatch.
Wm. Finch, left in charge by Captain Hawkins, writes that, "since Capt. Hawkins obtained the *firmán*, we have lived at our heart's ease." The *firmán*, however, was afterwards revoked ...	July 12, 1609
Alex. Sharppeigh	Oct. 11, 1611
Thos. Aldworth. This chief refused to leave Surat when desired by Capt. Best, and by this firmness a stable settlement was effected in the place, after several previous attempts had failed. On the 14th of July, 1612, Aldworth received a *firmán*, permitting the factory to be established	Jan. 25, 1612
Thomas Kerridge, who writes that, on the 20th of Feb., 1612, a second *firmán* was received, addressed directly to the English, the other having been sent to the Governor only	Mar. 12, 1612
Thomas Kerridge (styled President, April 1, 1620)	Oct. 2, 1616
Thomas Rastell	Nov. 9, 1622
Kerridge returns from England, Nov. 15, 1624, but does not resume his Presidentship till	April 9, 1625
Richard Wyld	Dec. 12, 1628
Thomas Rastell	Sept. 29, 1630

* This part of Surat affairs is not given quite correctly in the *Bombay Quarterly* for Jan. 1856, p. 78. It was not for some days after the battle of Aras that Rustam killed himself.

Names of the Chief Factors or Presidents of Surat.	Date of Appointment, or of their first Public Dispatch.
Joseph Hopkinson	Jan. 23, 1631
William Methwold	Feb. 21, 1633
William Fremlen	Oct. 20, 1638
Francis Breton	Feb. 7, 1643
Thomas Merry	Jan. 25, 1649
Capt. Jeremy Blackman	Jan. 12, 1651
Edward Pearce	Mar. 15, 1654
John Spiller	Jan. 19, 1656
Henry Revington	Jan. 30, 1656
Henry Greenhill	Oct. 16, 1658
Edward Pearce	Oct. 20, 1658
Nathaniel Wyche	Jan. 11, 1658
Matthew Andrews	Mar. 1658
Sir George Oxindon (this is the way he signs his name, not Oxenden)	Sept 18, 1662
Gerald Aungier	Oct. 26, 1669
Charles James	Aug. 31, 1677
Thomas Rolt	Feb. 5, 1677
John Child	Jan. 23, 1681
Bartholomew Harris	Apr. 28, 1690
Samuel Annesley	Jan. 13, 1694
Stephen Colt, for the older London Company Benjamin Newse, for the E. Company	Mar. 11, 1698
Sir Nicholas Waite	Nov. 27, 1698
The last dispatch of Stephen Colt	Jan. 10, 1700
Disputes of the rival Companies, violent measures of Sir N. Waite and imprisonment of Sir John Gayer	1700–1712
The factory abandoned in consequence of the menaces of the native Government	1712–1716
President Charles Boone, Governor of Bombay, comes to Surat to examine into affairs, in which the late President Annesley is desired to lend his aid	Feb. 22, 1718
John Courtney	Aug. 1, 1724
Henry Lowther	Aug. 1, 1729
John Lambton	Mar. 16, 1736
James Hope	Apr. 13, 1739
Thomas Marsh (died Oct. 9, 1748)	Aug. 4, 1747
Thomas Dorrill	Oct. 10, 1748
James Henry Lambe	Nov. 10, 1749
Charles Crommelin	Mar. 23, 1752
Brabazon Ellis	Jan. 17, 1755
John Spencer	Nov. 21, 1758
William Andrew Price	Dec. 6, 1759
Thomas Hodges	Oct 1, 1762
William Andrew Price	Nov. 1768
Robert Gambier	Sept. 4, 1769
Daniel Draper	Jan. 1, 1771
William Andrew Price (died March 10, 1774)	Dec. 6, 1771
Robert Gambier (in Dec. of this year suspended on charge of gambling away the Company's property)	Mar. 11, 1774
Rawson Hart Boddam	May 21, 1776
Thomas Day	Dec. 15, 1783
Andrew Ramsay	Dec. 11, 1785
John Griffith	April 2, 1787
William Gamuel Farmer	Mar. 4, 1795
John Spencer	Jan. 13, 1796
Daniel Seton	Feb. 18, 1796

With Mr. Seton ended the series of Presidents at Surat, and on the 15th of May, 1800, Edward Galley was appointed Collector of the Parganahs belonging to that city, by Mr. Duncan, Governor of Bombay, whose proclamation of that date announced that the rule of the Núwábs had passed away. In 1802, by the treaty of Bassein, the Peshwá surrendered his interest in the two gates of the city, and the *Chauth*, or fourth part, of the revenue of the *Zil'a*, which was what the Marâthas usually collected. In 1842, the last titular Núwáb died, and the flag of Delhi was removed from the citadel. The *English Factory* is now in part a Lunatic Asylum, in part a Hospital for natives. It is a noble pile of great strength and solidity; as is also the Portuguese Factory.

Surat City.—The Taptí, after running for a considerable distance in almost a direct W. course, turns, about 20 m. from its mouth, in a S.S.W. direction. Twelve miles after it makes this bend, it flows past the walls of Surat, and a few miles below passes a small island, and just at its mouth a

second island. Opposite this island, on the S. bank, is *Domus*, 8 m. from Surat, a small town, which is a favorite resort of the residents of Surat during the summer heats. Facing it, on the N. side of the river, is Vaux's tomb, around which is famous ground for hog hunting. It is in consequence much resorted to by lovers of that sport. Mr. Vaux, according to Hamilton, was drowned in the Tapti, together with his wife, by a pinnace oversetting in which he was sailing for pleasure. This took place in 1697. He was for a short time Governor of Bombay, and President of Surat in succession to Sir John Child, who died at Bombay in 1690. Not far from the tomb is the Bay of *Sivdlya* (Swally), where, too, there used to be a village in the palmy days of the Surat Presidency. The Tapti at Surat is said to be fordable at low water, while at high tides it can float vessels of 50 tons burthen. From the river side to the city gates* is a distance of 4½ m., through gardens and suburbs. A brick wall, called the *'Alampanáh*, or protection of the world, encircles the suburbs in the form of a bow,† the string of which, depressed in the middle, is the river. The city extends about 6 m. in circumference. The wall is flanked by bastions of small size at irregular distances. Its height varies from 13 to 18 ft. It was not originally strong, and, having never been repaired from the time it was built in 1530 by Rúmí Khán, it is now in a deplorable condition. It has 12 gates with heavy wooden leaves turning on tenons. There is also an inner wall called the *Shahrpanáh*, or City rampart, with the like number of gates. It extends about 3 m. in an irregular oval form. Its date and structure are the same as the outer wall; but its condition is even worse, for in many places it is level with the ground. Near the centre of a line drawn from the point where one extremity of the outer wall touches the river to the other extremity of the wall, stands the castle, which makes such a figure in the early annals of the English factory. It has round bastions, a glacis, and a covered way. According to Mill,* it was erected in 1543. Here, in Bishop Heber's time, floated, together with the Union Jack of England and the plain red flag, the ancient ensign of the Emperors of Delhi. Of the many gardens between the outer and inner walls of Surat, the *Mahmúdi Bágh* was the finest. Forbes† gives a glowing description of its walks and parterres, and of the pavilion in which the ladies of the Núwáb used to reside. Ruin has descended on this as on all other parts of Surat. In its flourishing time, in 1796, the city is said to have contained 800,000 inhabitants, and though Mill regards this as an exaggeration, he is inclined to consider Surat as, at that time, the largest city in India. In 1838 the population was 133,544, and in 1847 was reckoned by Briggs at 95,000.‡ Surat has suffered much at various times from the destructive floods of the Taptí. When heavy rains fall in Khandesh, the river swells to a formidable height, and in 1727, according to Stavorinus, the flood was so great that the people sailed in boats over the city walls as far as the Darbár. In July, 1776, the river rose 10 ft. in a quarter of an hour, and was in a short time on a level with the city walls. About the same time of the year, in 1781,§ a dreadful storm raised the river to a prodigious height. Forbes, who was then at Surat, gives an awful, but perhaps exaggerated, account of its ravages. According to him, 3,000 persons who had taken refuge in an island of the Taptí from the Maráthas, were all swept away by the stream, and every soul perished. Extensive parts of the walls and fortifications, numbers of houses and edifices fell, and in the adjacent districts, whole villages, with all their inhabitants, were swept away. Every ship at the bar and all the boats and other vessels in the river foundered or were driven ashore, with terrible

* *Heber*, vol ii., p. 122.
† *Autobiography of Lutfullah*, p. 191.

* Vol. vi., p. 289.
† *Oriental Memoirs*, vol. i., p. 152.
‡ *Cities of Gujarashtra*, p. 138.
§ *Oriental Memoirs*, vol. ii., p. 156, compared with pp. 337 and 367. Briggs, p. 35, makes Forbes' account apply to the storm of 1776.

loss of life. The Revenge, the finest cruiser on the Bombay station, went down with all on board, and the Terrible, Dolphin, and other armed vessels, were lost in the same way. In 1810, 1822, and again in 1827, there were similar visitations. In the last named year the inundation was preceded by a calamitous fire. This occurred on Monday, the 24th of April, and destroyed 6,000 houses, 500 human beings, and so much property as to reduce 70,000 of the inhabitants to beggary. The danger of inundations has been much diminished by a canal made by the late Capt. Watkins Wenn from Baráchí to the creek of Udanáí.

Principal Sights.—The first thing to be visited at Surat are the European burial grounds. The *English Cemetery* is situated about a furlong from the *Bíriau Gate*, which is to the N. of the city and on the direct road to Bharúch. A mean wooden doorway opens upon a large expanse of broken ground covered with weeds, trees, and mouldered tombs. On the right is the superb mausoleum of Sir George Oxindon,* or Oxinden. The tomb of his brother Christopher is close by, and a small tablet of white marble in a niche on the W. wall bears the following inscription, according to Briggs† :—

"Hic situs est Christopherus Oxinden, obitatis
Exemplum vita sed vitæ, mortæ caducæ,
Intrat et exit hic, inseptis ammanq finuit
Ille dies tantum numerare logista valebat,
Non annos, nam raptim exegit mors rationem.
Quæritis, O Domini! quid damni vel quid habetis
Lneri vos Serruntorium nos, perdidit ille
Vitam sed per contra scribat MORS MIHI LUCRUM.
"Exiit e vita April 18, 1750."

The mausoleum is a square pile 40 ft. high‡ and 25 ft. in diameter, with columns at each angle. At the E. side are stairs which lead to a terrace at the top. "Over this springs a skeleton dome of masonry,§ in the form of a Maltese cross rendered convex," which is intended to commemorate Sir George, and a lower dome is to the memory of his brother. There is here a tablet formed of two separate pieces of marble, on which is the following inscription to Sir George :—

"Interrogas, Amice Lector!
Quid sibi vult grandior hæc structura? Responsum habe.
In hoc gloriatur satis quod alteram illam grandem continet.
Superbit insuper quod una cum illa tegit generosos duos fratres
Fraterrimos
Qui et in vivis fuerint et etiam in mortuis sunt quam conjunctissimi.
Alteram velis intelligas? lege alibi.
Intelligis velis alteram? lege hic.
Dominus Georgius Oxinden Cantianus
Filius natu tertius D. Jacobi Oxinden Equitis,
Ipse equestri dignitate ornatus,
Anglorum in India, Persia, Arabia, Præses,
Insulæ Bombayensis Gubernator,
Ab Illustri Societate pro qua præsidebat et gubernabat
Ob maxima sua et repe ita in eam merita
Singulari favori et gratitudinis specimine
honestatus.
Vir
Sanguinis splendore, rerum usu,
Fortitudine, prudentia, probitate
Peremèneutissimus
Cum plurimorum luctu, obyt July 14°
Cum plurimorum frequentia sepultus est July 15°
Anno Domini 1669,
Anno Ætatis 50,
Hæus Lector!
Ex magno hoc viro, vel mortuo aliquid proficias."

It has been well remarked that this pompous epitaph and grand mausoleum contrast strangely with the paltry allowances of the Governor whose memory they record. His pay was £300 a-year, with £200 as a compensation for foregoing the privilege of private trade. A less ostentatious tomb marks the resting-place of President Breton. It bears a Latin inscription, which may be thus translated :—"Stranger, pause (if, at least, you are a Christian), pause, I say, for a little while, nor will it be in vain. For you will know that here lieth Francis Breton, Chief for the Honorable Company of English merchants trading to the East, who, when for five years he had, with the greatest diligence and strictest integrity, completed his duties, completed his life. He went unmarried to the heavenly nuptials, in the year of Christ, 1649, on the 21st of July. It is enough, stranger, for you to know this, expend but one tear, and depart." Other inscriptions on various tombs are as follows :—Stephen Colt,* late Presi-

* The former mode of spelling the name is that used by Sir George himself, as may be seen in the Records at the India House.

† The copyist has evidently made some gross errors. One or two of these have been corrected in the above transcript.

‡ *Calcutta Review*, vol. ix., p. 125.

§ *Cities of Gujarâshtra*, p. 36.

* According to Briggs, p. 90, President Colt added *Latt* to his name; but this does not appear from his signatures. Perhaps *late* has been mistaken for an additional name.

dent of Surat. Died 2d May, 1708. Æt. 45.—Bernard Wyche, Esq., Chief of Surat. Died A.D. 1736.—James Hope, Esq., Chief for affairs of the British nation in Surat. Died 6th July, 1747. Æt. 47.—William Andrew Price, Esq., late Chief of Surat. Died 11th March, 1774.—Mary Ellis, wife of Brabazon Ellis, Esq., Chief of the English Factory in Surat. Died 4th October, 1756. Æt. 36. And, Frances Jones, wife to William Jones, Esq., Commodore of the East India Company's Marine, at Bombay. Died 13th November, 1756. Æt. 34. The tomb of Mr. W. A. Price is very elegant, as is that of his wife, on which is the following inscription :—

"In memory of Mary Price, wife of William Andrew Price, Esq., Chief for Affairs of the British Nation, and Governor of the Moghul Castle and fleet of Surat, who, through the spotted veil of the smallpox, rendered a pure and unspotted soul to God, experiencing death, which ended her days April the 13th, Anno Domini 1761. Ætatis suæ 23.
The virtues which in her short life were shown
Have equal'd been by few, surpass'd by none."

Over Mr. Annesley's children is a monument, with the following inscriptions :—

"Hic jacit
Samuel Evance Annesley,
Honorabilis Viri
Samuelis Annesley, Angli—
Et Susannæ Uxoris ejus, filius;
Natus Mart: 18 A.D. 1697-8.
Variolis corruptus eodam die An. 1702.
Mortuus die 21.

Hic etiam jacit
Frater ejus Cæsar Annesley,
Natus 8vo. May, 1700,
Morbo spasmi 30 July sequentis
Mortuus
Cum Deobus * abortivis."

There are also monuments to the memory of Captain A. Forbes, of the Bengal Army, who died on the 16th of February, 1780, and Mr. W. Wilkins, Collector of Bharuch, nephew of Sir C. Wilkins, the celebrated Orientalist, and himself no mean scholar. He died on the 30th of November, 1820.

The Dutch Cemetery.—Beyond the English is the Dutch Cemetery. The tombs are fewer, but of more varied design, and overhung by wild custard apple trees, and parasitical plants, which grow here luxuriantly. The site is rather elevated. On the left of the entrance is a gardener's hut. The man supports himself and his family by selling the fruit grown amongst the tombs. The most striking monument is that to M. Van Reede, called the Mæcenas of Malabar. He made valuable collections of books and curiosities, which he sent to Holland, and is the author of the *Hortus Indus Malabaricus*, in 12 vols. folio. This mausoleum is in shape a decagon, with pillars supporting an open verandah. The walls are pierced with carved wooden windows. In the centre of the chamber is a vault marked by a tombstone. Of the niches round this chamber three have wooden tablets, on one of which is the Dutch epitaph of Van Reede, who died, aged 56, on the 15th of December, 1691. A spiral stone staircase, leading directly from and to the left of the tomb, conducts to the terrace, with plain columns supporting a cupola. This monument was being built when Thevenot was at Surat, and is mentioned by Ovington, who calls it a noble pile. Stavorinus, writing in 1775, says :—"The burying-place of the Dutch merits the attention of the traveller, as there is scarcely any grave that has not a tomb with lofty spires upon it; the meanest have a gravestone with a sculptured epitaph. That of M. Van Reede, Commissary-General of the East India Company over the Western Factories, excels all the others in largeness of dimension, elegance of architecture, magnificence of ornament, and richness of material, and is kept in repair at the expense of the Company; for which purpose, not long ago, about six thousand rupees were charged." Of the tomb of Thomas Coriat, or Coryatt, the celebrated traveller, whose book, called *Coryate's Crudities*, was printed in 1611, nothing remains.

The *Castle of Surat* may be next visited, more for its historical associations than for anything worthy of note that it possesses. Near it is the *Pinjrápol*,* an asylum for animals.

* These inscriptions are copied from Briggs; some of the gross errors are corrected, but many remain.

* The word is Marátha, and a late formation. It is compounded of *Pinjrá*, "a cage," and *pol*, "a sacred bull," and properly means

The place is more curious than inviting. The ground it covers is extensive, and is partly occupied by sheds, full of crippled cattle, horses, dogs, and oxen, in various stages of disease, decrepitude, and filth. Among them are cages with various disgusting occupants, and such as can hobble may promenade about a spacious yard. The squalor and odour are better imagined than described. A ladder conducts to a huge loft, where all the bad grain of the bázár is deposited. Here millions of weevils swarm, and this, according to a writer in the *Bombay Courier*, of the 11th of June, 1836,* has given rise to the tale of the bugs, fleas, etc., which it is thought had an hospital here. The same writer maintains that "the whole affair appears very like a job. The place is filled with healthy bullocks, cows, calves, cocks and hens, and milch goats, which, no doubt, bring in a snug revenue to the managers."

The *Agaris*, or Fire Temples, and *Dukhma*, or Burial Tower of the Párs'is, who are numerous at Surat, may also be visited. Of the former there are two; one built by Dádábhái Nasarwánjí and Hormuzdjí Bâhmanjí, the other by Pestanjí Kálabhái Wakíl, both in 1824. The Dukhma is about a mile from the E. gate of the city. An amusing description of a visit to it will be found in the *Autobiography of Lutfullah*,† and the following account is also by the same hand.

"When death completes its operation, the body is wound up in the oldest clothes and taken to an extraordinary cemetery, hereafter described, on an iron platform made for the purpose, carried on the shoulders of 4 Mubids, or Priests. They tie pieces of white rags on their feet, and with a long slip of rag fastening each other together, proceed on with great solemnity, without moving their lips, or touched by anybody. On their arrival at the place, the 4 priests enter the cemetery with the corpse, and, laying it in its proper place, return to the people of the procession, waiting at some distance for them, and then all return home. As soon as the priests, having laid the body, turn their back to it, large vultures that always impatiently wait on the walls, immediately descend, tear up the old windings, and devour the flesh, etc., in a few seconds, and leave the hard substance for the weather to consume, and the humidity to run into the ground through the drains. These animals are said to have been brought from Persia for the purpose, as the Indian vultures are not half so strong as these horrid human-carcase-eaters. It will not be amiss to give a concise description of the shape, form, and structure of their wonderful cemetery in this place, which is called 'Dukhma.' I had an internal view of it afterwards, in 1821, A.D. It is a multivorous place built of stone, in the shape of a roofless circular tower, with one small door to the E. The floor is somewhat convex, and about 60 ft. in diameter at the ground, shooting out 4 drains at equal distance from each other, the receivers of which are subterraneous. The wall is about 20 ft. high, and 30 ft. in diameter. The inside of this tower is formed like a well brinked with a sloping verge, 12 ft. wide, to one half the height of the circular wall. The verge is divided into three circles, the 1st 6 ft. broad, beginning from the wall; the 2nd, 4 ft.; and the 3rd, 2 ft. Each circle has arches about an inch deep, wide enough to receive the inmates, with open drains communicating with the middle well. The first circle is for men, the second for women, and the third for infants of both sexes. When the arches are filled with bones, they are thrown down into the middle well, and when all the well is either filled up or a dead dog is thrown into it by an enemy of their faith or chance, a new Dukhma must be resorted to. In case of death, when the victim is far from the Dukhma, the corpse is placed upon the highest mountain in the vicinity, exposed to the sun."

Palace of the Nawáb.—The palaces of the Mughul nobles have long since fallen

an enclosure for those sacred so-called Bráhmaní bulls that rove unmolested through Hindú cities.

* Quoted in Briggs' *Gujarâshtra*, p. 113.

† P. 193.

to decay. The Mahmúdia Bágh was almost completely destroyed by the great storm of 1782. A lofty elliptic archway of elegant design is still remaining, but the rest of the building is in a ruinous state. The palace of the last Núwáb, called by its founder *Khudádád*, "the gift of God," but by the people *Zulm ká bágh*, "Garden of Oppression," presents little to attract a visitor. The building is a heavy, oblong structure, crowded with indifferent furniture and wretched engravings. A small banglá adjoining is used as an office by Mír J'afar 'Alí, son-in-law of the Núwáb, and the present owner of the domain. There is a fine collection of Arabic and Persian MSS. in a long glass case in the Palace, and this is the only thing worth seeing. The *Afzal Bágh* is the most recent of the palaces, and in it the traveller may lodge if he be so minded. It is a dirty building near the race-course. The *Mughuli Sarái*, or Mughul Quarter in the city, is dirty and ruinous, but yet deserves a visit on account of its ancient renown. There is here a neat Mission Chapel, and also the *Daryá Mel*, Ocean Palace, the mansion of the Bakhshí, or State Treasurer, an office now extinct, though the title is preserved by the descendant of that once powerful lord. It is a long, ugly building. The *Protestant Church* was built in 1820, and consecrated by Bishop Heber on April the 17th, 1824. The *Station Library*, founded by Dr. Carr, late Bishop of Bombay, is the most valuable provincial library in all India, and among other good works has a complete collection of early travels in Hindústán. Surat is the headquarters of the *Dáúdí Bohrahs* (see p. 269). In the heart of the city is a street called the *Jhanpá*, in which their Mullá resides. The street is clean, and the houses large and well built. In it is also a Bohrah College, built in 1809, at a cost of 65,000 rupees; and a mosque, which was partly consumed in the great fire of 1837, when 200 persons perished in it. A dissertation on the origin of the Bohrahs or Bohorahs will be found in the 6th chapter of Briggs' cities of Gujaráshtra. The first Hindú chronicle that mentions the tribe is the *Kumdrpál Charitra*, written by Sur Acháryа, a Jain teacher, between 1143 and 1166. The word *Bohorá* is said to mean "trader." There are several sects of them. The cultivating class are very distinct from the pedlar and shop-keeping tribe of Surat. Of these cultivators the late Col. Monier Williams says:*—"They are the most active, industrious, and skilful cultivators in the Zil'a; their dress, manners, and language are the same as those of the other Hindú cultivators; they were themselves originally Hindús. Their ancestors are supposed to have been Kolís and Rájpúts, with perhaps a few Kumbís, and their conversion took place in the time of Sultán Mahmúd Begarha."

The Taptí opposite Víriáo has but 3 ft. of water at neap tides; at other times it is crossed in boats. The traveller now enters the deep black soil of the Bharuch Collectorate, and the roads are almost impassable in wet weather. *Kim Chauki* has its name from the river *Kim*, a stream of some magnitude, and from a *chauki* or guard-house, formerly held by 200 horse. It is a square building. At 4 m. from Bharuch, near the town of *Anklesar* (Oklasir, Ocliseer, Occlasier), there is rising ground with small ravines on each side for half a mile. The country all the way to Baroda abounds with tigers and other wild beasts. Anklesar has a population of 7,000, and gives its name to a parganah, which was taken by General Goddard in 1780; given up to the Peshwá in 1783, along with Jambusar, Ahmod, Hánsat, and Dehej; and finally ceded by him to the English by the treaty of Bassein in 1803.

(*b*) *Bharuch* (Broach).—This is a town with a population of 13,000, situate on the N. or *r. b.* of the Narmadá (Nerbudda), about 30 m. from its mouth. The Skr. name is *Bhrigu Kshetr*, "field of Bhrigu," Bhrigu being a son of Brahmá, and one of the 10 Munis, first created of all beings. From the name and other slight data Bharuch

* *Revenue Appendix to the Report of the Select Committee on the affairs of the E. I. Company*, 16th of August, 1832, p. 818.

is thought to be the Barygaza of Ptolemy and Arrian. Though in the middle of a most fertile district, the town is ugly and dilapidated; the houses like those of Surat, but the streets narrower and more filthy. It is built partly on a small hill, which, according to Colonel M. Williams, is an artificial mound, and partly on the skirt of the same as it slopes towards the river, which is here 2 m. wide even at ebb tide,* and never fordable; having, besides the shallow water, a deep but intricate channel, admitting vessels of considerable draught. The passage is made in ferry boats, and travellers are sometimes delayed an hour or two waiting for the return of the boat. The traveller's banglá is beyond the town and to the N., and there is room for two families only.

Principal Sights.—The *fortifications* of Bharuch are strong for a native town. The circuit of the walls is 2½ m. They are high, perforated for musketry, and flanked by towers mounted with cannon. There are two principal gates and several smaller ones. Bharuch was taken by Akbar in 1572, and was governed by a Núwáb in dependency on Delhi till 1685, when the Peshwá became paramount; and in 1772 it was captured by the English, under General Wedderburne, who was killed in the assault. Its revenues were at that period divided between the Núwáb of the place and the Gáikwád, and the later ceased to receive any share in 1775. In June, 1782, it was ceded to the E. I. Company, but made over by them to Máhádají Sindhia, in July, as a recompense for his humane treatment of the English prisoners taken at Wargánw. It then remained an appanage of Sindhia till, on the 29th of August, 1803, it was finally captured by the British under Col. Woodington. The tomb of Gen. Wedderburne is near the flag-staff tower. The *Silver Masjíd* is the burial place of the Núwábs of Bharuch. It stands in a large area, and has its name from a sanctuary on the S. enclosed with lattice work, and covered with thin plates of silver. Here, under velvet canopies, are some handsome marble tombs, under which are deposited the remains of the Núwábs of Bharuch. The last, after the loss of his capital, fled to a distant country, where he died. A *Pinjrápol*, or asylum for animals, similar to that at Surat, may also be inspected by those curious in such matters. On an eminence, a mile from the city, is the *mausoleum of Bába Rihán*, near a spacious tank and shady groves. There are many Muhammadan tombs at this spot,* but that to Bábá Rihán, who came to Bharuch from Baghdád in A.D. 1078, is in the Saracenic style, and is a noble edifice, with several domes and smaller cupolas richly ornamented, beneath which are marble tombs. From the upper terrace there is a fine and extensive view. This is probably the same place as that mentioned by Lutfullah † under the name of *Pír Chattar*. According to that writer there is here a miraculous reservoir of very cold water in the middle of a tomb, which is always full to the brim however much is drawn from it. It is about 5 ft. long by 2 broad, and 14 inches deep. The *Dutch Burial Ground* has some of the oldest tombs of Europeans to be met with in India. The following dates are legible: August the 23rd, *1654*; *10th* September, 1666; July 3rd, 1667; 9th January, 1704; 29th July, 1731; 1st November, 1732; 17th March, 1744; 11th July, 1746; 29th May, 1761—1770. The inscriptions show that the tombs are of persons belonging to the Dutch Factory.

The two principal sights, however, of the place are the *Carnelian Mines* and the *Kabír Bar*, or great *Banyan Tree*, in an island of the Narmadá, opposite the village of *Sukal Tírth*, 12 m. above Bharuch. The tree is said to have its name from *Kabíra*, a celebrated teacher, of whom a ridiculous legend is narrated respecting the tree. This wonderful tree, supposed to be the largest in India, could at one time, it is said, shelter 5000 horsemen. A large portion of it was destroyed some years back in a terrible storm, but it still extends some 1800 ft. in circumference. The inside or original trunk of the tree is gone, having rotted

* *Heber*, vol. ii., p. 120.

* *Oriental Memoirs*, vol. i., p. 486.
† P. 197.

away, and its place is occupied by *nimb* and other trees. A small temple close by marks the spot where it grew. The large branches from this centre have spread in all directions, throwing down roots to support themselves. Some of the branches are so near the ground that there is great difficulty in getting under them. This umbrageous cover is full of enormous bats and flying foxes, as well as snakes. The leaves of the Bar tree are elliptical, smooth, crisp, and glossy. The fruit has no stem, but adheres to the twigs. It is the size of a hazel nut, of a bright red, and is edible. Its appearance will remind the visitor of the lines in Milton:—

"So counsel'd he, and both together went
Into the thickest wood; there soon they chose
The fig-tree, not that kind for fruit renown'd,
But such as at this day, to Indians known
In Malabar or Deccan, spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar'd shade
High overarch'd, and echoing walks between;
There oft the Indian herdsman shunning heat
Shelters in cool, and tends his pasturing herds
At loopholes cut through thickest shade: those leaves
They gather'd, broad as Amazonian targe,
And with what skill they had, together sow'd
To gird their waist: vain covering, if to hide
Their guilt and dreaded shame."
"Paradise Lost," book ix., p. 195.

The island and the village of Sukal Tirth are celebrated places of Hindú pilgrimage; and Forbes speaks of 100,000 persons assembling in the vicinity at a Játra or religious meeting. The scenery for many miles up the river is very picturesque. An account of it will be found in the 8th vol. of the *Transactions of the Bombay Geographical Society* for 1847–1849, p. 119–144, and 174–177; also in the same journal for the year 1836–38, p. 174.*

The Carnelian Mines of Ratanpúr are about 17 m. E. of Bharuch.† For the first 8 m. the road leads through deep and dusty ravines, formed by the rush of water into the Narmadá during the monsoon. After passing the village of Sukal Tirth, a highly cultivated plain opens to view, clothed with sugar cane and other rich crops. The cultivators here pay 12 rupees per *bighá*. The *Kabír Bar* is seen from the village. The river is crossed in a flat-bottomed boat, and the road then leads over a bed of fine loose sand for 6 m. to the village of Minadarah, the approach to which is marked by numerous pieces of agate, of all colors, strewn in every direction. Ratanpúr, "jewel-town," is about a mile from this, and the mines are 3 m. further, the whole road being strewn with agates. The mines are on the slope of a hill, and extend 4 m., and about 1000 men work at them, each man collecting 1½ *mans* of good stones daily. The average depths of the shaft is 30 ft. The galleries, which run in every direction, are 3 ft. high and 4 wide, through a stiff clay, in which the stones are imbedded. The stones are tried by chipping them with another stone; the finer and more compact the stone the better it will be when burned, and the blacker it is at first, the redder it will become. The stones are collected for a whole year, and turned over every four or five days. The longer they are exposed to the sun the deeper and brighter is the color when they are polished. In May the stones are burned in earthen pots placed mouth downwards. A hole is broken in the bottom, and a piece of broken pot placed over it. Sheep's dung is then piled on the pots, and kindled at sunset so as to burn till sunrise. No fuel but sheep's dung will answer. In the morning the pots are examined, and if any white spots appear they are subjected to fire a second time. Immense quantities of beads are made of these stones for exportation to the African and Arabian coasts, where they are bartered for ivory, gold dust, etc. The beads are formed with a hammer on the point of a sharp pin driven into the ground. They are then rounded by rolling on a slab of hard sandstone, after which they are polished and drilled.

Bharuch is one of the most famous cotton districts in India. In 1852 the aggregate area under cotton cultivation in the British Collectorates was 978,988 *bighás* = 460,000 statute acres; of these 478,791 belonged to Ahmadábád, 417,590

* In the same vol. is an account of the great flood at Surat, in August, 1837, by Lieut. G. Fulljames.

† A description of them will be found in an article by that able officer the late Capt. Fulljames, in the *Transactions of the Bombay Geographical Society*, for 1838, p. 74.

to Bharuch, 72,706 to Surat, and 9,901 to Kheda. According to Mr. Mackay, the assessment on the cotton lands is too high, being 2 rupees 2 anas per *bighá*, or 8*s.* 6*d.* yearly per acre,* while the average produce of a *bighá* is but 50 lb. of clean cotton yearly, which, at $2\frac{3}{4}$*d.* per lb., would give 9*s.* $10\frac{3}{4}$*d.* as the average return.† Food in this district is wonderfully cheap. The pay of a farm laborer, according to Colonel M. Williams, is but 3*s.* a month, with 1*s.* 4*d.* monthly for his food. The farming implements of a cultivator cost £7 18*s.* including a pair of bullocks.

The halting places between Bharuch and Baroda are all large villages. The country is well wooded and watered, and highly cultivated, enclosed with hedge-rows on both sides the road for a considerable distance.

(*c*) *Baroda* (properly *Varodarah*,‡ perhaps from Skr. *var*, "best," *ud*, "water"), in N. lat. 22° 16′, long. 73° 14′, is the capital of the Gáikwád's dominions and contains about 140,000 inhabitants. To reach the traveller's bangla from Surat the town must be passed and the little river *Vishwámitra*§ crossed, and at the distance of about $1\frac{1}{2}$ m. is the Cantonment. The first house in the Cantonment on the right of the Surat road is the traveller's bangla.

Baroda City is fortified with a wall of no great strength, protected by towers at irregular distances, and several double gates. The streets are tolerably wide, with very high houses, chiefly of wood, with tiled sloping roofs, and rows along the streets,‖ something like those of Chester. Two spacious streets intersect the town and divide it into 4 equal parts, meeting in the centre at a market place, containing a square pavilion, with 3 bold arches on each side, and a flat roof adorned with seats and fountains.* The *Gáikwád's Palace* is a large shabby building close to the street, with wooden galleries projecting one over the other. There is little to be seen in the city itself, except some pretty pagodas; but Forbes speaks of "superb mausoleums" in the environs which have never been described. On the W. of the town are the Gáikwád's elephant stables, which are worth a visit. The Motí Bágh, His Highness's country seat, is on the left coming from Surat. European ladies and gentlemen are permitted to see it when His Highness is not there. It is a pretty place, and there are some curious specimens of machinery, such as clocks with moving figures, tight rope dancers, singing birds, etc. But the sportsman must not forget to apply for admission to shoot at Dehká, the Gáikwád's hunting preserve, 10 m. N.E. of the city. It abounds with black buck and wild hog. The Resident has here a bangla close to the river.

The *Cantonment* reminded Heber of a village near London, "having a number of small brick houses with trellis, wooden verandahs, sloping tiled roofs, and upper stories, each surrounded by a garden, with a high green hedge of milkbush." The officers' lines are close to those of the men, and in front of the latter is the *Parade Ground*, on part of which, since the mutiny, temporary barracks for European troops have been erected. The *Church* is a small but convenient and elegant Gothic building, accommodating about 400 persons well, and was raised for 12,000 rupees.† It was consecrated by Heber, March 20, 1824. The *Residency* is on the left of the road, 200 yds. beyond the travellers' bangla. The *Vishwámitra* river, on the N. bank of which the Cantonment is situated, rises in the remarkable, and from the camp apparently isolated, hill of *Páwágarh* or *Pavangarh*, "Fort of

* *Western India*, p. 109. † *Ibid*, p. 115.

‡ Tod, *Western India*, p. 245, makes the ancient name of Baroda *Chandanavatí*, "City of sandal wood," or from its founder Chandra, a prince of the Dor Rájpúts. Its name was afterwards changed to *Víravatí*, "Abode of warriors," and then to *Barpatra*, "Leaf of the Ficus Indica," from some fancied resemblance in the shape of the town. All this, however, is mere speculation.

§ This is the correct name, and it is properly that of a famous Hindú saint, who, being originally of the military tribe, raised himself by his austerities to the rank of a brahman. The vulgar corruptions of this name, Wiswamintre of the *Bombay Selected Reports*, and Biswamintre of Thornton and others, spring from a blunder of Forbes in his *Oriental Memoirs*.

‖ *Heber*, vol. ii., p. 97.

* *Oriental Memoirs*, vol. ii., p. 282.

† *Heber*, vol. ii., p. 98.

the winds." This hill is 28 m. due E. of Baroda, rising abruptly from the plain to the height of 2,400 ft., and 2,800 ft. above the sea. To the E. lie the vast Baria jungles through which Tantia Topee's horsemen have lately made their way, and Pawangarh seems to form the boundary between them and the clear open country W. to Tankaria Bandar. The road to the Cantonment from the city of Baroda is very good, has been lately widened, and is kept in good order. The land being low the whole way from the city, and liable to inundations from the river, it has been necessary to carry the road on an embankment, which is in some places 8 ft. above the land on either side. The river, and a large *nálá* leading into it, are crossed by strong substantial bridges of stone and brick. That over the *nálá* is a very beautiful bridge of one arch, and a large circular opening on either side. It was erected in 1826 by the late General Waddington, C.B., at the expense of Sahiji Ráo Gáikwád. It is faced with a handsome yellow sandstone brought from a range of hills 30 m. to the S.E. The interior is of brick. Not many yards further up the *nálá* is another stone and brick bridge, similar to the old native bridge which crosses the river 300 yds. nearer the city, having two ranges of arches one over the other, which Forbes* mentions as the only bridge he ever saw in India. The main road from the city to the Cantonment passes through the officers' lines, while another to the left branches off to the Residency. There is a drive of 3 m. round the Cantonment.

The *Báorás*, in Gujarátí *Vávadís* (Bowrees), Large Wells near Baroda, are the principal sights of the place. The following account of these structures is given by Mr. A. Kinloch Forbes, in his interesting work on Gujarát, the *Rás Málá*†:—"Of the wells of this period there remain in different parts of the country examples of two kinds. Some are large circular wells of ordinary construction, but containing galleried apartments; others are more properly described as "*wávs*" or "*bawlis*." The *wáv* is a large edifice, of a picturesque and stately, as well as peculiar, character. Above the level of the ground a row of 4 or 5 open pavilions, at regular distances from each other, usually square on the interior, but sometimes, in the larger examples, passing into the octagonal form within, is alone visible; the roofs are supported on columns, and are, in the structures of the Hindú times, pyramidal in form. The entrance to the *wáv* is by one of the end pavilions; thence a flight of steps descends to a landing immediately under the second dome, which is now seen to be supported by two rows of columns, one over the other. A second flight of steps continues the descent to a similar landing under the third pavilion, where the screen is found to be three columns in height. In this manner the descent continues stage by stage, the number of the columns increasing at each pavilion, until the level of the water is at last reached. The last flight of steps frequently conducts to an octagonal structure, in this position necessarily several stories high, and containing a gallery at each story. It is covered by the terminating dome, and is the most adorned portion of the *wáv*. The structure, which is sometimes 80 yds. in length, invariably terminates in a circular well."

The largest of these wells near Baroda is a magnificent work, and from having cost 9 lákhs of rupíyahs is called *Naulákhí*. There is the following inscription over the portal:—

"In the name of the most merciful God.
There is no God but God,
And Muhammad is the Prophet of God.
J'afar Khán, Viceroy of Gujarát, was great, successful, and mighty in battle. Baroda was under his rule; he was the most noble of nobles, and honored with the most honorable titles by the Sháh. By his favor Sulaimán, his chief minister, was appointed Governor of Baroda; where, by the blessing of God, he amassed great riches, and employed them in works of charity and beneficence. By him this work of admirable beauty and strength was, by the Divine permission, completed on the first of the month Rajab A.H. 807."

The water of this well is excellent, and is in much request.

The City of *Dubhái* (Dubhoy, the Dubboi and Dhubbooee of Thornton), 15 m. S.E. of Baroda, is well worth a

* *Oriental Memoirs*, vol. ii. p. 287.
† Vol. i., p. 256.

visit. It is a place of which Forbes, in his *Oriental Memoirs*, makes so much mention, and deserves the praise he bestows upon it. It contains 20,000 (?) houses,* and its walls extend more than 2 m. in circumference. Its shape is quadrangular, but two of the sides somewhat exceed the others, being about 1000 yds. in length, the others about 800. Such parts of the fortifications as remain entire are of large hewn stones, and the interior colonnade is a beautiful work.† The walls rise to nearly 50 ft., and in the centre of each side is a large gateway, the platform above which is supported by rows of brackets projected beyond each other until they nearly meet at the top, and form a substitute for an arch. In the thickness of the wall these bracketed doorways are six times repeated, and upon them is laid a flat stone roof. At each corner of the fortress is a tower,‡ square in general plan, but broken into the peculiar form in which the Hindú architect delights. Four rectangular bastions intervene between each corner tower and the central gateway. The walls are throughout ornamented with sculptured horizontal bands repeated at intervals, and are completed by semi-circular battlements screening the way along which the warders passed. The gateways are covered with a profusion of sculptured ornaments which the photographer alone could represent. But the most magnificent part of the whole work is the gate on the E. side, which, from its singular beauty, is called "The Gate of Diamonds." It is 320 ft. long and proportionably high, and the upper part of the building is supported by rows of stone elephants. The whole is covered with a profusion of sculptured figures of animals of all sorts, the lion, camel, etc. Combats of warriors on horseback, on foot, and in chariots, are also represented with much skill and spirit. According to native tradition, these works cost 10 millions sterling. Within the fort is a magnificent tank of strong masonry, with a grand flight of steps all round descending to the water's edge. On the stone platform at top many temples are erected to Hindú divinities.

*Pawangarh and Champánir.**—The ascent of the hill is about 4½ m. About 2 m. from the base, on the E. face of the hill, is a fort, in which the Kil'adár resides, with 100 men of an irregular corps. It is about 40 yds. in circumference, its walls are 15 ft. high, without bastions, but mounting 2 small guns. The path up is extremely rugged. About 2 m. further up is a gate on the E. side, leading into the main fort, on a table land about an acre in extent. On the E. side the wall is about 15 ft. high. On the W. and N. there is no wall, as the rocks are precipitous; on the S. the hill rises up into a peak, abruptly, about a quarter of a mile high, on which are Hindú and Muhammadan temples. There are 10 guns of different sizes, two tanks filled with rain water at all seasons, and a third tank in which water is more scarce. The fort is in repair, and is a place of great strength, requiring artillery to take it. There are heights to the N., on which guns might be placed so as to reduce the fortress.

At the foot of the hill is the ancient and now deserted city of Chámpánír. It is surrounded by walls 15 ft. high and 1½ m. in circumference. This extent is covered with the remains of tombs, mosques, and edifices of all descriptions, overgrown with jungle, the haunt of wild beasts. Here the sportsman will find ample employment for his rifle. The late Capt. George Fulljames and Capt. Battye, some years back, among many large tigers, killed here one of extraordinary dimensions, measuring 15 ft. from the nose to the tip of the tail. For the general traveller there is the attraction of many curious and beautiful ruins. On the E. side of the hill top are some ancient Jain temples of admirable execution. On the W.,

* *Bombay Selected Reports*, No. xxiii., p. 97.

† The author of the *Oriental Memoirs* compares this with the porticoes in front of the barracks at Pompeii.

‡ *Rás Málá*, vol. i., p. 251.

* These places are described in the *Transactions of the Literary Society of Bombay*, vol. i., p. 140; and in No. xxiii. of the *Bombay Selected Reports*, pp. 33 and 37. Forbes (*Oriental Memoirs*, vol. i., p. 520) considers Pawangarh the Tiagura of Ptolemy.

overlooking a tremendous precipice, are some curious buildings, supposed to be granaries. The S. extremity is very rough, and from its centre rises an immense peak of solid rock 250 ft. above the level of the hill. The ascent is by a flight of stone steps, and on the summit are Hindú and Muḥammadan temples. Thousands of immense blocks of rock lie scattered over the plateau below. The difference of temperature on the top of the hill from that of the camp at Baroda is 18°.

In passing through the Baroda districts the traveller cannot fail to be struck with their richness. He is now in the garden of Gujarát, and Gujarát is the garden of India. There is nothing remarkable on the road to Khambáyat.

(*d*) *Khambáyat* (Cambay).—The traveller's banglá at this place is a spacious building, once the *English Factory*; sold in 1835 to Khurshidji Pestanjí Modí of Bombay for 40,000 rupees, and now rented by Government, a condition of the purchase, for 1,800 rupees per annum. It is substantial, and the apartments are roomy. The upper story is the part occupied by travellers, the ground floor is the office of the Mámlatdár, who is placed under the Collector of Kheda. A high brick wall surrounds the edifice, and this enclosure is the only portion of British ground within the city. On the stone staircase are vestiges of heraldic designs. The site is elevated, and from the terraced roof there is an agreeable prospect over the waters of the Gulf and the surrounding country. Those who arrive at Khambáyat by water land at a pier from which a long bank of black earth projects. The Gulf is a remarkable inlet, and has rather an evil reputation from the violence of its tides which rise 30 ft. The roar of the coming water is heard long before it approaches, and such is its force and velocity that a vessel which takes the ground heels over and is lost in a moment. The high banks all round are continually undermined, and fall with crash after crash into the sea.

History.—Khambáyat is a city of great antiquity, and according to Forbes,* is built on the site of a Hindú city, which was itself founded 1,280 years ago on the site of the Camanes of Ptolemy. Tod* states that it is mentioned in the old Jain books as having been visited in 1084 A.D. by Komárpál in his wanderings, and 60 years previous it was plundered by Maḥmúd of Ghazní. It was again taken and sacked by the Muḥammadans in the reign of Álláhu'd-dín in A.D. 1297, and then passed under the Sulṭans of Aḥmadábád. In 1572 it capitulated to Akbar, and formed the *pargunah* called the *chaurási*, or 84 districts under the viceroy of Aḥmadábád. The Núwáb Mírza Muḥammad J'afar, surnamed Múmin Khan, gave it as a dowry with his daughter Bú Khánam, to Mírzá Muḥammad Amír, a Persian nobleman of high descent. Their son Mírza Muḥammad Kulí, succeeded to the government of Khambáyat, A.H. 1199, under the title of Najum Khan, and married his cousin, heiress of the Núwáb of Aḥmadábád, by whom he had Fatḥ 'Alí Khán, surnamed, as Núwáb, Múmin Khán, who ascended the throne A.H. 1204, and died A.H. 1236 = A.D. 1823, without issue. He was succeeded by his brother, Bandah 'Alí Khán, surnamed, as Núwáb, Múmin Khán II., who died A.H. 1257, leaving by a slave girl, one daughter, married to Ḥusain Yávar Khán, surnamed, as Núwáb, Múmin Khán III., son of Yávar 'Alí Khán, third brother of Fatḥ 'Alí, and who resigned the right to succeed to the Núwábship in favor of his son Ḥusain. The son of this last Núwáb, called Fatḥ 'Alí was born in Nov., 1848. Ḥusain inherits the Shí'ah form of Islám, is rich, and is described by Briggs as "of ordinary height, dark complexion, and of a bold forbidding countenance." Khambáyat has been much visited by European travellers, as Pietro delle Valle, Cæsar Fredericke, Francis d'Almeyda, Osario. In 1543, a mission from Elizabeth was ordered to proceed by Khambáyat to China. In 1583, Ralph Fitch, a merchant of London, came hither from Baṣrah, and describes "Cambaietta" as "great and very popu-

* *Oriental Memoirs*, vol. i., p. 319.

* *Western India*,

lous, and fairly built for a town of the gentiles." The present name signifies "City of the Pillar," *Khambh* meaning "pillar," from a copper pillar set up by a Rájá before the 11th century, A.D., on which was an inscription dedicating the city, with 84 villages, to Devi.*

Principal Sights.—The City.—The city of Khambáyat, built on uneven ground, which, on the whole, may be termed an eminence, is now only 3 m. in circumference, but ruins extend a long way in every direction. The wall is of brick, and appears to have been perforated for musketry,† and flanked by 52 towers, without fosse or esplanade. There are 10 gates, with guard-rooms. Making a circuit to the E., the gates are as follows:—the *Phurza*, or Custom's Gate, with 25 guards; the *Makkah* Gate, 25 men; the *Bhoí ki bárí* Gate, 30 men; the *Madla ki bárí*, 25 men; the *Gowdḍá* Gate, 50 men; the *Bohorá bárí* Gate, 15 men; the *Lál* Gate, 100 men; the *Fatḥ* Gate, 50 men; the *Muḥammadí* Gate, 15 men; and the *Chák* Gate, 20 men. The walls have never been properly repaired since the time of Akbar. The population is reckoned at 37,000, inhabiting no less than 17,000 houses, and about 10,000 other houses are deserted and half ruined. The establishment of the English Factory here was almost contemporaneous with that of Surat.*

The *Jum'aah Masjid* is situated about a quarter of a mile from the English Factory. According to Tod and Forbes, it is built on the site of a Hindú or Jain temple, and the idols there worshipped were interred by the conquering Muslims under the pavement, once composed of white marble slabs, removed, perhaps by the Maráthas, and replaced by stone. It forms a square of 210 ft., and a succession of domes of different sizes, supported by pillars, compose a grand colonnade round the interior area. On the S. entrance is a handsome minaret, the companion to which having been destroyed by lightning, was never restored. Briggs, who in general is not an impassioned observer, remarks that it is "impossible not to be lost in rapture at the elegant frieze, the elaborate ceiling, the costly accuracy in great proportions and minute detail in the trellised windows and fretted domes." It is to be regretted that this grand structure should have fallen to ruin. In the centre of the court-yard is a tomb with a mean cupola, under which one *Malik-u't-tujjár*, a rich merchant, who is said to have been the founder of the mosque, is interred. Over the centre arch is a marble slab, with the name and date in Persian. On the broken shaft of a column is rudely sculptured what the natives call "the curse." It is supposed to imply a malediction on any destroyer of the building. Not far from this mosque is the *Darbár*, or *Núwáb's Palace.* It is a poor and patched building, its archway daubed with yellow wash and grotesque figures. It is the only place, however, besides the English Factory, and the broad street of the bázár, where it is possible to step without coming in contact with huge stones and rubbish that are strewn all over the town.

Dil-kushá, "heart-expanding," the Núwáb's garden, is about 2 m. from the Factory. There are a large tank and rather pretty summer-house. The place was laid out by Col. Charles Reynolds, Surveyor-General of W. India,* and was subsequently purchased by the Núwáb. The *English Cemetery* is close to the seaward gate of the city. It is a small plot of ground surrounded by a low brick wall with an iron railing on the top. There are about 25 monuments, and among them one to Captain Francis Outram, of the Bombay Engineers, brother of Sir J. Outram, who died at the Factory. One also to Byrom Rowle, Collector of Kheda, deserves notice on account of the great ability and promise of him over whom it is reared. The *Subterraneous Jain Temples* must on no account be unvisited. One of them is in the quarter of the city called the *Pársi-wáḍá*, a rather filthy locality. In outward ap-

* *Western India*, p. 248.

† Compare Briggs' *Cities of Gujaráshtra*, p. 169, with *Oriental Memoirs*, vol. i, p. 318.

* According to Briggs, who censures Forbes for inaccurate statements regarding it.

pearance there is nothing to distinguish the shrine from the adjacent houses. The interior of the chapel is narrow. The altar stands towards the E., and near it is a large and magnificent image of Párshwanáth in white marble, supported on either side by smaller and similar figures, while a host of miniature facsimiles occupy the whole length of the room, which are sold to votaries. The eyes of the images are of crystal, and several are ornamented with earrings of emeralds and rubies. A side door leads, by a narrow flight of steps, into the underground temple, resorted to on account of the persecutions of the Muhammadans, and resembling the similar places of worship used by the primitive Christians under like circumstances. There are several white marble figures, but nothing very striking. The Jain temple in the *Hindú-wáḍá* is much more worth seeing. The figure of Párshwanáth is in execution and finish far superior to that in the Pársiwáḍá. A fanciful and not inelegant canopy affords a liberal supply of light, and the wooden pillars are curiously wrought. The clay-wall in front of the altar is covered with figures of warriors, dancing girls, etc. Besides these temples there are innumerable remains worth examining, and the antiquarian and linguist might spend a life in decyphering the inscriptions of the place. A few miles from Khambáyat is a celebrated well, built in A.D. 1482. It is called the well of Vadavá, and is well worth a visit. Khambáyat is remarkable for its lapidaries, and a specimen of agate, jasper, onyx, cat's eye, or carnelian, should be purchased as a memento.

The road from Khambáyat to Kheḍa commences with deep sand. At *Sajitra* reside a number of dancing girls called *Páthar*. They are also found at Kalol, Chakalási, and Kheḍa.

(*e*) *Kheḍa* (Kaira).—A magnificent avenue of trees leads into Kheḍa, once the station of a dragoon regiment, two infantry regiments, and some artillery, but now deserted by all but the civil functionaries. When Heber visited it in 1825, it was a large, populous, and, in some respects, flourishing cantonment, though even then noted for its unhealthiness. The Bishop writes of it, "Altogether I have seen no Indian station (Mírath excepted) from which I have derived so much comfort and pleasure as Kheḍa." He adds, however, "The worst is its extreme unhealthiness," and says of the regimental school, "There are, indeed, few children, the greater number having been carried off by a grievous sickness which prevailed amongst them last year." Many of the Bishop's servants were attacked, and he attributed their illness to the brackishness of the wells and the quantity of saltpetre in the soil. The church, a large and solid but clumsy building, was consecrated by Heber on the 27th of March, 1825. The deserted barracks and banglás give the place a melancholy air.

The *City of Kheḍa* is distant from the Cantonment 1½ m., and is reached by crossing a large wooden bridge over the Seri river. At the confluence of this river with the Wátrak is the city, containing 4,700 houses, with a population of 12,000. It is surrounded by a brick* wall, with flanking towers, which, in Forbes' time, mounted 47 guns. The *Fort* was built by Muhammad Khán Bábí, of the family of Rádhanpúr, in A.D. 1736. He resigned it to Khán Daurún Khán Bábí, in whose family it remained 27 years, and was exchanged by them for Bálasinar with Dámáji Gáikwád, and in 1804 passed to the Company. It is 7,425 ft. in circuit, and has 5 gates. That on the S., facing the Collector's *kacheri*, is called *Purá*; next which is the *Lál* leading to camp; then the *Bálpúr*, the *Ahmaddbád*, and the *Bárí*, the last being, as its name implies, a wicket. Tradition alleges that a very ancient city was here overwhelmed by the Wátrak river, from the bed of which enormous bricks are still dug up. The ruins of buildings are seen in the channel of the river, and from one of them some curious copper-plates, decyphered by the late Jas. Prinsep, were obtained. Heber records his visit to the city as follows:—

* Heber makes a mistake here in saying that the wall is of stone. No stone is procurable within many miles.

"The streets within, though narrow, are clean, and the houses solid and lofty, with sloping tiled roofs, and a good deal of carving exhibited on the woodwork and verandahs. Near the centre of the town are a large Jain temple and school; the former consisting of many small apartments up and down stairs, and even under ground, with a good deal of gaudy ornament, and some very beautiful carving in a dark wood, like oak. In one of the upper rooms is a piece of mechanism, something like those moving clock-work groups of kings, armies, gods and goddesses, which are occasionally carried about our own country by Italians and Frenchmen, in which sundry divinities dance and salám with a sort of musical accompaniment. These figures are made chiefly of the same black wood which I have described. What they last showed us was a cellar below ground, approached by a very narrow passage, and containing, on an altar of the usual construction, the four statues of sitting men, which are the most frequent and peculiar objects of Jain idolatry. They are of white marble, but had (as seems to have been the case with many of the images of ancient Greece) their eyes of silver, which gleamed in a very dismal and ghostly manner in the light of a solitary lamp which was burning before them, aided by a yet dimmer ray which penetrated through two narrow apertures, like flues, in the vaulting. We were very civilly conducted over the whole building by one of the junior priests, the senior pandit of the place remaining as if absorbed in heavenly things, immovable and silent, during the whole of our stay. While I was in the temple, a good many worshippers entered, chiefly women, each of whom, first touching one of the bells which hung from the roof, bent to the ground before one or other of the idols, depositing, in some instances, flowers, or sugar-candy before it. There seemed no reluctance to admit me and Mr. Williams, the judge and magistrate, who accompanied me, to any part of the building; but the priests drove back, without any ceremony, such of our attendants as wished to follow us. Near this temple is the *'Adálat*, a handsome building, with pillars in the Grecian style, having its attic story raised high above the town, and containing very convenient apartments for the judge and his family. Separated by a narrow street is the prison, a large and strong building, which was, nevertheless, nearly forced eight or ten years ago, by a mob of Kolís, who had determined to release one of their associates who was in confinement. Mr. Ironside, the senior judge, nearly lost his life on that occasion."

The road from Kheda to Ahmadábád is deep and sandy. Along the whole route from Khambáyat to Ábu, there is more or less risk of being robbed, as the Kolís are the most expert thieves and robbers imaginable, and the incautious traveller may be sure he will suffer.

(*f*) *Ahmadábád.*—The ruins of this, once the most splendid city in W. India, extend for miles to the S. and E., and cannot fail to impress the traveller with a strong feeling of its former magnificence. On the left of the road to the city, and near the village of 'Isápúr, is a once elegant mosque, in ruins. The festooned ornaments, the symmetrical colonnades and exquisite proportions of the dome and its supports, testify to the taste of the architect. The name of the building is variously given as *Ráni 'ki Masjid*, "Queen's Mosque," and *Sháhi Masjid*, "Shah's Mosque." The traveller will enter the city by the Jamálpúr Gate, and find the bangla, his resting-place, in the quarter called Mírzápúra.

History.—*Ahmadábád*, according to Firishtah, was founded in 1412 A.D. by Ahmad Sháh. This Sultán, "who had always professed himself extremely partial to the air and situation of the town of Ashawal, situated on the banks of the Sábarmatí," inaugurated his reign by laying the foundations of a new city, bearing his own name, and of this Ashawal formed a suburb. According to Tod,* the edifices of both Chan-

* *Western India*, p. 238.

dravátí and Anhilwáḍá, ancient Hindú capitals of Gujarát, supplied materials for building many of the structures in the new city of Aḥmad. This became at once the capital of the rich empire of the Sultans of Gujarát, and lost little of its splendor when, in 1572, it passed under the power of Akbar, for princes of the blood royal, and among them Sháh Jahán, were appointed viceroys.* In 1737 Dámájí Gáikwáḍ obtained a footing in Aḥmadábád; but it was not finally occupied by the Maráthas till April, 1855, when Dámájí and Raghunáth Ráo took it. The city was first taken by the English on February the 15th, 1780, when the troops under General Goddard stormed it, though garrisoned by 6,000 Arab and Sindhi infantry and 2,000 Maráṭha horse. The victors lost 106 men killed and wounded, of whom 10 European officers and 4 gentlemen volunteers were wounded, three of the 14 dying of their wounds. Aḥmadábád was, however, restored to the Maráthas, and remained in their hands till 1818, when, on the fall of the Peshwá, it reverted to the British.

The City is surrounded by a wall perforated in places for musketry, averaging 15 ft. in height, 5 ft. thick, and 5 m. 6 f. and 28 poles in circumference. This was built in 1485 by Maḥmud Sháh Begaṛha. There are bastions almost at every 50 paces, and 18 gates, on the wooden leaves of which many old iron shoes are nailed. In 1832 the municipal authorities levied a special tax, and with the proceeds repaired the walls. The population is, according to Briggs,† 90,000; according to Thornton, 130,000.‡ General Goddard's assault was made at the Khán Jang Gate in Mírzápúr, and the traveller may find evidence of it in the Masjid there, close to the Protestant Cemetery, which is pitted with shot, and is considered by the Muḥammadans to have lost its sacred character. The Persian proclamation by General Goddard, issued to tranquillize the citizens, is in the possession of Seṭh Phulshá Dipshá, on application to whom, or to whose family, it may be seen. The city is built in the form of a semi-circle, the base being to the W., along the Sábarmatí, which originally ran between the Badr Gate and the three gates, but was diverted to its present course by Maḥmúd Begaṛha.

Principal Sights.—Many days might be spent at Aḥmadábád before the sights of the place could be exhausted, and a week at least will be required to view even the principal ones. The nearest to the travellers' banglá is the *Protestant Burial Ground*, where there are many marble monuments. The oldest is that to Captain John Gough, of the Bengal army, who died of wounds received in storming the city, under General Goddard. The monument was erected to his memory by the General. One to Major Willock, of the Bombay Artillery, drowned in attempting to ford the Sábarmatí, will also be noticed, and one to Major Thomas D'Arcy Morris, of the Bombay Infantry, Author of the *Griffin*, the *Aghorí*, and other poems, especially *Chansons du Chasse*, which have a celebrity all over India. He was also a renowned stag-hunter, and famous for his wit and humour.

At no great distance to the S. is the Roman Catholic burial ground; and further still the fire Temple and Tower of Silence of the Pársís. This day's tour may be concluded by a visit to the *Ráni ki Masjid*, a mosque in Mírzápúra on the S. boundary of the traveller's banglá. It stands on a mound several feet above the road. The area is overrun with custard apple-trees and weeds, and the mosque itself is thickly tenanted by monkeys and parrots. The minarets are of considerable size, but are broken off at the roof. An aged faḳír has charge of the mosque, and some years ago, Mr. Vibart, of the Civil Service, shot a tiger in this mosque, which, strange to say, was crouching within a few feet of this very faḳír. In the Roẓah, to the N.E. of the mosque, are two elegant but ruined marble monuments to the memory of two princesses, of whom one was named Ṛupavatí, and

* Of these Viceroys there were 9 in Akbar's reign, 1572-1605; 8 in Jahángir's, 1605-1627; 12 in Sháh Jahán's, 1627-1666; 10 in Aurangzíb's, 1666-1707; 1 in Sháh 'Álam's, 1707-1712.

† *Cities of Gujarâshtra*, p. 209.

‡ Thornton's *Gazetteer*.

from her the mosque was called "Queen's Mosque." These tombs are adorned with sculptured censers and triple chains. The concave of the dome is gorgeously fretted, and pillars running quadrangularly* form four open colonnades around the monuments. In the same vicinity, and a very short distance from the *Jamálpúr Gate*, is the *Ráni Síprá ki Masjid*. *Ráni Síprá* was one of the wives of Sulṭán Aḥmad, the founder of the city, and her mosque was built in A.H. 835. It is a hall, open on the E. side, from either end of which springs a slender minaret to the height of 50 ft. The length of the mosque, including the towers, is 54 ft.; its breadth, exclusive of them, 20 ft. Two rows of double pillars running transversely, support the roof. The mausoleum is directly in front of the mosque. Briggs† and others consider this the handsomest mosque in the city. From this a gate to the W. leads to the quarter called *Assa Bhíl*, the *Yessaval* of Ferishtah, the place with which Aḥmad Sháh was so pleased that he founded the city. *Assa Bhíl* was a Bhíl chieftain, with whose beautiful daughter Aḥmad fell in love, and after converting her to Islám, made her his mistress. Beyond this, about 50 yds., is *Dastúr Khán's Masjid*, covering an area of about 75 ft. sq., with an open quadrangle, the aisles of which are covered. In the centre are three marble tombs and a reservoir. To the S. of the city is the *Kách ki Masjid*, or "glass mosque." On the road to it, the traveller will pass many gravestones, and among them 9 erected side by side, measuring 18 ft. 3 in. in length each, and known by the name of the *Nau Gaz Pír*, or "nine yard saints." They are much resorted to by the followers of Islám. Five of them have sunk upwards of a foot, perhaps from the effects of the earthquake in 1818. The lodge leading to the *Kách ki Masjid* is heavy. Above it are two small cupolas, each raised on 4 slender pillars. A third cupola has been destroyed. The mosque is of brick coated with mortar. It is the only building of the kind in Aḥmadábád with domes in the Turkish style surmounted with brass ornaments, terminating in the crescent.

The Jumá'ah Masjid.—The next visit may be to the Cathedral Mosque, which is situated in the centre of the town. The entrance is from the S. of the street in the vicinity of the *Mánik-Chauk*. An inscription on a slab over the centre arch states that this mosque was built in the year 827 A.H. by Sulṭan Nasru'd dín Abú'l Fath Maḥmúd Sháh bin Muḥammad Sháh bin Sulṭán Aḥmad. The material is the trapstone peculiar to the coast of W. India, and it is now almost black with age. The edifice is oblong, with a spacious court-yard, and colonnades of elegant columns supporting a roof of light domes on the sides, except to the W., where is the temple. Here are three open archways, and the centre one is adorned on either side by a minaret. These are beautifully ornamented with fanciful devices. Within are spiral stone staircases, which lead to an upper gallery and the roof. These minarets used to rock when a little force was applied at the arch in the upper gallery, "though," as Grindlay remarks, "there is no perceptible agitation of the part connecting the two on the roof of the building." The earthquake of 1818 cut off these minarets at the sill of the window, whence the mu'azzin used to call to prayers. In a demi-sconce on one side of each minár is a sculptured representation of the Ficus Indica, nude of its foliage. The extreme length of the mosque from E. to W., including the court-yard, is 400 ft., and its breadth from N. to S., 260 ft. Over the grand entry is a lofty elliptic arch, and in the floor immediately in front of it is an inverted plinth, said to be the figure of Párshwanáth, the Jain Deity. On this every true believer is expected to stamp before he advances into the nave. In the centre of the court-yard is an open reservoir for ablution. The pavement of "finest marble," of which Forbes speaks,* has been removed. The body of the mosque is too crowded with

* *Cities of Gujarashtra*, p. 221.

† *Ibid*, p. 245.

* *Oriental Memoirs*, vol. ii., p. 197.

pillars, which are of peculiar design. The base and capital are octagonal, each being about a quarter of the entire column, while the shaft is plain, except in the centre. The sculptured ornaments are bells, with triple chains and festoons. There are abundant traces of this mosque being composed of portions of Hindú edifices. Thus the portico over the S. entrance exhibits on its pilasters two Hindú figures. The E. doorway leads to the mausoleum, where Aḥmad Sháh, his son Muḥammad Sháh I., and grandson, Jalál Khán, surnamed Ḳuṭbu'd dín, are buried. The tombs are of pure white marble, raised 2 ft. above the tesselated pavement. A talc ball suspended from the ceiling hangs over the tomb of Aḥmad Sháh, while his descendants lie on either side N. and S., with the countenance turned to the W. towards Makkah. Fifty paces further to the E. is a courtyard, where, on a stone foundation 10 ft. high, are the ruins of a magnificent open mausoleum. An elegant trellis adorns the windows of the quadrangular colonnades, which are supported by a series of pillars running transversely. The tomb in the centre is of white marble, and is said to be that of Mughulání Bibí, the Queen of Aḥmad Sháh. Above the fillets of the basement is a Persian inscription. Another monument of black marble, inlayed with mother-o'-pearl ornaments, is supposed to be that of a favorite mistress of Aḥmad Sháh. There are a multitude of other tombs. One has a slab with white characters on a green field. Not far from this mosque, in the heart of the city, is the *Mint of Jahángír*. It is in a quadrangular yard, built in the old style of Mughul fortification, with an arched stone entrance, and lodges on either side for guards. On the right is a large Hindú temple built by Sámaldás, the last mint master, from whom a particular coinage is still called Sámal Sháhí. In the *Á'in-i Akbar*, Aḥmadábád is mentioned as one of the four cities allowed to coin gold. When the beautiful Núrjahán was Lady Governor, rupís were struck here with the following inscription:—"The 13th of the installation, A.H. 1028, Núrjahán, wife of the Emperor Jahángír, son of Sháh Akbar, being Viceroy of Aḥmadábád;" and gold muhrs with the inscription, "By order of the Emperor Jahángír, gold has acquired a hundred degrees of excellence in receiving the name of Núrjahán." The place is now occupied by gold and silver wiredrawers.

A walk along the city wall westwards will conduct the traveller to the *Mánik Burj*, or "Ruby bastion," where the foundation of the city is said to have been begun. Not far from this is the *Jail*. This was originally the Muḥammadan College, and was changed to its present use in 1820. For neatness and the elegance of its exterior it is unrivalled as a building in Aḥmadábád. It was built by 'Álam Khán Ghází in A.H. 1046= A.D. 1636, during the reign of Sháh Jahán. The building has a demi-octagon entry with a heavy wooden portal leading into an octagonal lodge, lofty, airy, and clean. A Persian inscription above the entrance, may be translated as follows:—

"The Protector of the people of the Universe under the shadow of the Almighty,
The Sháh i Ṣáḥib Kirán, Timúr II., Sháhábu'd dín Muḥammad, king of kings;
The king of kings the great Akbar, a Sultán and son of a Sultán,
From amongst his servants, one who is in heart and soul obedient to his mandate,
The glory of justice—'Álam Khán the brave, whose sword is the life of the country,
Built in Gujarát a mansion unequalled in the world.
. . . . . .
Echo was asked to supply its date. A voice was heard, declaring,
'The house of goodness and favor.'"

The Jail is a large open court parcelled out into many compartments. In the centre is a covered reservoir with 16 brass cocks, which are allotted to the various castes of prisoners. The cistern is 14 ft. square, and holds water for the wants of 1000 men daily. It is filled by a Persian wheel worked by a capstan, about 300 yds. beyond, on the *Mánik Burj*. The prisoners, who number several hundreds, are employed in making carpets and coarse cloths. Formerly they made gold-embroidered stuffs, but that is now given up. On the left

of the entrance to the Jail, in a recess, is an image of Kálí, brought here by the Maráṭhas, and now the fashionable deity of the Hindús of Aḥmadábád. The Jail stands on the S.E. angle of the citadel, within the area of which is the *'Adálat*, a large pile erected between 1784—1800, by the Maráṭhas, full of dark tortuous staircases and small apartments. Here, too, is the Collector's Office or *Kacheri*, occupying the site of the old Muḥammadan Palace, and one of the prettiest buildings in the whole city. Its architect was Capt. T. Remon of the Bombay Engineers, who razed the old palace and built this edifice in its place. To the S. is the royal garden, which had once 6 fountains in every bed, and now produces most delicious vegetables. In an adjoining store-room is the carpet throne of the royal line of *Jáká*, a Hindú apostate, who founded the dynasty of Aḥmadábád.

The *Bádr* or *Citadel* itself is an extensive piece of ground in the W. wing of the city, enclosed by a high brick wall. The great entrance on the E. face is composed of three lofty arches, the sides of which are adorned with graceful inscriptions in Persian and Arabic. Before this entrance was a square building, with archways at each cardinal point. Between this and the entrance was the *Káranj*, a spacious reservoir, the remains of which are converted into a European shop and a row of mean residences. At the E. gate of the square building, where three arches were joined into one, five archers, in advance of the Viceroy, used to aim their shafts, and the good or ill fortune of the day was augured from their success in striking the mark. The traveller will observe the notches made by the arrows. The gate called the *Tin darwázah*, or "Three Doors," is not far from this, and over it is a marble slab with a Maráṭhí inscription as to the rules of inheritance, set up by Sir J. Carnac, when Resident of Baroda. Of the *English Factory* here, established by Aldworth, in November, 1613, it is now impossible to trace the site. Aldworth died at Aḥmadábád, and in 1670, the Factory was transferred to Nandúrbár, E. of Surat. The *English Church* was built by a talented officer, Lieut. William Rice Dickinson, of the Bombay Engineers, and was consecrated by Bishop Carr, on the 6th of January, 1848. It is a neat and tasteful edifice, small, of course, to suit the congregation, and measuring 42 ft. from N. to S., 71 ft. from E. to W. Close to it is the *mosque of Muḥáfiz Khán*, situate in the quarter of Burhánu'l Mulk, commonly called *Idhar ká chaklá*. This mosque was built in A.H. 870, by Vazír Jámálu'd-dín, in the reign of Muḥammad Begarha. The entrance is mean, the court-yard paved with sandstone, but the *coup d'œil* * of the mosque is magnificent. It is the only *masjid* in the city unimpaired by time and uninjured by man. The court-yard is full of tombs. In the same quarter is the mosque of Sulṭan Ḳuṭbu'd-dín, son of Aḥmad Sháh, built in A.H. 850. It is a large massive edifice, with not much to attract. The central arch, however, and the carved buttresses, relieve it from absolute ugliness. Another mosque, much praised by Forbes, is that of the Núwáb Shuj'aat Khán. It adjoins the Lunatic Asylum. According to Briggs, it is frequently styled the Marble, sometimes the Ivory Mosque. On entering the area, the first thing noticed is a fountain in ruins, the slabs of marble having been carried off for use in the Protestant Burial Ground. The tesselated pavement of the Mosque itself, formed of different colored marble, is very beautiful, and the recesses from the Imáms are highly finished. The minarets are unequal to the rest of the building. An Arabic inscription, on a black field, gives the date. In the Rozah is the tomb of the founder, and close by the site of his magnificent palace.

The temple of Swámí Náráyan may be visited on account of the interest attaching to the sect; † but the building is not remarkable. The great Jain temple of Háthí Singh, who died immensely rich in A.D. 1845, is gorgeously adorned, and blazes with gold and gems.

* *Cities of Gujarashtra*, p. 254.

† *Heber*, vol. ii., p. 108.

His country house is a noble edifice, and cost £100,000.

The Environs of Aḥmadábád abound with interesting and beautiful spots, where nature and art have done much to attract the visitor. Among them is the *Well of Dádá Harír*. This is half a mile N.E. of the Kolhápúr Gate. By the natives it is called *Nurse Hari's Well*, and a legend is told about a certain Hindú woman converted to Islám, who vowed to construct it if she could obtain the favor of the Sulṭán Maḥmúd Begarha. In the first gallery on the S. wall is a Sanskṛit inscription, which assigns the date of Shálivâhan 1421 = A.D. 1499, and states the cost at 3,29,000 Maḥmúdís or half rupees. The inscription on the N. wall is in Arabic, and it runs as follows:—"Dádá Harír originally established a *púra* in the vicinity of this well and within the bounds of the village of Asarvá, which he called *Harírpúra*. He also built the mosque and the domed building,—the latter is his burial place. The well was constructed in A.H. 906 = A.D. 1556, for 3,29,000 Maḥmúdís." The extreme length of the well from the verge of the W. ground to the steps at the E. end is 196 ft., and its greatest breadth 40 ft. At the E. end is the entrance under a cupola, covering 12 sq. ft., and supported by 12 pillars. Four flights of 8 and 9 steps alternately lead down to the centre. Between each two flights is a gallery supported on columns with a sconce on either side. In the first gallery are the two inscriptions noted above. At the W. end is a semicircular wall 20 ft. in diameter, adorned with sculptured tracery down to the sheet of water. Between this part and the centre are series of galleries, one above another, supported by double columns 9 ft. high. Immediately before the circular building are cupolas, which spring above the spiral stone stairways leading to the range of galleries below, some of which are below water. The minarets of the adjoining mosque are remarkable as having the upper part quite plain, so that at a distance they resemble the towers of a castle. The mausoleum has been broken into and the tombs destroyed, and all but the N. entrance plastered up.

The Kankariyah Tank and *Naginah Garden* are also attractive spots and only half a mile from the city. Kuṭbu'd-dín, grandson of the founder of Aḥmadábád, caused these places to be laid out. The lake is a mile in circumference and situated in a pretty country, where hills, dells, and woods combine for the picturesque. In the lake is an islet, and on this are the ruins of a summer palace, now gracefully overshadowed by a grove of lofty tamarind trees. The lake was originally lined with hewn stone, and a stone bridge unites the Nagínah Garden on the island to the shore, but both the bridge and the stone lining are in ruins. Flights of steps, however, leading down to the water remain, and in different directions are four cupola-roofed pavilions, where visitors may lounge and enjoy such coolness as the water close by imparts. On the W. shore of the lake is the *Dutch cemetery*. The following epitaphs are legible:—Wilhelm Huÿsman. Died 28th October, 1699. — Johann Millissen, Onder Chirurgy. Died 5th August, 1679.—David Roedyk.—Begraven Cornelius Weyus van Banda. Died 12th January, 1699.—A tombstone plastered with lime in a peculiar watered style is inscribed: — Begraven Dalniel Aima Obÿt, 23rd April, anno 1664.—The epitaph on a stone with the date 1641 is illegible. There are also some tombs of Armenians in this cemetery, probably persons employed by the Factors. The *Dutch Factory*, a heavy upper-roomed building, stands without the three gates.

A mosque called *Bíbí ká Masjid*, built by Málik Bahâu'd dín, entitled 'Imádu'l Mulk, a minister of Maḥmúd Begarha in A.H. 874, is also close to the city, outside the N. or Delhi Gate. It once had seven minarets, of which three stood at the outer entrance and two at the door of the courtyard. These have been entirely removed, but fragments of two which stood near the sanctuary remain. These used to rock, and were overthrown by the earthquake of 1818. Mr. W. B. B. Mills, of the Civil Service, who was hunting at the time, saw them fall.

This is, perhaps, the only mosque in Aḥmadábád in which there is no admixture of Hindú ornament.

Four miles from the city and one from the *Cantonment* is the *Sháhí Bágh*, or "Royal Garden," a palace and country seat prepared for Sulṭán Khurram,* afterwards Sháh Jahán. That prince, then Viceroy of Aḥmadábád, never entered the magnificent structure raised to receive him, the gate not being high enough to admit him on the lofty elephant on which he rode. Before it could be altered he had become emperor of Hindústán. The domain extends over 100 acres, and fine avenues of the red tamarind lead to the principal building, which is a "stupendous edifice." † Entering the S. gate and ascending the noble avenue a fine view is obtained of the Palace, which stands on a high terrace banked by balustrades. The main pile is a square and massive structure, and has two projecting wings of an octagonal shape. The roof is turreted as well as terraced, and affords an extensive view of the surrounding country. In rear of the Palace is a woody dell, and the Sábarmatí is not far off. The ruins of many mosques, and domes and cupolas, still undecayed, look out on all sides from among beautiful trees, and the whole view may truly be styled magnificent. The Sháhí Bágh was finished in A.H. 1032. The town residence of the Viceroy was near the Khánpúr Darwázah. The *Cantonment* can accommodate two native regiments, and the Kolí corps has its camp without the W. gateway.

The *Royal Cemetery* of *Sarkhej* is 4½ m. S.E. of the city. On an eminence to the E. are two pillars 30 ft. high and 12 in diameter, which, perhaps, marked the entrance into the cemetery. The Sábarmatí once flowed at the foot of them, ‡ but now its course is 1½ m. to the E. On the right of the entrance is a domed edifice, called the *gumbaz* of *Ganj Bakhsh*. Over the door is a Persian inscription, and above the tomb within from the centre of the dome descends a massive chain, said to be of silver. Here is buried a saintly man named Shekh Aḥmad Khattu Ganj Bakhsh, the spiritual adviser of Aḥmad Sháh. He died A.D. 1445. The *gumbaz* and mosque were begun by Maḥmúd Sháh, and completed by Ḳuṭbu'd-dín. To the W. of the dome is a large square building, with a mosque upon its N. side. Along the other sides are colonnades, and covered seats in the S. walk overlook a tank about a quarter of a mile long from N. to S., and somewhat less in breadth from E. to W. S. of the *gumbaz* is a chaste stone building and the mausoleum of Maḥmúd Begarha and two of his brothers, while a smaller one to the W. is that of his Queen. The marble tombstones are elegantly adorned with quotations from the Ḳur'án. Sarkhej is mentioned in the *A'in-i Akbarí* under the name of *Sarganj*. Mandeslo, who visited the place in 1638, speaks of "440 great pillars, 30 ft. high," at the *gumbaz*, called *Zirkees*. S. of these buildings is the very sacred tomb of *Bábá 'Alí Shír*, which has no pretensions to architectural elegance. The whole vicinity is covered with the remains of arches, colonnades, and buildings of various kinds. There is also excellent fishing in the tanks, and the sportsman will find florican, partridges, and game in abundance. At Sanahtal, 3 m. to the W., are the remains of a pretty tank.

Very much in the same direction as Sarkhej, at the same distance, but rather more to the S., is *Batwa*, a large village, where is the tomb of Ḳuṭbi 'Álam, grandson of Makhdúm Jánia, the saint of Uch (Ooch), on the Satlej. It is far loftier than that at Sarkhej. There is also a large tank to the S. of this tomb, and several other similar structures, with much elaborate adornment.

The *Cemetery of Pírána* is 10m. to the S.W., and by S. of Aḥmadábád. Here are the tombs of Imám Sháh, Shekh Sharíf, and Báḳir 'Alí, remarkable for their lofty cupolas. Besides the above, the *Hírá Bágh*, or "Diamond Garden," beyond the Delhi Gate, and the stu-

* Not Karrún, as Briggs, in *Cities of Gujarashtra*, p. 271, styles him.

† *Ibid.* p. 272.

‡ Briggs' *Firishtah*, vol. iv., p. 49.

pendous dome of Dáryá Khán, who, from his Satanic life, was called King of the Imps, are worth a visit; and many of the mosques and buildings of various kinds are still in need of the descriptive pencil and pen of the artist and the explorer.

On the road to Dísá from Aḥmadábád the only work of art worth notice is the magnificent well at Adálij. It is similar to that already described as Dádá Harír's well, but larger. It was built by Ráni Rádhábái, wife of Rájá Vírsáni, a noble of Maḥmúd Shah's court. At most of the stations there is excellent sport of all descriptions, and every tank is covered with waterfowl.

(*g*) *Dísá* (Deesa).—This is a very hot station, but still much liked on account of the abundance of sport of all descriptions in the vicinity. It is the sole place in the known world where the lion and tiger prowl in the same jungles. The Cantonment is situated on the *l. b.* of the Banás, 3 m. N.E. of the town. Among the thickets along the river's side, tigers and leopards are often found, and lions occasionally enter the Cantonment at night. In one field not far from this station seven tigers were found together by some officers who were hunting on elephants. The sportsman may enjoy himself to the full, and when tired seek the cool retreat of Ábu.

(*h*) *Ábu* (Aboo). — The road from Dísá to Ábu leads across the Banás river and then through patches of jungle, more or less dense, to the village of Anádará at the foot of the mountains. From this point a broad and well constructed path affords easy access to the summit. It leads directly to the *Nakhí Talão*, or "Nail Lake," said to have been scooped out by the nails of a saint. This beautiful lake is studded with islets and encircled by rocks, which in the most picturesque forms reach down to the margin of the water. They are thickly covered with beautiful trees and shrubs. Around are the European residences, a barrack for convalescent soldiers, and a church. Here, on the 21st of August, 1857, a detachment of the Jodhpúr legion under Captain Hall rose and attempted to murder the Europeans. They fired a volley into the barracks, having assembled before it in the grey of the morning. The soldiers, however, hastily throwing on their clothes and catching up their arms, opened a fusillade upon the rebels, and shortly after, headed by Captain Hall, sallied out and drove them along the road. One mutineer was shot through the shoulder, taken and hanged; and on the British side, Mr. Lawrence, son of Col. George Lawrence, was wounded. The mutineers then descended to Anádará, which they plundered, and, placing their booty on carts, made off towards Sirohí. Subsequently, the rest of the legion, 1,000 strong, joined in the revolt, and suffered signally in several engagements, until it was entirely broken and dispersed.

Near the Nakhí Talão is *Dailwárá*, "the region of temples." The principal shrines are those of *Tej Pál* and *Vimal Sáh*, the latter of which, founded in A.D. 1031, appears to have been the first built of all the Jain edifices on this mountain. Colonel Tod, in his *Western India*,* gives the following description of Dailwárá:—

"The temple of Vrishabhdeva† stands isolated in the centre of a quadrangular court, the length of which, from E. to W., is about 180 ft., and the breadth 100 ft. Along its internal faces are ranges of cells, 19 on the larger and 10 on each of the smaller sides, each cell being of uniform dimensions. A double colonnaded piazza, elevated on a terrace rising from steps above the level of the court, passes all round in front of the cells, the inter-columniations being the breadth of these; each, besides its four columns, having two pilasters to correspond therewith and the partition walls of the cells, the roofs of which are flat. In each cell, opposite to the door of entrance, is an elevated altar, on which is placed the image of some one of the 24 Jin-eshwars. Architraves passing from each pair of columns and resting on the corresponding pilasters, constitute a separate vestibule to each

* P. 102.

† Vrishabha is the first of the Jain pontiffs of the present æra.

cell, and this is rendered the more distinct by every compartment between the four columns having either a vaulted or flat roof. The whole is of pure white marble, every column, dome, and altar varying in form and ornament, the richness and delicacy of execution being indescribable. Each of the 58 cells merits an entire day's study, and a first-rate pencil to delineate it. It is asserted that each separate cell was added by wealthy individuals of various cities and countries professing the Jain faith, which may account for the great diversity of style and ornament, while the harmony and symmetry of the whole attest that one master mind must have planned and executed, except at the S.W. angle, where some dissimilarity prevails. The altars are of a chaste and simple design, while money, labor, skill, and taste have been lavished on the details of the colonnade wherein each of the columnar rules of Jain architecture has its example. Each cell contains its statue dedicated to the particular object of worship of the person at whose expense it was raised, and inscriptions recording the period of erection are carved on the inner lintel of every doorway. We now descend to the tesselated marble pavement in the area, crossing which we reach the Sowá-mandap, fronting the shrine of Vrishabhdeva. It may be well in the first instance to explain the meaning of this term (mandap) in Hindú architecture, which belongs more to the Sivite than to the Jain style, and was perhaps borrowed from the former. The mandap may be either square or circular, and its roof, whether vaulted or pyramidal, is generally supported by open columns. In the Sivite shrine it contains the symbolic bull, while the appropriate representative, the lingam, occupies the interior cell. Whoever has noticed the ichnographic plan of the temple of Jupiter Serapis at Puzzuoli, will be tolerably familiar with a Sivite shrine. With the Jain, the mandap contains no object of adoration, and serves merely for the votaries to prepare themselves and their offerings. The one in question has a hemispherical vault of 24 ft. diameter, supported by columns of proportional height. As these are ranged in a quadrangle, ponderous architraves are thrown across, excluding the corner columns, thus making the dome rise from an octagonal base. This is only perceptible from the inside; externally it appears an ovate spheroid, but obtained from an horizontal, not a radiating pressure. Each pair of columns is connected by a *toran*, or triumphal arch, of peculiar but very elegant form, and of most elaborate workmanship. On the E., N., and S. sides, intervening columns unite the mandap with those of the piazza, and thus conjoined, they fill up one entire side of the area. The roofs either domed or flat, which cover these intervening columns and surround the larger vault rivet attention. In their surfaces are sculptured innumerable incidents from the various epics, —the *Rámáyana*, the *Mahábhárat*, etc., thus whimsically blending the unitarian and polytheistic sects; while Kanya in the Rás-Mandala is represented encircled by the Gopís, relieved by festoons of foliage, flowers, and fruit. While the eye detects a want of ease in the figures of the animals, the most fastidious critic could not find fault with the copies from inanimate nature. The flowing lines and graceful pendant flowers could not be surpassed by the work of any chisel in Europe.

"Passing through a court, a flight of steps conducts to the rival temple dedicated to Párshwanáth the 23rd, and most popular of the Jin-eshwars. This shrine was erected by the brothers Tej Pál and Basant Pál, likewise merchants of the Jain persuasion, who inhabited the city of Chandrávatí, during the sway of Dharaburz, and when Bhím Deo was paramount sovereign of Western India. The design and execution of this shrine and all its accessories are on the model of the preceding, which, however, as a whole, it surpasses. It has more simple majesty, the fluted columns sustaining the mandap are loftier, and the vaulted interior is fully equal to the other in richness of sculpture, and superior to it in the execution, which is more free and in

finer taste. The span of the dome is 2ft. more in diameter than the other, being 26ft.; the ponderous architraves of marble, 15 ft. long, are of solidity proportioned to their length and the superincumbent weight. The peristyle corresponds precisely with that already described, and, like it, is united by an intervening range of columns to the quadrangle. It is impossible to give a distinct idea of the richness and variety of the bassi-relievi either of the principal dome or of the minor ones which surround it. We must not, however, overlook a singular ornament pendant from the larger vault, the delineation of which defies the pen and would tax to the utmost the pencil of the most patient artist. Although it has some analogy to the corbeille of a gothic cathedral, there is nothing in the most florid style of gothic architecture that can be compared with this in richness. Its form is cylindrical, about 3 ft. in length, and where it drops from the ceiling it appears like a cluster of the half-disclosed lotus, whose cups are so thin, so transparent, and so accurately wrought, that it fixes the eye in admiration. The dome is divided into concentric compartments by richly sculptured cordons, each intervening space being filled with elaborate and elegant devices. In one compartment a bacchanalian group seems to indicate the season of the year when, all nature rejoicing, the man of wealth abandons all thought of Lakṣhmí (the goddess of riches) for the verdant Vasantí, or spring, in allusion, probably, to the name of the founder, Basant Pál, which signifies 'fostered by the spring.' In the other divisions are rich festoons in high relief, of flowers, fruits, and birds, down to the last, which contains figures of warriors, each standing on a projecting pedestal, in various attitudes, some holding the sword or sceptre: these may represent the kings of Anhilwárá. The *toran* divides our admiration with the vault. It appears as if spouted forth from the mouths of two marine monsters, whose heads project from the capitals of the columns supporting the arch. But it is vain to attempt a verbal description of this, and we must quit the mandap for the shrine. On ascending the steps we enter the vestibule, on each side of which is a niche, partly sunk in the wall and partly projecting from it. The base is in the form of an altar, over which small and very chaste columns support an exquisitely designed canopy. Though plain, nothing can surpass the execution; not an unequal line or uneven surface is perceptible. All is so finely chiseled that it appears as if moulded of wax, the edges, semi-transparent, not being a quarter of a line in thickness. These niches are said to have cost a lakh and a quarter of rupees, or about £12,000, such was the wealth of individuals in those days. At present a whole year's revenue of the kingdom of Anhilwárá would not suffice for the erection of one of these shrines. In the sanctum appears the statue of Párshwa, whose symbol is the serpent. Here we have the same incidents of worship, saffron offerings, candelabras fed with ghee, benzoin incense, crystal eyes, emerald *tika*, and the same subordinate ill-favored brass images around him."

"The principal object," says Mr. Fergusson,* "in these temples is a cell lighted only from the door, containing a cross-legged seated figure of the saint to whom the temple is dedicated. The cell is always terminated upwards by a pyramidal spire-like roof, somewhat similar to those of the numerous little temples of Brambanam in Java. A portico is always attached, generally of considerable extent, and in most instances surmounted by a dome resting on eight pillars, which forms indeed the distinguishing characteristic of the style, as well as its most beautiful feature. The porch of Vimal Sáh's temple is composed of 48 pillars, by no means an unusual number; and the whole is enclosed in an oblong courtyard, about 140 ft. by 90 ft., surrounded by a double colonnade of smaller pillars forming porticoes, to a range of 55 cells, which enclose it on all sides exactly as in a Buddhist *vihára*. In this case, however, instead of a monk each cell is occupied by a cross-legged

* *Handbook of Architecture*, p. 70.

figure of Párshwanáth. Externally the temple is plain, and there is nothing to indicate the magnificence within, except the spire peeping over the plain wall. The great pillars are of the same height as those of the smaller external porticoes, and like them finish with the universal bracket capital of the East. Upon this an upper dwarf column or attic is placed to give additional height, and on these upper columns rest the great beams or architraves which support the dome; as, however, the bearing is long, at least in appearance, the weight is relieved by a curious angular strut or truss of white marble, which, springing from the lower capital, seems to support the middle of the beam."

In the *Asiatic Researches** will be found a translation of the Abu inscriptions and a historical memoir of the princes in whose reign most of the buildings there were erected. The 18th and 19th inscriptions are on the temple of Tejpál, and intimate that a temple or group of temples were dedicated to Neminâth by the brothers Tejpál and Vastupál, of whom Tejpál was *Mudrá Vyápári*, "Keeper of the Seals," or Minister to Bhíma Deva. The dates are Vikram 1287 = A.D. 1231. Another inscription states that *Vimala Sah* built the temple of *Adi Nátha* in Samwat 1379 = A.D. 1313. The inscriptions may be divided into Saiva and Jain, of which the Saiva date from A.D. 671 to 1821, and the Jain from A.D. 1189 to 1752. The original worship in the mountains appears to have been that of the Lingam under the name of *Achaleshwara*, "or the immovable Lord." The Jain faith was engrafted on the older religion in A.D. 1032, when *Vimala Shah* built a temple of Adinâth, the first of the Jain series. In 1189, the traces of Jain faith are frequent, and in that year the images of Ara and Sánti Náth were set up by Yasadhavala, of the royal house of Gujarát. Kumára Pál, the sovereign of Gujarát, was converted to the Jain faith in Samwat 1230 = A.D. 1174. In A.D. 1231, Vastupál and Tejpál, ministers of the feudatory chief of Chandrávatí, were munificent adorners of the spot. Abu was long dependent on Anhilwáḍá, but immediately governed by the chiefs of Chandrávatí. From them it was transferred to the rulers of Meda, and from them again to the Rájás of Sirohí.

* Vol. xvi., p. 284.

After satiating his eyes with the beautiful temples of Dailwáṛá, the traveller must proceed to the ancient fortress of *Achalgarh*. The entrance is by the Hanumán Gate, which has two noble towers built of huge blocks of granite, black with the storms of a thousand winters. The towers were originally united by a guard-room at top, and this portal opens into the lower fort, now in ruins. A second gate, called the *Champá-pol*, conducts to the inner fortress. The first object that strikes the eye is a beautiful Jain temple built at the sole expense of a banker of Mándu, the columns of which resemble those of the ancient shrine at Ajmír. The upper fortress is said to be the work of *Ráná Kumbho*, when driven from his 84 castles in Mewár; but his work was merely that of repairing what had been built centuries before. On the left is the palace of his queen, called the *Oka-Mandal*, from the country of Oka, where she was born. On the highest eminence to the E. are the remains of an alarm tower of the Parmárs, the name of whose gallant chief Lakshman is recorded on the pillar of Delhi. After the lapse of 7 centuries the Rájpút of every tribe pays homage to it. On the descent from the fort, the traveller will remark an equestrian brass statue of Ráná Kumbho, one of his son Ráná Mokal, and one of his grandson Uday Singh, who "tarnished the glory of a hundred kings."

The next visit must be to the shrine of *Achal-eshwar*, "one of the most renowned in the fabulous annals of the Hindús." Here is the *Mán-agni-kunda*, or "fire-font," 900 ft. long by 240 ft. broad, excavated in the solid rock and lined with solid masonry of immensely large bricks. On a mass of rock in the centre is a mud shrine of Máta, "the universal mother." On the crest of the N. face is a group of temples to the Pándu brothers also in ruins. On the

W. side is the shrine of Achal-eshwar, a massive building. On entering, the eye is attracted by a statue of Párvatí, and it is only on looking into a deep fissure in the rock that the bright toe-nail of Shiva is visible, which has here been worshipped from remote ages. In front of the temple is a colossal brazen bull, much indented on the flanks, having been broken into by Mahmúd Begarha, the monarch who is the original of Butler's "Prince of Cambay," whose—

"——daily food
Is asp, and basilisk, and toad."

On the very verge of the Agni-kund is the tomb of Ráo Mán of Sirohí, who was poisoned in one of the Jain temples. His body was burnt near the shrine, and five of his queens entered the fire with his corpse. On the E. side of the kund is a temple to the founder of the Parmár race. The statue of Ádipál, of white marble, 5 ft. high, is thought by Tod to be the finest piece of sculpture in India, except the figures on the Barolli column.

Having ascended from Anádará, the traveller may descend into the plains by Girwár and thence visit the ruins of Chandrávatí, which are 10 m. off. He may then return to Anádará. The road by Girwar is thus described:—*

"Mount Ábu is said to be most easily accessible from the direction of Sirohí and Jhálor. On the Gujarát side, the ascent which possesses the greatest interest is that from the village of Girwar; it is, however, impracticable except to foot men. The traveller from the shrine of Ambá Bhawání passes for a long distance through romantic highland scenery, his lonely pathway usually the bed of a mountain torrent. All is grand in this region,—lovely and wild, as if it were destined by nature to be the haunt of her favorite progeny, where human passions should never intrude to disturb the harmony of the scene. The sky is cloudless; the notes of cuckoos are heard responding to each other from amidst the deep foliage, while the jungle-fowl are crowing their matinals in the groves of bamboo which shelter them; and groups of grey partridge, nestled in the trees, vie with the ring-doves in expressions of delight, as the sun clears the cliffs and darts his rays among them. Others of the feathered tribe, not belonging to the plains, are flying about, while the woodpecker's note is heard reverberating from the hard surface on which he plies the power of his bill. Fruits and flowers of various kinds and colors invite the inhabitants of the forest, whether quadruped or feathered, and the industrious bee here may sip the sweetest of sweets from jasmine, white or yellow, climbing the giant foliage, from kámbír or kánoa, whose clustering purple and white flowers resemble the lilac, or from the almond-scented oleander which covers the banks of the stream, on whose margin abundantly flourishes the *ricinus*, or the willow. No human form appears to disturb the charm of this enchanting solitude, except perhaps the grave figure of some Rájpút cavalier, a pilgrim to Ambájí, who, with shield at his back and spear swaying on his shoulder, fills the vista of a long and narrow gorge, in which a handful of stout hearts might stand against a host; or a group of quiet grain-carriers, with piled up sacks and grazing cattle, occupies some lovely wild spot in the heart of the defile, where the crystal stream expands into a little turf-bordered pool. By-and-bye the hills slope away into a level valley, which, though more or less sandy, exhibits many fertile spots, producing abundant crops of grain, with little villages here and there, and rivulets flowing from the mountains that in the distance raise, in front and rear, their gigantic forms. Majestic Ábu, shrouded in its cloak of mist, now engrosses every thought, its varying outline filling the imagination with a thousand suggestive forms, until a near view is at last obtained of its precipitous face; its dark recesses lined with forest and underwood, and streaked with many a silver stream; its diverging shoulders [illegible]shed majestically forwards in their [illegible]b of sable, variegated, as the sun [illegible] towards his meridian, with tints of [illegible]st gold.

* *Rás Málá*, p. 204.

"Over one of these spurs a path may be seen from the village of Girwar, winding like a thread upon the mountain's side, now rising and again sinking almost to its former level. Through a thick and tangled forest it pursues its lengthened ascent to a small spot of level ground, below an almost perpendicular scarp, where, amidst a grove of magnificent foliage, is embowered the shrine of Vasishth Muni. The traveller rests here in a little garden filled with the strongly-perfumed flowering shrubs that are natives of the mountain, among which the yellow Rewara is conspicuous; and sight and smell thus regaled, his sense of hearing is not less pleasingly entertained with the melodious murmuring of the waters which, pouring forth through a cow's mouth sculptured in the rock, are received into an excavated basin beneath it. The temple of the Muni is a small and unimportant edifice, sufficient to contain a black marble figure of the sage, who called from the fire-fountain of Achalcshwar the ancestors of the Rájpút tribes. There is also a brass figure here of the martial hero of Abugarh, "the terror of the Danuj," Dhárawarsh, the Parmer, who is represented in the act of supplication to the sage, the creator of his race. From the shrine of Vasishth Muni the ascent is continued by a long flight of steps cut in the living rock, which conduct at length to the level of the plains of Abu. Arrived at this spot, the traveller may well fancy himself to have reached a new world—an island floating in the air. The table-land is walled on all sides by abrupt and lofty cliffs, similar to those which he has ascended; it possesses an area of several miles; contains villages and hamlets; is ornamented by a lake and by more than one rivulet, and wears a coronet of mountain peaks, of which the highest is that called, from a little shrine on the summit, 'The Saints' Pinnacle,' and the most remarkable that which is crowned by 'the fortress that cannot be shaken,' the renowned *Achalgarh*.

"The country between the shrine of Vasishth and Dailwárá is thus pleasingly described by the annalist of Rájpútáná. 'There is more of cultivation, the inhabitants are more numerous, the streams and foliage more abundant; here and there a verdant carpet decked the ground, while some new wonder, natural or artificial, appeared at every step. Every patch where corn would grow was diligently tilled, and in this short space I passed four of the twelve hamlets of Abu. On the margin of each running brook was the *aret*, or Egyptian wheel for irrigation, and, as the water lies close to the surface, the excavations were not required to be deep. The boundaries of these arable fields, chiefly of the prickly cactus, were clustered with the white dog-rose, with which was intermingled the kind called *seoti* (sacred to Seo or Shiva), much cultivated in the gardens of India. The pomegranate was literally growing out of a knoll of granite, where there was scarcely any soil beyond the decomposed surface of the rock. The apricot or nectarine appeared occasionally, covered with fruit; but being yet quite green, it seems probable that it will never ripen. They also brought grapes, which, from their size, I should have deemed cultivated. These, as well as the citron, are claimed amongst the indigenous products of Abu. The mango was abundant, and a rich and elegant parasite, with a beautiful pendant blue and white flower, resembling the *lobelia*, found root in its moss-covered branches. This parasite is called *ambatri* (from *amba*, mango) by the mountaineers, with whom it appeared an especial favorite, as I observed that whenever it grew within reach it was plucked and "wreathed in their dark locks" and their turbans. Of flowers there was a profusion; amongst them were the jasmine, and all the varieties of the balsam as common as thistles. The golden *champa*, the largest of the flowering trees, rarely met with in the plains, and which, like the aloe, is said to flower but once in a century, was seen at every hundred yards, laden with blossoms and filling the air with perfumes.'

The rest of Route 21 has not been lately described by any traveller, and the notice of the places is reserved for a future edition.

SINDH DIVISION.

Preliminary Information.

1. Boundaries and General Aspect of the Division—Sub-divisions and Chief Towns.—2. Historical Sketch—Castes—Employments of the Natives.

1. BOUNDARIES AND GENERAL ASPECT OF THE DIVISION—SUB-DIVISIONS AND CHIEF TOWNS.

The province of Sindh has its name from the Skr. word *sindhuh*, "ocean," "flood," applied to the great river Indus, which name is merely a corruption of the Skr. word. The natives to this day, in speaking of the Indus, always call it *daryá*, a Persian word of equivalent signification to *sindhuh*. Sindh lies between N. lat. 23° 37′ and 28° 32, and E. long. 66° 43′ and 71° 3′, and is 360 m. long from N. to S., and, where broadest, 270 m. from E. to W. The measurement of the area in sq. m. is very variously given, being, according to Thornton, 52,120, and according to the *Bombay Selected Records*, No. xvii. for 1855, p. xlii., 60,240 sq. m. This latter statement includes 2,708 sq. m. of territory belonging to Mír 'Alí Murád, and would make Sindh 2,427 sq. m. larger than England and Wales together. The population is remarkably low, scarcely exceeding 20 persons to the sq. m., which is partly owing to the extensive tracts of waste and of forest land.

Sindh is bounded on the N. by Bilúchistán and Bhâwalpúr; on the E. by Jaysalmír and Márwár (or Jodhpúr); on the S. by Kachh and the Indian Ocean; and on the W. by Makrán, the country of the Brahúis and the Bolán.

The General aspect of the Division is that of an alluvial plain shut in by the Hálá Hills on the W. and by deserts on the E., and is such as to have occasioned a comparison with Egypt, which country Sindh in many points strongly resembles, being almost as dependent on the Indus, as Egypt on the Nile, for irrigation and fertilization, on a par as regards the scanty fall of rain, and agreeing very much in its vegetable and animal products. At Karáchí, the annual fall of rain does not exceed 6 inches; at Haidarábád, 2.55 inches; and at Larkhána, in N. Sindh, three years have passed without any rain at all, as during Hamilton's visit in 1699, when no rain fell in that district for three years. On the 15th of July, 1839, the day the Amírs signed the new treaty with the British, it rained heavily at Haidarábád, and the rain continued at intervals for four days, a most unusual circumstance. Many houses and part of the city wall fell, owing to the rain, and the Amírs and people looked upon it as a bad omen, and were filled with superstitious alarm in consequence.

The Indus is called *Sindhuh* throughout its course, but from Kálábágh to Aṭak* it is sometimes locally termed *Aṭak*. From Bakar to Kálábágh is the Upper Indus; from Bakar to the sea the Lower Indus. From the sea to Aṭak, in a straight line, is 648 m.; by the river 942 m. The width of the surface water in the dry season is from 480 to 1,600 yds.; the average width 680. The greatest depth is found between Kálábágh and Aṭak, where it is 186 ft.; the average

* *Aṭak*, in Hindústání, signifies "stop," this river being regarded as the boundary of India.

depth is 24 in the freshes, but in the dry season from 9 to 15 ft. The velocity is 7 m. per hour in the freshes, 3 in the dry season. The maximum discharge per second is 446,080 cubic ft. in August, 40,857 ft. in December.* The river rises in March and falls in September. Unlike the Ganges and Mississippi it does not submerge its Delta or inundate the valley through which it passes to a very wide extent. Its floods are capricious, taking for several years together to the right bank, and then for a like period to the opposite side; they are also partial, and at the height of the freshes the Persian wheel may be seen at work watering the fields on the banks.

The *Sub-divisions* and *Chief Towns* of Karáchí Collectorate are as follows. Those of the other Sindh Collectorates have not been ascertained:†—

KARÁCHÍ.

Táluks or Sub-divisions from S. to N.	Chief Towns.	Distance and direction of Chief Town from Karáchí.
1 Karáchí	Karáchí	
2 Vikkar or Ghorábárí	Ghorábárí	56 S.E.
3 Sháh Bandar	Sháh Bandar	76 S.E.
4 Játí, with Sujawal attached	Maghrabin	84 S.E.
5 Mírpúr Battora	Mírpúr Battora	74 E.
6 Mírpúr Sákrá	Mírpúr Sákrá	46 E.S.E.
7 Hill Districts	Bhulá Khán's Tándá	60 N.E.
8 Johí, with Dádú attached	Johí	
9 Ṭhaṭṭhá, with subordinate Kárdár's district of Jarrak	Nagar Ṭhaṭṭhá	58 E.
10 Kotru	Kotru	110 N.E.
11 Sewán, with Bhán attached	Sewán	147 N.E.
12 Majandah	Majandah	102 N.E.

ḤAIDARÁBÁD.

Táluks or Sub-divisions from S. to N.		Chief Towns.	Distance and direction of Chief Town from Ḥaidarábád.
1 Doába		Ḥaidarábád	
2			
3	Muhammad Khán's Tándá district.		
4			
5			
6			
7	Mírpúr Dep. Collectorate		
8			
9			
10			
11			
12	Hálá Dep. Coll.		
13			

Names not ascertained

SHIKÁRPÚR (not ascertained).

2. HISTORICAL SKETCH—CASTES—EMPLOYMENTS OF THE NATIVES.

The Hindús of the Vaidik era, the Áryan nation, in the 6th century B.C., were located chiefly in the Panjáb and along the Indus."‡ In the 3rd Aṣhṭaka and 6th Adhyáya there appears to be a distinct mention of the Indus, in the 12th verse, which runs as follows:—"Thou hast spread abroad upon the earth, by thy contrivance, the swollen *Sindhu* when arrested (on its course)." The Hindús

* *Bombay Selections*, No. xvii., pt. ii., p. 545.

† The province of *Kachh* (Cutch) is included in the military division of Sindh. In the present work no routes in *Kachh* have been laid down, and therefore no statistics are given respecting it. There are, nevertheless, in the province several interesting localities, which may be noticed in a future edition.

‡ Introduction to the 2nd book of the *Rig-Veda*, by H. H. Wilson, p. xvii.

of that period appear to have been much the same as Alexander the Great found them in 326 B.C. The great change in the course of the Indus since that time prevents recognition of the places said to have been visited by the conqueror. It is probable that the Indus then flowed much to the E. of its present course, passing by the walls of the ancient city of Alor. According to the tradition of the country periodical floods of great height take place about twice in a century, and produce great alterations. Thus, in 1819, the year of the earthquake,* which deepened the arm of the sea so greatly between Kachh and Sindh, there was an extraordinary flood, which effected great changes in the Sindh Delta. The depth, too, to which some ancient cities, as Bráhmanábád for example, have been buried, shows that earthquakes have been productive of alterations which render it impossible to identify the cities and routes described by Arrian. In the words of a late author,† "Beyond the apparent identity of such places as Pattala with Tatta, and Crocola with Karáchí, there is in reality nothing whatever to attest that here the great conqueror was." From the time of Alexander to the 7th century, A.D., nothing is known of the history of Sindh. Arab descents on Sindh by sea are mentioned as early as the Khalífat of 'Umr. Several expeditions were also sent through Makrán to invade the countries lying on the Indus; but all failed until, in 711, A.D., in the reign of the Khalífah Walíd, Hajjáj, the Governor of Basrah, dispatched an army of 6,000 men under his nephew, Muhammad bin Kásim, a youth of 20, to conquer Sindh. This general took first Dewal,‡ the seaport, and then marched by Bráhmanábád and Sewán to Alor, the capital of Sindh. Here Rájá Dáhir,§ who seems to have been the supreme ruler of the country, was defeated and slain, and, after one more desperate stand by the Rájpúts at Ashkandra, Muhammadan rule was firmly established on the Indus. Kásim, according to the Tárikh-i Hind wa Sindh,‖ consolidated his conquests with wisdom equal to his valor; but, being falsely accused by the daughters of Dáhir, was cruelly put to death by Walíd. He was succeeded by Tamim, in whose family the government of Sindh remained for 36 years. After this period, according to Elphinstone,¶ "the Muslims were expelled by the Rájpút tribe of Súmra, and all their Indian conquests were restored to the Hindús, who retained possession for nearly 500 years." This statement, however, is contradicted by other authorities, according to whom** the lieutenants of the 'Abbás Khalífs were deputed to Sindh for three centuries. In 1025, A.D., Mahmúd of Ghazní unquestionably conquered Sindh, and it was probably not till 1054 that the *Súmrás* attained to power. In 1340, the *Sammás*, another native tribe—converts, like the Súmrás, to Islám—acquired the government. These again were overthrown in 1521 by Sháh Beg Arghun, who was driven from Kandahár by Bábar. Sháh Beg is said to have committed suicide not long after his conquest, and was succeeded by his son Sháh Husain, in whose reign, in 1540, Humáyún fled to Sindh, and in his flight, the illustrious Akbar was born at 'Umrkot. Mírzá 'Isá Tirkhán shortly after this rebelled against Sháh Husain, who died and left the rebel without a rival. Mírzá 'Isá employed the Portuguese as mercenaries, and they, during his absence, set fire to Thattha. In 1590, Akbar conquered Sindh, and the authority

* For an account of this extraordinary event, see *Bomb. Lit. Trans.*, vol. iii., p. 90.

† *Personal Observations on Sindh*, by Captain Postans, p. 144.

‡ Perhaps Thattha, so named from a vast Dewal, or idol temple, the most conspicuous building there.

§ According to the *Chachnámah*, a work of rather doubtful authority, Dáhir was a Bráhman and the son of Chach. This Chach was prime minister of the Rájá of Sindh, and obtained the sovereignty by an intrigue similar to that which gave to Gyges the throne of his master.

‖ This history was written by Muhammad 'Alí bin Hamúd in A.H. 613=A.D. 1216, but professes to be a translation of an Arabic work written immediately after the conquest and found in the possession of the Kázi of Bakar.

¶ P. 262.

** *Personal Observations on Sindh*, p. 153.

of the Mughul emperors continued till 1736, when the Kalhoras, a native tribe, threw off the yoke and became independent. One of this family, Ghulám Sháh, founded the modern capital of Ḥaidarábád on the site of the ancient Nírankot. Adam Sháh was the first of the Kalhoras who rose to influence in Sindh. He became the head of a religious fraternity about the middle of the 15th century. His disciples seized on the lands of the Zamíndárs, and when the Mughul governor sent troops to aid the rightful owners, the Kalhoras defeated them, but were subsequently defeated in turn, and their leader, Dín Muḥammad, hewn in pieces in presence of the governor. They then fled to Khil'at; but subsequently, having submitted to the authority of the Emperor, were allowed to return, and their leader, Yár Muḥammad, was invested with the title of Khudá Yár, "friend of God." His son, Núr Muḥammad, was made Governor of Ṭhaṭṭhá by Muḥammad Sháh, and afterwards, on paying a million sterling to Nádir Sháh, appointed Governor of Sindh by that conqueror with the title of Sháh Ḳulí Khán. His three sons were, however, taken as hostages to Persia, whence they escaped on Nádir's death, and the youngest, Ghulám Sháh, after many vicissitudes and bloody battles with his brother 'Aṭṭár, was, in dependence indeed on the Afghán monarchy, firmly seated on the throne about 1758 A.D., in which year, on the 22nd of Sept., the E. I. Company were permitted to establish factories at Ṭhaṭṭhá and Sháh Bandar. Ghulám Sháh achieved many successes over the neighboring princes, defeated the Dáúdputras of Bháwalpúr, wrested the whole district of Kakrálla from Jám Hijáj, and compelled the Ráo of Kachh to give him his daughter in marriage. He died in 1771, and was succeeded by his eldest son, Ṣarafráz Khán, whose title was confirmed by the Afghán King. He made an inroad into Kachh, and on his return put to death Mír Bahrám Khán, chief of the Tálpúrs, a tribe of pastoral Bilúchís, who were becoming very powerful. Mír Bahrám was much respected and beloved, and his cruel murder paved the way for the downfal of the Kalhoras. Sarafráz gave such trouble to the Company's officers, that they resolved to quit Sindh, and the factories were accordingly abolished in 1775. Next year Sarafráz was deposed for his tyranny by a general assembly of the Bilúch tribes, and his brother, Miyán Muḥammad, was raised to the throne; but being found incapable, was deposed in a few months, and a nephew of Ghulám Sháh was substituted, and after him, in a brief period, Ghulám Nabí, a brother of Ghulám Sháh. This took place in 1778, when Mír Bijjár, the son of Mír Bahrám, returned from Makkah. The Kalhora chief had treacherously endeavored to get Bijjár assassinated while on his journey, fearing his resentment on account of his father's murder. The Arab chiefs, however, would not imbrue their hands in the blood of a guest. Bijjár returned to be joined by thousands of adherents, and in a pitched battle he defeated and killed Ghulám Nabí. With a moderation unexampled in Asiatic history, he then declined the throne of Sindh, to which he was called by the voice of the people, and seated 'Abdu'n-nabí, brother of the slain Ghulám Nabí, on it. Two years after, when 'Izzat Yár Khán, a nephew of 'Abdu'n-nabí, entered the country with an Afghán army, Bijjár marched with all his tribe to support 'Abdu'n-nabí, and defeated the invader in a most sanguinary battle. In spite, however, of this singular loyalty and forbearance, 'Abdu'n-nabí caused the noble Bijjár to be assassinated, effecting his purpose through the co-operation of the Rájá of Jodhpúr. The Tálpúrs then elected Mír 'Abd'ulláh, son of Bijjár, as their chief, and expelled 'Abdu'n-nabí, and defeated the armies of Khil'at and Jodhpúr, which were sent to reinstate him. It is remarkable that they put their enemies to flight by a desperate charge, sword in hand, such as their descendants tried with less success at Miyání. 'Abdu'n-nabí now obtained the aid of the Afgháns, and 'Abd'ulláh was obliged to retire to 'Umrkoṭ. Lured thence by promises of forgiveness, he was cruelly put to death three days after he had taken the oath of allegiance. The Tálpúrs now elected Mír Fatḥ 'Alí, son of Ṣúbahdár and grandson of Bahrám, who drove

out 'Abdu'n-nabí, and finally obtained from Zamán Sháh, the Afghán king, a confirmation of his title as ruler of Sindh. He associated with himself, but in a subordinate position, his brothers Ghulám 'Alí, Karam 'Alí, and Murád 'Alí, and, having settled the internal affairs of the country, recovered Karáchí from Khil'at, but 'Umrkot, which had been ceded to Jodhpúr, was not recovered till 1813. Of his two nephews, Suhráb obtained the principality of Khairpur (Khyrpore), and Mír Tárá that of Mírpúr. So amicably did the four brothers rule at Haidarábád that they were called the Chár Yár, or "Four friends." Fath 'Alí died in 1801, leaving a son, Súbahdár, but bequeathed two-fourths of his territory to Ghulám 'Alí, and one-fourth to each of the others. The joint government continued, and peace reigned among the brothers and their families in a manner which was the theme of astonishment to the surrounding nations. Ghulám 'Alí died in 1811, leaving a son, Mír Muḥammad, but Karam* 'Alí and Murád retained the government as long as they survived. Murád left two sons, Núr Muḥammad and Nasír Khán, of whom, in the redistribution of power and territory consequent on the death of all the elder Amírs, Núr Muḥammad was elected *Ráis* or chief. In the meantime the English Government had been making advances towards the occupation of Sindh. On the 21st of August, 1809, a treaty had been concluded with the Amírs, by which they agreed not to allow the French to establish themselves in the province. On the 9th of November, 1820, a new treaty was made to exclude European and American adventurers. On the 22nd of April, 1832, and the 23rd of December, 1834, other treaties opened the roads in Sindh and the Indus to trade. On April the 20th, 1838, new stipulations were made for the residence of a political officer at Ḥaidarábád; and next year diplomatic operations were redoubled, and on the 15th of July, 1839, a new treaty was signed by the Amírs of Ḥaidarábád, by which they were compelled to cede an encampment for 5,000 British troops, and to supply £30,000 a-year towards the expenses of the force, to abolish all tolls on the river, to admit the Company's rupee, and to forbear from all negotiations with foreign States, as also to furnish 3,000 auxiliary troops when required. A separate treaty with Khairpúr, signed on the 24th of December, 1838, placed that principality in subordinate alliance with the British Government, while a separate article obtained from Mír Rustam, the then Ráis, and son of Suhráb, the fort of Bakar as a depôt in time of war.† This fortress, in contempt of the treaty, was at once permanently occupied, and this although Sir A. Burnes had informed the Governor-General that Mír Rustam considered it the key of his country, and that his honor would be compromised by its retention. Subsequently, the Governor-General imposed an enormous fine of £300,000 on the Amírs under the name of arrears of tribute to Sháh Shuj'a, the Afghán prince, who was to be reinstated on the throne of Kábul. These aggressions led to discontent and distrust, on the part of the Amírs, which were strongly fomented by the conduct of Mr. Ross Bell, who supported the rebellious attempts of 'Alí Murád, the younger brother of Mír Rustam, against his Ráis. Finally, Sir C. Napier, by a series of aggressive measures, forced the Amírs of Ḥaidarábád to open resistance, and having defeated them at the battle of Miyání on the 17th of February, 1843, and again on the 24th of March at Dappa, or Dabba, on the Phulelí, annexed the whole country.‡

The principal tribes in Sindh are the Bilúchís, the *Jats* or *Sindhis*, who were

* Karam 'Alí ceded the post of Ráis to his brother Murád. See the Amírs' own narrative of events in their family, in *Dry Leaves from Young Egypt*, Appendix, p. 362, 3rd Ed.

† *Sindh Correspondence*, 1836-1843, p. 151, "If the Governor-General in time of war should seek to occupy the fortress of Bakar *as a depôt for treasure and munitions*, the Amír shall not object to it."

‡ The question of the English policy towards the Amírs may be examined in the writings of Sir W. Napier and Sir J. Outram, and in the Amírs own statement in the Appendix to *Dry Leaves from Young Egypt*. On the one side are the voices of Sir C. Napier and his brother, and Sir C. Napier's Secretary; on the other, in favor of the Amírs, the unanimous voice of all the political officers of any note employed in Sindh, of General Jacob, and the majority of military men occupied in the reduction of the country.

anciently Hindús, and were converted to Islám during the rule of the Khalífs of the house of Ummayyah. The Jats are taller and more robust than the natives of India, and strong and muscular, but idle, apathetic, cowardly, and dishonorable,* addicted to intoxication, filthy in habits, and immoral in the extreme. They belong to the Hánífah sect of Islám, but a few are Shí'ahs. Capt. Burton has given a list of about 250 different sub-divisions of this tribe, of which the *Sammás* and *Sumrás* were at one time the ruling classes in Sindh. The language of the Sindhís is a mixture of Arabic and Sanskrit words, the grammar being borrowed from Sanskrit for the noun, and from Persian for the verb.

The *Bilúchís* are a mountain tribe, inhabiting chiefly the Hálá range and the hills which run at right angles to it to the Sulaimán range. The *Tálpúr Bilúchís*, however, claim to be Arabs,† who advanced to the confines of Sindh on the conquest of that country by Muḥammad bin Ḳásim. The Bilúch is a far superior being to the Sindhí. He is fairer, more powerfully formed, incredibly hardy and vigorous, and not deficient in courage. The Bilúchís are in general temperate, and live to an extreme old age. Mír Suhráb was killed by an accident when 100 years old, and that age is not unfrequently reached by Bilúchís. The mu'azzin at one of the mosques at Shikárpúr, in 1841, was 102 years old, and yet ascended the minaret and called to prayers. Bíbarak, chief of the Bugtís about that time, and Doda, chief of the Marís, were extremely old men, and Mír Rustam also lived to near 90. The Bilúchís will ride with little covering on their heads, and without drinking anything all day, under a sun which would destroy Europeans or even natives of India. This is in part owing to their great temperance.‡ Of the Amírs, Mír 'Alí Murád was the only one who had the credit of indulging in wine. The *Marí Bilúchís* are considered the best soldiers of all the tribes, and are in general large powerful men, many of them above 6 ft. high, with limbs not inferior to those of the strongest Europeans. The Bilúch women are in general faithful and chaste, and those of the Marí clan often follow their husbands to battle, and even take part in it. The punishment for unfaithfulness has always been death; and the English condonation of the crime, as far as law is concerned, has excited much dissatisfaction, and is quite unintelligible to the Bilúchís. Of the tribes beside the Tálpúrs the Rinds and Chándias are the most numerous and powerful. The Bilúchís are Hanífah Muslims, but towards Persia many are Shí'ahs. There are many dialects among the tribes, all of which are unintelligible to the Sindhís. Many Sanskrit and Arabic words occur in them, but there is the substratum of an aboriginal tongue.

The *Hindús* of Sindh have no outcast tribes among them like the Parwáris, Pásís, and Chandálas of India. There are two orders of bráhmans, who do not intermarry, the *Pokarna* and the *Sarsudh*, of which the former worship Vishnu, the latter Shiva and Bhawání. The Pokarna abstain from all flesh, the Sarsudh only from that of the cow, as also from tame fowls; but the meat is always bought, as no Hindú will kill animals. The Sarsudh wears a white turban, the Pokarna a red one. The Kshatriyas of Sindh are in fact Wánís or Banyáns, and followers of Nának. They will not touch meat unless the animal is killed with a single blow in the name of the Sikh Guru. The Vaishyas eat meat, drink spirits, and do not object to fish and onions. They pray but little, and some of them worship the Indus and his Minister under the names of *Jenda Pír* and *Udhero Lál*. On the whole Hindúism is at the lowest possible ebb.§

* Burton in *Bombay Selections*, No. xvii. for 1855, p. 639.

† Statement of the Amírs in *Dry Leaves from Young Egypt*—Appendix.

‡ Capt. Burton gives an opposite character, but he is probably speaking of the Bilúchís at the large towns in Lower Sindh. It does not appear that he had any opportunities of being acquainted with the Bilúchís of the hills.

§ It may be remarked here that some writers have fallen into strange errors respecting the Hindús of Sindh. Thus it has been said that *satí*, or widow burning, was abolished in Sindh by the English, but the practice has not existed in Sindh for centuries, if it ever did.

ROUTE 25.

FROM KARÁCHÍ (KURRACHEE OR CURRACHEE) TO LOHRÍ OR RORÍ BY THATTHÁ (TATTA) (58M. 0¼F.) ḤAIDARÁBÁD (114M. 5½F.), VISITING THE RUINED CITY OF BRÁHMANÁBÁD AND THE BATTLE-FIELD OF MIYÁNÍ.

	STAGES. M. F.	PLACES. M. F.
(*a*) From Karáchí Cantonment to Mallír *r.*	6 0	
JAM'ADAR KÍ LANDÍ *b* and *dh.*	6 0½	12 0½
Píprí, *b.* and *dh.*	10 2	
WATTEJÍ, *dh.*	5 2	15 4
(*b*) × 2 *n.* to GHARÁ (hence visit Bambhúra) *b.*	9 3½	9 3½
× *r.* near Gunda	6 4	
GUJÁ Collector's Banglá and *dh.*	5 2¼	11 6¼
Markár	6 0	
(*c*) ṬHATṬHÁ (Tatta), E. side *b.p.o.*	3 2	9 2
HELAH, *dh.*	15 2	15 2
(*d*) JARRAK, *b.* and *dh. p.o.*	15 3¼	15 3¼
ÁNGAR, *dh.*	9 4	9 4
MIYÁNÍ MULTÁNÍ × Indus to entrenched camp, *dh.*	12 7¾	12 7¾
(*e*) ḤAIDARÁBÁD (hence visit 'Umrkot) *b. p.o.*	3 4	3 4
(*f*) MIYÁNÍ (Meeanee) *b.*	6 4¾	6 4¾
MAṬṬÁRÍ, *b* and *dh.*	9 1	9 1
RASÚD KHAIBAR, *dh.*	7 5½	7 5½
(*g*) ḤALÁ, (hence visit Bráhmanábád), *b.* and *dh.*	11 0	11 0
SAIYID KÁ GOṬ, *b.* and *dh.*	10 4	10 4
Dulí Ká Derá	16 3	
KÁJÍ KÁ GOṬ, *b.* & *dh.*	15 2½	15 2½
DAULATPUR, *b.* & *dh.*	16 1¼	16 1¼
MOHRA, *b.* and *dh.*	11 5½	11 5½
NAUSHAHRA, *b* & *dh.*	15 2½	15 2½
LÁKKA, *dh.*	13 0¾	13 0¾
HALLÁNÍ BILÁNÍ, *b.* and *dh.*	9 1	9 1
HINGURGA	10 2	10 2
RÁNIPUR	7 6	7 6
FATHPUR	10 0	10 0
LUKMÁN KÁ TANDÁ	12 7	12 7
(*h*) RORÍ	16 4¾	16 4¾
	314 0¾	

(*a*) *Karáchí* (Kurrachee) is distant from Bombay 808 m., and the time occupied by a steamer in reaching it from the Presidency is in general 4 days. Passengers land at the Kimárí (Keamaree) Bandar, where pálkís and shigrams are easily procurable to convey the tourist to the traveller's banglá, which is 2½ m. distant in an E. direction on the Bandar road. The banglá has 10 rooms and every sort of supply is procurable at Treacher and Co.'s stores, close by. Messrs. Treacher and Co. have also banglás to let, by the week or month, the rates being about 50 rupees per month for a banglá, with a garden and stables. It must be particularly remarked that the only good well is near Messrs. Treacher's store, close to the Liyárí river. The municipality have undertaken to carry pipes from this well over the station; but at present the water in other places is not good, and tends to produce diarrhœa. Close to the landing place is the site of the *Sindh Railway terminus*. The line will run about half a mile in an E direction, and then turn to the N.E., passing from Kimárí Island across the new channel for diverting the water of the Chinna Creek. The line was formally commenced on the 29th of April, 1858, when the Commissioner, Mr. Frere, and the other authorities attended; and from that date the part from Karáchí to Ḥaidarábád, 110 m., has been under construction. From Ḥaidarábád to Multán, a distance of 570 m., the traffic will for the present be carried on in the steamers of the Indus Steam Flotilla Company. From Sakar to Dádar at the mouth of the Bolán, a distance of 160 m., there will be an extension of the Sindh Railway, and likewise an extension from Ḥaidarábád to Dísa, 260 m. From Multán, lines of railway will run to Láhor, and thence to Amritsir and Pesháwar.

N. of the Railway Terminus is the

Custom House, and beyond that it is proposed to have docks and a basin for ships parallel to the Napier Mole. Other proposed works * are a breakwater pier from Manora Point, 1,500 ft. long, at an estimated cost of £110,000; a stone groyne upon Kimárí Sand Spit, 7,400 ft. long, at a cost of £42,000, with an E. pier, 2,600 ft. long, to cost £40,000; a bridge over a proposed tidal opening in the Napier Mole, £40,000; a native jetty or quay, £28,000; and a new channel from the Chinna Creek, at a cost of £18,000.

Government House is about 5 m. from Bandar-road point, and 1½ from the traveller's banglá. In going to Government House from the traveller's bangla, the barracks are passed on the left, and are worth inspection, being remarkably fine buildings, extending over a vast space. S. of Government House, 3 m., is *Clifton Marine Sanatarium*, with good bathing and sands. Here in fact is the only bathing, for at Manora it cannot be attempted on account of sharks, not to mention the surf. At Clifton there are private banglás to be rented. The rides on the sands are very enjoyable. Excellent fish can be procured, and especially soles and black and white pomfret. Oysters are abundant, but large; shrimps and crawfish and *bobils*, commonly called *bummelos*, as well as many other varieties of fish, are obtainable. The enormous basking shark is often caught, and specimens have been cast ashore 60 ft. long. They are quite harmless, and are killed for their fins, etc. At the Government gardens is an excellent swimming bath; the water from the well that irrigates the gardens passes through the bath. A subscription of 4 rupees per month, entitles residents to vegetables, flowers, and fruit from these gardens. The cauliflowers, lettuces, peas, beans, are excellent. A band plays occasionally at the gardens, and, on alternate nights, at the collector's *kácherí*, or on the parade ground.

The Bay of Karáchí is the more E. of two large bays formed by the junction of the Sindh and Goádar coasts, and is situated between Rás Muárí (Cape Monze of the old charts) and the Piltí or W. mouth of the Indus. It embraces an extent of 33 m. of sea coast, and recedes in the centre to a depth of 8 m. The shore is very low, consisting of heaps of loose sand, thinly dotted with the prickly pear, and on the E. side with the tamarisk. To the N. the Hálá range, descending from the interior, ends at Rás Muárí in a long, narrow precipitous ridge, about 1,200 ft. high, and is washed on both sides of the Cape by the sea. Further inland the mountains average about 3000 ft. On the E. side of the bay the Delta of the Indus commences, in which not a hill or rising ground is to be seen. Karáchí harbor is at the head of the bay. On the summit of the rocky cape that forms the W. point is a small fort, built to command the entrance. It is situated in N. lat. 24° 47′ 17″, and E. long. 67° 51″. The Baghár, or W. branch of the Indus, falls into the bay 15 m. below the harbor. Its mouth, the Piltí, is wide but shallow, and choked with sand banks. A few m. above it is a long irregular bay, in which is a low flat island opposite the S. end, of which the Ghisrí, a salt water river, called the Ghárá in the upper part, reaches the sea. It is 500 yds. wide at the mouth, and leads to Bandar Ghárá, a small seaport about 30 m. from the sea. It has no communication with the Indus. About Rás Muárí there are 14 fathoms close to the rocks. In most parts of the bay the bottom is soft mud, and the soundings decrease towards the E. shore up to the edge of a broad sandbank lying off it. This bank commences at the mouth of the harbor, crosses the mouths of the Baghár and Ghárá, and has from 2½ fathoms to 3 ft. water on it. The harbor is nearly 5 m. long, and extends E. and W. 10 m., three-fourths of this area being mud flats or shoals, partially dry at low tide. The W. side is formed by a narrow ridge of loose sand with steep cliffs at the extremity about 100 ft. high. On the summit of this rocky cape, called Manora or Manúra (Munhora), is a small fort, built in 1797, a mosque, and other buildings; and half-a-mile beyond them,

* See Mr. James Walker's second report on Karáchí harbor, 1858.

on the low land, is a round tower. On the 5th of February, 1839, Admiral Maitland, in the Wellesley, 74, battered down the S. face of Fort Manora,* and on landing to take possession of it found it occupied by four or five men, who had no means of replying to his broadsides even with a single shotted gun. The Admiral had mistaken the signal which they had fired for a hostile proceeding. The Governor-General, however, on receiving the report of what had occurred declared the harbor of Karáchí annexed, and pronounced "that the Amírs had forfeited all claim to the forbearance and generosity of the British Government." † The tourist may satisfy himself on the spot that the fort was utterly incapable of resistance, and ascertain from eye witnesses the truth of the above account. In order to reach the place he will proceed to Bandar Point and take a boat to Manora Bandar, whence a walk of a mile will bring him to the Lighthouse. The boat fares are published bi-weekly in the local papers. The view of Cape Muárí and Makrán will repay the trouble of the visit.

E. of Cape Manora, the shore, receding abruptly, leaves a deep bay, separated from the swamps near the town of Karáchí by a ridge of low sandhills and with a group of rocky islets in its centre. The sandy ridge is isolated at high tide by the Chinna Creek, and ends about 2 m. above the entrance of the harbor at a low point called Kimárí (Keamaree). The harbor has been greatly improved since the occupation of Sindh by the English, and the exports and imports have risen from a nominal value to nearly two millions. The first direct voyage to it from England was made in 1852 by the Duke of Argyle, of 800 tons, and since then a very great number of vessels have sailed to it. There is little doubt‡ that Karáchí is that Crocola whence Nearchus sailed with his fleet to explore the coast of Makrán and Persia. The district in which Karáchí is situated is called Karkalla to this day.

* *Sindh Correspondence*, p. 183.
† *Ibid*, p. 198.
‡ *Personal Observations on Sindh*, p. 24.

While at Karáchí the traveller will do well to visit the curious pool called Magar Taláo, and, if not pressed for time, the port of Sonmiyání.

The Magar Taláo or Magar Pír, "Alligator Lake," or "Alligator Saint," called also Pír Mangáh, is 9 m. due N. of Karáchí. The ride may easily be accomplished on a *sándní*, or riding camel, seated on which, behind the driver, the tourist may interpose a stoutly wadded umbrella between his head and the dangerous rays of the sun.* The road lies over a sandy and sterile track,† varied with a few patches of jungle. This continues to the foot of the Pab Hills, the line of limestone rocks which juts out on the sea at Cape Muárí. Here a rugged path leads through boulders of rock and sheets of flint polished like glass by the feet of pilgrims, to a hollow where a green oasis of palms and tamarinds shrouds the thick pool tenanted by alligators, whence the place has its name. Here is also the domed mausoleum of one Ḥájí Magar, "Pilgrim Alligator," an apocryphal personage, who, with three brother saints, is said to have fixed his hermitage at the spot, and caused a rill to trickle from the rock. Another of the fraternity produced the hot mineral spring; a third changed a flower into an alligator, to stock the pool; and a fourth converted his tooth-brush into a palm shoot, whence the grove. The traveller may now pitch his tent, avoiding the shade of the tamarind trees, which, if local tradition and Captain Burton's experience be a guide, is likely to engender fever. An old Fakír, who takes care of the tomb, is the master of the ceremonies at the Alligator Tank, and for a small fee will call out his brood of scaly monsters. Accustomed to be fed by him with goat's flesh, they will obey his voice and come out of the pool. This little tank, which is not more than 100 yds. long and 50 broad,

* An English jockey cap with a muslin turban twisted round it and wetted occasionally will be the best defence against the frightful heat of Sindh.
† *Dry Leaves from Young Egypt*, p. 218, and *Burton's Sindh or the Unhappy Valley*, vol i., p. 48, which may be consulted for a description of this place.

contains several scores of alligators, which lie concealed in the ooze and mud until the summons is heard. The stillness of the bluish water, and of the motionless palms, which seems more profound from the intense heat and the cloudless glittering sky above, contrasts strangely with the wild cry of the unearthly looking Fakír and the sudden rush of a crowd of unwieldy monsters plashing and struggling to the bank. The largest of all is called Mor Sáhib, which is an appellation probably derived from a demon with five heads destroyed by Krishnah, and from which that god is called *Murári*, though Captain Burton supposes it to mean "peacock." This alligator may be about 18ft. long, and seldom or never leaves the concealment of the pool, and is said to be exceedingly savage and dangerous. The rest are sluggish, and the feat of running over them, and round and across the pool has been performed,* though their terrible powers of destruction are seen when a goat is given to them for food, and is in a moment torn to shreds by their powerful jaws. About 10 m. to the W. is the Hab River, in which alligators are very numerous, and whence no doubt the Magar Talão was stocked, and is replenished with these animals. The visitor will call to mind the sacred crocodiles of Egypt, and will see in the veneration for the alligator here and at some places in Malabar a curious coincidence. It is probable that these creatures derive their sanctity from the place, being regarded as ἱκέται, like the sparrows of the Branchian oracle.† About a quarter of a mile from the pool is another hot spring, the water of which is as hot as can be borne for complete immersion. These hot springs, like the phænomena at Sonmiyáni, 50 m. further W., are attributable probably to volcanic action. A *káriz*, or aqueduct, from the Pab Hills will be observed on the way from the Magar Pír to Karáchí.

Sonmiyáni and Hingláj.—This place is 50 m. 1 f. distant from Karáchí, and the journey may be conveniently made in 4 marches, it being requisite to carry tents. The stages are as follows:—

PLACES.	STAGES. M. F.	M. F.
From Karáchí and × bed of Karáchí *r.*	1 6	
× shallow inlet of sea	0 6	
Patalí tank, dry	2 0	
Pattú tank, dry	5 1	
× rocky ridge	0 6	
× ditto	2 0	
× muddy *n.*	1 6	
Pass thin jungle to HAB *r.* 400 yds. wide, with sandy pebbly channel	1 1	15 2
Enter Gandába Lakk, a narrow stony pass in the Pab mountains	3 0	
Pass small tank and tombs	2 0	
× Bhawání *r.*, with sandy bed, and well, 55ft. deep	0 7	
× Bhágal ravine, steep and deep	6 1	
BÍDÓK	2 7	14 7
Pass well of good water, 30 ft. deep, 400 yds. to *r.*, up Burídah ravine	1 5½	
Brackish well, called Kárí	1 6	
2 wells, 40ft. deep, 300 yds. to *r.*, up Chabhejí ravine	1 5	
DUDÁ	1 1½	6 2
Pass 3 brackish wells	1 1	
3 good wells, 400 yds. to *l.*, called Okâ	6 0	
× sandy bed of Indra, or Vindúr *r.*	4 3	
SONMIYÁNÍ	2 2	13 6
		50 1

The character of the country to the Hab River is the same as that described on the way to the Alligator Tank. A belt of tamarisk jungle extends a few hundred yds. on each side of the river, which, according to Captain Hart,* ceases to be a stream in February, though water is always found in pools. The tombs near the Gandába Lakk,

* For example, by the renowned tiger killer, Lieut. Rice, of the 25th Bombay N. I.

† *Herod.* i. 159.

* *Bombay Selections*, p. 323. The account of this officer's journey is the one here followed. It will be found in the place referred to above, and somewhat differently given in the *Proceedings of the Bomb. Geo. Soc.* for 1839, under the title of "A Pilgrimage to Hingláj."

called by Hindús, *Angákherá Bheram Lakk*, are those of some soldiers of the Jám of Belá and of Numria plunderers, who were killed in mutual conflict about 30 years ago. The Burídah ravine, called by Captain Hart the Bareed Luk, presents a most singular appearance and is formed by a hill having been detached by some convulsion of nature from the range, which is here about 200 ft. in perpendicular height. The path leads along the edge of a deep ravine, where the rush of the stream has cut a channel as even as if done by art. The sea is not far off at this spot; but further on, the distance widens into a flat a mile in breadth, covered with low tamarisk jungle and caper bushes. On this, in February, is a crop of grass, affording excellent pasturage for the horses of the traveller. To the left of the road, before reaching the Vindúr river, are the ruins of a small building, called Pir Patta by Muhammadans, and Gopíchand Rájá by Hindús. Thence the road lies over a barren plain and a range of sand-hills, from the top of which Sonmiyání is seen, "remarkable only from the absence of all verdure around it." The town is situated at the head of a large shallow bay, like a horseshoe, into which vessels of any draught cannot enter except at spring tides. The entrance is narrow, and the low sand-banks bordering the harbor afford little shelter. All boats but coasting craft anchor outside the bar, 2 m. from the town. The ancestors of the Jám of Belá, in whose territory the fort is, are said to have been Hindú Rájás converted by the first Muslim invaders of Sindh. Many Hindú festivals are still observed in his family. Sonmiyání has a population of about 2,000, chiefly Numrias. The water is brackish. In 1808, the place was burned by Arab pirates. There are the remains of a small fort, which, since the British army destroyed the pirates of the Persian Gulf, has never been repaired. The stages from Sonmiyání to Hingláj are, 1st, to a pool of fresh water at the edge of the sand-hills which border the mangrove swamp, called *Guru chela ká Ran;* 2nd, a range of sand-hills, with a small well of brackish water beyond the Purálí river. 3rd, Dámbo; 4th, Káttewárá; 5th, The Tilak Púrí wells. Two m. to the W. of this are 3 hills of very light colored earth rising abruptly from the plain. That in the centre is 400 ft. high, conical, with the apex flattened and discolored. It joins one half the size by a causeway about 50 paces long. A basin of liquid mud 100 paces round occupies the centre of the highest. Jets of liquid mud rise here incessantly to about 1 ft. At times the rise is so high that the mud overflows the hill, the entire coat of which is slime baked hard by the sun. The mud and water of all the pools is salt. These basins are called "Ráma Chandra kí kup," "Ráma's wells." The legend is that Mahádeo, who had been 12 years searching for Sítá in vain, here dashed down his *vibhút*, the mark of ashes on his forehead, and it split into 18 pieces, and formed as many *kúps*, when Sítá appeared in the form of *Shrí Mátá*, "the divine mother," and informed him that she had been with him in all his wanderings in the shape of a fly seated on his *vibhút*, and that, in gratitude for his exertions, these kúps should ever be the object of pilgrimage. Of the 18 kúps 7 are here and 11 are spread over the mainland of Makrán, near the barren island called Sítá Dwíp, which is the farthest limit of Hindú worship. The Hindú ascetic, commencing with this island and the temple of Hingláj, should proceed N. to the fire temples of Jwála Mukhí, near Láhúr (Lahore); thence to Haridwár and to Kuru Kshetr, the plain round Delhi; thence to Banáras, and to the temple at the supposed confluence of the Gangá and the Godávarí in the heart of the Gond country, and close the circle at Rámeshwaram, at the extreme S. of India. He will then have completed the entire round of Hindú pilgrimage; and having begun with Sítá and Bhaváni at Sítá Dwíp and Hingláj, will end with Rámah and Bhaváni at Rámeshwaram and Cape Kumárin (Comorin). The Hindú pilgrim to Hingláj secures first an Ágwá, or spiritual guide, to instruct him where and how to worship on the journey. The office of the Ágwá

is hereditary, and even bráhmans must follow their directions. The Ágwás alone officiate in the temple, and divide the offerings at Hingláj; but they are subject to a chief, who is called the Pír, or saint of the Hindús in Sindh, and who furnishes each with a *chhari*, or "wand of office," which he gives back on his return. It is 2 ft. long, forked at one end, and painted with red ochre. The Ágwá carries it in his waistband, fixes it in the ground as a signal for a halt, and lights a fire round it, with the ashes of which each pilgrim smears his forehead. The pilgrims, as soon as they have placed themselves under an Ágwá, put on clothes of a brickdust color. They then start from the Rám Págh, or the temple of Kalíkot, on the *r. b.* of the *r.* beyond it, the Ágwá on all occasions going first. The first halt is made at the *Imli* or *Gorakh* Tank, where Rámah and Sítá, having started from the Rám Págh with their Ágwá, Lállu Jasráj, a hermit of the hot springs at Magar Pír, first halted. Tongá Bheru is the next halt, marked by a few pointed stones, the site of a ruined temple, and here offerings are made and prayers recited. The fourth halt is at a place where Rámah is said to have been defeated when attempting to reach Hingláj with an army. He then turned back and set out a second time, in the humble guise of a pilgrim, as above mentioned. Near this is a range of mountains called Mor. The next place for special ceremonies is the Kúps, where a cake of fine flour, almonds and raisins, sugar, spices, etc., called a *rot*, is offered to Rámah, and cocoa nuts are thrown into the heaving mud. Some fanatics have here drowned themselves, and the body of one of them is said to have been found floating in the sea, which is supposed to communicate with the Kúps. Twelve miles from the Kúps is a hill called "the Sulphur Mountain," abounding in that mineral, and the hills between Lyárí and Belá are reported to be a mass of copper ore. W. of the Kúps is a low quadrangular range of hills called the Sáth Darwázah, or "60 doors," leading to the sanctuaries of Shrí Mátá, esteemed very holy ground. Here is a rock called the *Ghurdb-i sang*, or "stone ship," where the vessel of an impious merchant was turned into stone. After leaving the Kúps the road lies through a tract called the Súngal, in which are many *nálás*, their beds lined with tamarisk and *babúl* jungle. Here the pilgrims are paired off, and told to regard each other as brothers and sisters. They eat from each others' hands, and then roll down a sandbank together. The road then runs nearly parallel to the Hárá or Hálá mountains, and a range towering far above them is now seen, in which is the far-famed temple of Hingláj. Before reaching this the Aghor river is crossed, to drink of which is esteemed a blessing. The view here is magnificent. The river flows through a gorge 200 yds. in width, overhung by broken crags. Beyond is a range of light colored sand-hills, and towering over them the blue mountains of Hingláj precipitous and wild. A square peak like a pillar among them is pointed out as the *Ásan*, or seat of the goddess, where she dries her hair after her ablutions; and two other hills are called *Jay* and *Vijay*, fabled to be the janitors of Indra's heaven, metamorphosed for neglect of their duties. Under the hill of *Vijay* is the usual place of encampment, and here the Aghor river is about 60 yds. broad, and 6 m. from this it enters the sea. At this halt the pilgrims shave off every hair on the body except a single tuft on the crown of the head. The road then lies along the *l. b.* of the Aghor, which, after leaving the hill of Vijay, is called the *Hingul*, "vermilion," for a mile, and then turns off to a range of sandhills called *Dewalgarh* (Dowlagarh). These are 400 ft. high, and are covered with numberless conical, ribbed, light brown peaks. Before reaching them worship is performed to Ganesh, the infant. The path then leads up a ravine and over several hills, where offerings of needles and thread are made in front of a stone called "Bhera's needle," and of betel before other two called *Manshá* and *Mamgá Devi*. A plain to the N.E. is then crossed, about a mile in length, when the river is again reached and crossed at a spot where it flows on each

side of a small island. Here is a mountain whose face towards the stream rises 1000 ft. in one sheer precipice. To its right the path turns up a *nálá*, in which is a rock split in two, beyond which Ganesh, the adult, is worshipped; and 2 m. further a stone marks the cell of the goddess here called *Áshápúra*, "wish fulfiller," through which flows a stream. Not far from this, along the course of the stream, is a gorge only 20 ft. broad and half a mile long. On each side huge perpendicular cliffs almost exclude the light of day. A short distance from its entrance is a low natural cave 30 ft. in width and 10 deep where male goats, without blemish, are offered to Kálí, and the blood and ardent spirits are dashed upon the rock. Beyond this, a quarter of a mile, is the cave of *Hingláj*. It is larger but of similar shape to that of Kálí. At its W. end a mud temple 20 ft. long and 12 deep, under a projecting rock, contains the effigy of Hingláj. On the E. side, a few steps lead to two rooms, where singing and music go on. Between them and the rock is a doorway leading to the effigy, an oblong stone within a railed space, in size and shape like a small Muhammadan tombstone, raised and hollowed at each end to hold the sacred fire. At its foot a conical stone 12 in. high is called Sadáshiva. Both are colored with red ochre, as is the arch of the rock above. From this, perhaps, the place has its name from the Skr. *hingul*, "vermilion," and *lakṣh*, "to paint." The whole stands on an earthen platform, between which and the rock is a narrow arched passage, through which a man can scarcely crawl. This is called the *Shara*, and every pilgrim must pass it on his hands and knees. In front of the cave the stream forms a pool, opposite which is a large rock called the *Chhoṭí Chaurásí*. Near the summit of the opposite mountain in a small cave, circular patches of red ochre represent the sun, moon, and stars, said to have been painted by Rámah. No one is permitted to remain at the temple more than one night. At midnight all the women and children are made to bathe in the pool, and with scarce any clothes on go into the building, from which all men but the Agwás are excluded. All their ornaments are then taken off, and they are sent two by two, the right hand of one sister being placed on the leg of the other, on their hands and knees into the narrow opening of the rock under the platform. On coming out on the opposite side they again bathe and then resume their clothes. The men in pairs then follow. This is called the *Shara Hingláj*, and is a sort of baptism. At daylight the pilgrims crowd into the temple and repeat certain prayers, after which necklaces of Tumrá beads, made of a small white stone, found at the hill of Makálla, near Ṭhaṭṭhá, are hung round their necks. An ascent into the mountains to the *Great Chaurásí* concludes the pilgrimage. A narrow path leads up a defile to the right, and ascends the difficult bed of a torrent. It passes a cave called *Gorakh ká Guphá*, where a famous ascetic resided, and in it every pilgrim leaves a stick. About 2 m. from this is a low building called the Dharamsálá of Nának, and half a mile from this is "the pilgrim's well," 15 yds. in diameter, formed by a cascade, and divided by a wall of rock, in which is a natural archway. The sides are perpendicular, and the level of the water about 20 ft. below the edge of the fall. The well is very cold, and said to be unfathomable, and into this all pilgrims must jump. A small plant growing in the crevices of the rock, called the *Ráj Hans*, is much sought for here. Its leaves must be gathered with the *lips*, or, if possible, with the *eyelids*. A bed of rushes hides the stream after it leaves the basin, and a short distance beyond a perpendicular wall of sandstone marks the limit of the pilgrimage.

The journey to Ḥaidarábád and Rorí may be made in the steamer starting from Gisrí Creek, and if celerity be the great object, this mode of travelling will be best; but if the tourist would really see Sindh, let him go by land, and descend by the steamer. He will have to encounter, except from the 1st of December to the 1st of March, intense heat, and the risk of fever is not slight. Karáchí is a healthy place in general, though it

suffers periodically from fearful visitations of cholera; but the climate up the river cannot be called salubrious, except to the Bilúch. Dust, or rather fine sand, with which the air is loaded, and intense glare are also evils that must be encountered, and spectacles of a neutral tint and a gauze veil may here be brought into requisition.

Jam'adár ki Lándi is so called from a native official, who built a mud tower on the spot many years ago. A pole on the summit of a hill in this first stage used to mark the spot where a Sindhí was executed for the murder of an English officer.

(*b*) *Ghárá.*—Between Karáchí and Ṭhaṭṭhá the only object of interest is the ruined city of Bambhúra, or Bhambora, supposed by the natives to be the site of the most ancient seaport in Sindh. It may be visited from this stage. Nothing remains but the foundations of houses, bastions, and walls; but the antiquarian excavator would probably meet with many relics to reward his search.

(*c*) *Ṭhaṭṭhá* (Tatta), called by the natives, Nagar Ṭhaṭṭhá. Travellers by steamer, landing at Ṭhaṭṭhá, will find no conveyance unless it be previously ordered through the Deputy-Collector of Jarrak. There is a good traveller's bangla at Ṭhaṭṭhá, and well situated for the Karáchí Route, N. of the town, but if coming from the steamer, the traveller will have to go right through the town to it. The city is situated 3 m. W. of the right, or W. bank of the Indus, and 4 m. above the point where the Baghár or W. and the Satá or E. branch of the great river diverge, and is therefore at the very apex of the Delta. Ṭhaṭṭhá has been thought by some to be the ancient Pattala; but there is little to prove the identity, except a fancied similarity of name, owing to its being misspelt Tatta. The three gutturals which really exist in the word could hardly be softened as in Pattala, and the name is probably not very ancient, and comes from *Ṭhaṭh*, "the shore," the city having been originally on the bank of the Indus. Ṭhaṭṭhá is said to have contained some centuries ago nearly 300,000 inhabitants, and Lieut. Burnes affirms that it had once a circuit of 30 m.; but Lieut. Wood, with more probability, supposes that the ruins which surround the present town, and extend from Pír Patta, 10 m. S. of it, to Sámi Nagar, 3 m. N. W., are the remains of successive cities built and deserted as the river changed its course. The city was built, according to Macmurdo, in 1522, and now contains a population of about 10,000.

The most remarkable sights at Ṭhaṭṭhá are the *Jum'aah Masjid*, or Grand Mosque; the manufactures of silk *lungis* and stamped cottons; the Residency where Mr. John Crowe resided, and his tomb; the tombs at the Makkálí Hill; Pír Pattan and Kalyán Koṭ. The *Grand Mosque* is situated near the centre of the town. It was begun by Sháh Jahán, in 1057 A.H., = 1647 A.D., and was finished by Aurangzíb, in 1072 A.H. = 1661 A.D.* It has been a magnificent edifice, but is now much decayed; is about 200 yds. long by 100 yds. broad, and is built of baked bricks and mortar. The inner plaster is glazed in blue and white, which has a beautiful appearance when fresh. The roof is surmounted by 100 domes, each painted in a different way. The inscriptions carved round the great stone arch, and those upon the two stones on which the date of the edifice is given, are admirably executed in large letters. Not far from this is the old house inhabited by Mr. Crowe, the first Resident in Sindh deputed by the British Government. His tomb may also be seen outside the walls. The *Makálli Hill* is situate about a mile and a half to the W. of the town. The range runs from W. to N., being 8 m. long and under a mile broad. Its average height is 55 ft. According to Lutfullah, the name is derived from a fishwoman, whose shop was there in days of yore; but Captain Burton supposes it to mean Makkah-like, and to be so termed to denote its peculiar sanctity. The area of this vast cemetery is said to be 6 sq. m., and to contain a million graves, the custom of Muhammadans requiring that all tombs shall be single, and that none be re-opened to receive

* *Autobiography of Lutfullah*, p. 238.

more than one body. This place began to be used for interment about 1500 A.D., when Jám Tamáchí, of the Sammá tribe, built a mosque upon the hills, and directed that Pír Panjah, which was, up to that time, the great burial ground of the city should be forsaken. The summit of the rocky ridge looking towards Ṭhaṭṭhá is crowned by an immense *'Idgáh*, or place where public prayers are recited on the two great Muḥammadan festivals called *'Íd* or Easter. The building consists of a long wall, with a low flight of steps leading to the central niche, where the preacher stands, and tall slender minarets of elegant form springing from either extremity. Here all true believers gather twice a-year. This *'Idgáh* was built by Yúsuf Khán, Governor of Sindh. The inscription is in beautiful large *Naskh-t'alík* characters, and is as follows:—

"Yúsuf Khán, the powerful lord, erected this place of worship as high as his fortune. The year of its completion is found by Cherubim —— the temple of Makkah for the virtuous, 1043 A.H." (= 1633 A.D).

Behind this building, vaulted domes, arches and towers, porticoes, gateways, and vast colonnades rise in apparently endless succession above shapeless mounds of ruins. Many of the edifices must have been the protracted labor of years. In some the cupola is surrounded by a ring of smaller domes, with a single or double colonnade, enclosing a gallery and platform, broken by pointed arches in each of the 4 fronts. Others are girt by lofty stone walls, forming square court yards, with entrance gates leading to the different doorways. Some consist of heavy marble canopies, on fantastic columns. Many are built of colored and glazed tiles and bricks, the work probably of Persian bricklayers, who are renowned for their skill. So skilfully and carefully made are these bricks, that each rings like metal, and breaks as clear as glass. Nothing can be richer than the appearance of the inscriptions on the bricks, in large white letters, upon a dark purple ground. The most remarkable of these tombs are the following:—1. The tombs of the two Vazírs—Mírzá Jáná and Mírzá Ghází—1095 A.H. = 1683 A.D. 2. A Jum'aah Masjid, built by Tughral—1090 A.H. = 1679 A.D. 3. Tomb of Mírzá 'Isá and MírzáInáyatu'lláh, Governors of the place. These are magnificent edifices of yellow marble, beautifully carved with flowers in bas-relief, and surpassing all the buildings of the place. The inscription gives the date 1058 A.H. = 1648 A.D. 4. The tomb of a Minister—1048 A.H = 1638 A.D. 5. The tomb of a Núwáb—966 A.H. = 1558 A.D. 6. The tomb of Pír Asad, the Kází, 9 feet long, date illegible. 7. The tomb of Saiyid 'Abd'ullah, son of Saiyid 'Abd'ul Kádir Gílání, the great saint of Baghdád. 8. The tomb of Mírak Muḥammad, 1059 A.H. = 1649 A.D. 9. The tomb of Shaikh Ziya—1129 A.H. = 1619 A.D. 10. The tomb of a King, name illegible—1109 A.H. = 1697 A.D. 11. The tombs of Jám Ninda and Tamáchí, the governors of the Sammá tribe, of yellow marble. The building contains three tombs—925 A.H. = 1519 A.D. 12. The tomb of Bábá 'Isá Langotíband—920 A.H. = 1514 A.D. 13. The tomb of Saiyid 'Alí Shírází, the saint of the Jokhia Sindhí tribe—1190 A.H. = 1776 A.D.

The manufacture of *Lungís* or scarves, though it has declined much at Ṭhaṭṭhá, and has been superseded by the looms of Bháwalpúr and Multán, yet deserves a visit. The fabric is in general half silk, half cotton. The brightest dyes are preferred. The manufacture of stamped cottons (Madrapollams) may be inspected. Stamps of different colors are used, and each is stamped separately, as in illuminating books.

✓*Kalyán Koṭ*, "Fort Prosperous,"—not as Sir A. Burnes and Lieut. Wood write it, *Kalán Koṭ*, "Great Fort,"—is called by the Muslims Tughlakábád. It is a ruin, somewhat less than 2 m. S. of Ṭhaṭṭhá, and according to some it was erected by Alexander the Great. However that may be, its antiquity cannot be doubted. The name is Sanskrit, and from its plan it may be fairly inferred that it was built before the use of cannon. The round towers* of mud,

* *Burton's Sindh*, vol. i., p. 106.

revêted with kiln-burnt brick, which break the line of the outer curtain, are within easy bow-shot of one another. The *enceinte* contains a vast *terre pleine*, in the form of a parallelogram, in obtaining earth for which the large tank below the ruins was probably excavated. Within are masses of masonry shaken by time or earthquakes into fantastic shapes, resembling at a distance huge red rocks; mounds of clay and chopped straw used in this country as plaster; a few ruined walls and a domed tomb, in which many pigeons make their nests. The old cemetery near Ṭhaṭṭhá, called Pír Panjah, has never been worthily described. Some account of the representatives of the ancient familes at Ṭhaṭṭhá is also a desideratum. Thus Ṣábir 'Alí Sháh is the hereditary Saiyid of the Grand Mosque, and holds a grant from Akbar for the support of this building, which grant has been confirmed by Mr. Frere.

(*d*) *Jarrak.*—Those who steam up the river from Ṭhaṭṭhá to Jarrak when the Indus is in flood, behold a magnificent sight. The monarch of Indian rivers then pours down with a strength and velocity which it is truly grand to witness. The large native barges which are tracked up against the current sometimes break adrift, and are whirled like feathers down the stream, perhaps to be wrecked on some shoal, or dashed on the opposite bank. In some places violent eddies are formed, in others *lahars* or rapids, with which nothing but steam can contend. The banks are lined with the dense woods, which were once the *Shikárgáhs*, or hunting preserves of the Amírs, and which, being a barrier to the encroachments of the desert sand, and productive and retentive of moisture, were of infinite service to the country. The land route presents nothing remarkable. *Jarrak* itself is the first town the traveller in Sindh encounters not built on the alluvial flat formed by the Indus. It occupies the summit of an irregular height, which projects into the river and forms a barrier to it against its encroachments westward. This was the station of the *Camel corps* raised by Sir C. Napier, and subsequently disbanded by Government, on account of its enormous expense. Here Aghá Khán, a Persian nobleman and lineal descendant of the Ism'aíliyah chiefs, was placed as commandant after the battle of Miyání by the conqueror, and after giving excessive umbrage to the surrounding population, was attacked by the Bilúchís and driven out of the place.* At Jarrak, Lower Sindh terminates, and Wichelo, or Middle Sindh, commences. Some ruins may be seen here, and have not been as yet properly described.

(*e*) *Ḥaidarábád* (Hydrabad), formerly called *Níranḳoṭ*, "Water-fort," or "the fort of Níran," is the capital of Sindh, and has a population of about 25,000 inhabitants. It is situated 4 m. E. of the E. bank of the Indus, on a high part of the rocky ridge, called the Ganjah Hills, in an island formed by the Indus and the Phuleli, a branch which, leaving the main stream 12 m. above the town, rejoins it 15 m. below.

On the opposite side of the river to Ḥaidarábád is *Kotru*, where there is a good traveller's banglá with a messman and supplies. Here too are the head quarters of the *Indus* flotilla, commanded by a captain of the I. Navy, and an extensive arsenal. Kotru is a very pretty station with several roads planted with trees leading from it. A church has been built by voluntary subscriptions, and the clergyman is paid partly by the additional Clergy Fund, partly by the subscriptions of the congregation. The routes from Kotru to Ḥaidarábád are two. The more direct is to cross to Giddu Bandar, where there is a jetty, and then proceed to Ḥaidarábád, 3 m., by the Bellasis road. The other is to drop down the river to the *Entrenched Camp*, where, on the 15th of February, 1843, Major Outram, with the Light Company of H. M. 22nd Regt., commanded by Capt. Conway, gallantly defended himself for 4 hours against the attacks of a large body of Bilúchís, and, on his ammunition failing, retired in good order to the Planet and Satellite steamers, which

* *Burton's Sindh*, vol. i., p. 196.

covered the retreat by the fire of some small cannon. The entrenchment, which is still visible, though much overgrown with jungle, was so weak as to afford little cover, and the trifling loss with which a single company maintained so long a struggle against a strong division of the Amírs' army, convincingly shows how utterly unable that army was to resist disciplined troops. The Entrenched Camp contains "a humble building, somewhat in the form of a six-dozen claret chest, magnified and whitewashed," * which was once the Agency, where the Resident in Sindh, before the appearance of Sir C. Napier, resided. From this to the fort of Ḥaidarábád is about 3 m. by one of the most beautiful park-like avenues in India, and the distant appearance of the town is very picturesque. On the left is a hill crowned by a native fortification, with the gaudy shrine of Sháh Makkáí, and a cluster of houses at its foot. On the right is the burial ground, a square enclosure, above the walls of which appear the tops of many tombs. In front, the road that separates the town from its protecting fort, winds up a steep and stony hill. The tomb of Sháh Makkáí, so called from his having made † several pilgrimages to Makkah, is one of the most celebrated *Ziyárat-gáhs*, or objects of pilgrimage, in Sindh. One-third of the plateau on which Ḥaidarábád stands, which is half a mile long and 700 yds. broad, is occupied by the fort, one-third by the native town, and the rest is waste. The houses in the native town are built of mud, with flat roofs, which have a very mean appearance, but are at least cooler than stone. There are about 2,500 houses outside the fortress, and a like number within the walls.

The Fort of Ḥaidarábád is of a very irregular form, corresponding with the natural shape of the rock, on which a wall of burnt brick from 15 to 30 ft. high, thick at the base, but tapering upwards, has been built. It supports a quantity of earth which has been piled against it inside, and is pierced with numerous *damighah*, "loop-holes," many of which serve as drains. Embrasures for large guns there are scarce any, and though the bastions at the salient angles give the fortress an appearance of strength, a few well-directed shots would demolish any part; and a most competent judge has pronounced that it is "one of the weakest of the strong-seeming fortresses of this part of Asia." * In appearance, however, this castle is very picturesque.† The spear-head battlement of Persia runs along the crest, to shelter matchlock-men, and the ornamental star of stone above each loop-hole is highly decorative. The whole *enceinte* is about three-quarters of a mile in circumference, and is towards the S. of the plateau; and at the S. extremity of all is the huge round tower, erroneously supposed to have been the treasury of the Amírs. On the N. side, a trench separates the citadel from the town. It is crossed by a bridge leading to one of these intricate gateways which have so often yielded to a *coup de main*. Everywhere else is level ground. Where the walls do not rise immediately from the edge of the declivity, the defence is strengthened by a ditch 10 ft. wide and 8 ft. deep. The rock is too soft to admit of being scarped, and slopes so gently, that if the wall were breached, the rubbish would rest on the face of the hill and afford footing for a storming party. Within the walls of the fort were formerly the residencies of the principal Amírs, with those of their families and numerous dependants. The area, which is considerable, had its streets, its mosques, and public buildings, and was quite a town with a dense population. These buildings have now almost disappeared, and the Commissary of Ordnance and the Executive Engineer divide the fort between them, as an arsenal and store-house. Mír Naṣír Khán's palace alone is kept up, and is occupied by the Commissioner in Sindh, on his annual tour, and by other

* *Burton's Sindh*, p. 210.

† Capt. Burton furnishes a ludicrous and apocryphal legend about this worthy.

* *Burton's Sindh*, p. 213.

† A very accurate view of the Sindhian capital will be found in *Burnes' Bukhárá*.

officers of rank, when visiting Ḥaidarábád. Sir C. Napier frequently resided in this palace, and in it he held his Grand Darbár on May the 24th and 25th, 1844, when every chief in Sindh came from far and near to submit himself to the conqueror. Most of the buildings in the fort were painted within and without in *fresco*. The mosques were faced with Hálá tiles of the gayest colors, so that the whole had a most gorgeous appearance. Time and neglect have made sad changes; but there is one room in Mír Naṣír Khán's palace, styled the Painted Chamber, which is still tolerably perfect, and gives some idea of what the effect must have been when all was uninjured. There is not a square inch in this chamber that is not illuminated in the richest coloring, and yet so well are the colors harmonized, that the general effect is excellent. In the recesses, various historical subjects connected with the Tálpúr family are delineated. In one recess is a very indifferently executed picture of an English lady and gentleman sipping claret out of tumblers, the work of a native artist, who obliterated one of the least popular subjects, and introduced these figures, which are intended for Colonel Outram and his wife. Round the chamber is a balcony commanding a fine panoramic view, and on the wooden balustrade are two sockets, cut by order of Sir C. Napier. A telescope placed in one points to the battle-field of Miyání, and if moved to the other shows the place where the victory of Dabba or Ḥaidarábád was gained. Above the gateway of the fort is a room which looks down on the principal bázár. From this room, in the afternoon, it is worth while to watch the motley crowds of all nations, in various costumes, which throng the mart below. The visit to the fort should conclude with a walk round the ramparts and an ascent to the top of the circular tower, whence a fine view of the surrounding country with the Phuleli, on one side, winding through the dusty plain, and on the other side, of the rapid Indus, with its buttress of rock in the background, will be obtained.

Leaving the fort, the traveller should pass through the bázár to the market-place, around which new Ḥaidarábád is fast rising up. As the old town was crowded and difficult to improve, the municipality laid out new streets, and erected a market-place, a school, and other public buildings, and a new town has sprung up and is rapidly increasing in this locality. Beyond the market-place are the tombs of the Tálpúrs; beyond these, the jail; and further still, the tombs of the Kalhoras. The tombs of the Tálpúrs are very beautiful, but are not in such exquisite taste as that of *Ghulám Shah Kalhora*, the description of which may serve for all. On entering the enclosure by a small but richly carved door, the visitor is impressed by the beautiful symmetry of the mausoleum, and the religious feeling breathed in the decorations. Latticed windows in the lofty dome sparingly admit the light, and shed a subdued lustre over an exquisitely carved marble tomb, at the same time revealing the rich fresco paintings on the walls, without giving them too much prominence. The walls have in many places cracked, and bulge out; but Government has granted a sum of money to arrest further decay, and to repair if possible the injury already done to this noble work of art. The building is quadrangular, with a dome in the centre resembling in miniature that which has already been described in the account of the Muslim tombs of Bíjapúr and Golkonda. In decoration it is not inferior to any edifice of the sort in India, the Táj alone excepted. Two other tombs of the Kalhoras are already in ruins and beyond all hope of restoration.

The *Jail* is worth a visit to those who are curious in prison discipline. It can contain about 400 prisoners. The Persian carpets and rugs made by the convicts are very handsome and good. Mats, also, capital table cloths, towels, napkins, and a great variety of cotton cloths are manufactured in the prison, the discipline of which is much to be commended.

Manufactures.—Ḥaidarábád is famous for its embroideries in silk and gold and

its silver tissues. The fabric of *Khair Muḥammad* is the most celebrated. He gained a medal at the London Exhibition of 1851, and another at the Paris Exhibition of 1856. There are four or five other famous fabricants, each working with a different stitch. A table-cover costs from 50 to 100 rupees, according to size; chair-covers from 25 to 40 rupees. Book-covers, slippers, etc., are made of endless varieties. All these are worked on a simple wood frame, similar to that used by ladies for worsted work. *Enameling.*—In the Amírs' time there was a great demand for this manufacture, the principal Sardárs vieing with each other in the beauty and costliness of their swords, matchlocks, and horse-trappings, which were profusely decorated with enameled ornaments. In enameling on gold, the colors red and crimson are chiefly used, and blue and green are the favorite colors with silver. This trade is now on the decline, as is also that of manufacturing arms. Ḥaidarábád was renowned for its sword blades and matchlock barrels, but there are now only one or two families who work in this line. *Seal Engraving* is a business of great importance in the East, where the Persians and the artizans of Delhi are celebrated for their skill in this craft. At Ḥaidarábád, *Faẓl 'Alí Yingúr* is the best engraver. He works on carnelian, silver and other metals, generally in the Persian or Arabic character. He obtained a medal for his seals at the Exhibition of 1851. A small seal, with the purchaser's name in Persian, mounted on a handle of enamel-work, is a good memento of Ḥaidarábád, as combining two of its most noted manufactures. *Lacquered-work* is admirably executed at Ḥaidarábád, but will be described under Ḥálá, where it is even better done. A visit to Ḥaidarábád will not be complete without inspecting the *Barracks*, which are, perhaps, the finest in India, and cost nearly £100,000. They are built entirely of burnt bricks, with a tiled roof, the worst materials to use in a climate like that of Sindh. Intolerably hot in the hot season, they are very cold in the winter. The hospital is a palace in appearance and size, but so ill adapted to the climate, that the medical officer in charge, with *pankhás* and every appliance for reducing the heat, is unable to keep the temperature below 100° for the greater part of the hot season. In short this magnificent and costly structure is worse than useless, and is justly entitled to the name of Sir C. Napier's Folly. A *Church* is now being built. Hitherto Divine Service has been performed in one of the rooms in the fort. The Roman Catholics have had a church at Ḥaidarábád from the time of the conquest; but 12 years elapsed without the foundation-stone of a place of Protestant worship being laid by the Government of Sindh. If the traveller has time, he should drive or ride down the *Bellasis Road*, along the bank of the river, and up by the entrenched camp to the Bandar Road Avenue, which is one of the most beautiful avenues in India. The *Bellasis Road* was made and planted by Mr. A. F. Bellasis, late Collector and Magistrate of Ḥaidarábád.

Route from Ḥaidarábád to 'Umrkot.—Ḥaidarábád to Allâhyâr ká Tándá, 24 m. The town is large, with a good bázár, and the merchants of this place carry on a considerable trade direct with Bombay.

Allâhyár ká Tándá to Mírpúr, 18 m. Here there is a large mud fort, formerly the residence of Mír Shír Muḥammad and his brothers. It is now converted into the Kárdár's Kacheri, treasury, police lines, and district jail. Mírpúr is the head quarters of the Deputy-Collector, who has a good bangla and garden here.

Mír Shír Muḥammad, whom Sir C. Napier styled the Lion of Sindh, still lives at Mírpúr. He was the last of the Amírs who fought in defence of his country, and the first to return to it from exile. It was he who fought with, and was defeated by Colonel Jacob, C.B., at Shâhdádpúr in 1843, and directly the Governor-General's permission was given to the Amírs of Sindh to return to their country, he was the first to avail himself of that act of grace.

He draws a considerable pension, as do his two brothers, Mír Sháh Muḥammad and Khán Muḥammad, who live at Allâhyár ká Tándá; and each of the brothers was allowed a liberal grant of money to build a house and to make himself comfortable. Mír Shír Muḥammad has, however, no reliance on English faith, and prefers to live in a wretched hut and tent; he is, however, greatly respected, and looks completely what he is, a patriot and a hero.

From Mírpúr *to* 'Umrkoṭ *is a long* march of nearly 40 *m.*

'*Umrkoṭ or Amírkoṭ* (Omercote, Oomercote, Amercot of Elphinstone).—At this town in the desert there is a large mud fort, which, like that of Mírpúr, has been converted into public offices. The fort is 500 ft. square, with a mud wall 40 ft. high, a strong round tower at each corner, and 6 square towers on each side. It contains a massive circular tower in the centre, similar to the one in the Ḥaidarábád fort. There is a banglá, and from hence there are routes to Jaysalmír, to Bálmír, to Islámkoṭ, and Vírawáo; but these are all desert routes, without any banglás or other conveniences for travellers, and are consequently little frequented. 'Umrkoṭ is renowned as the birth-place of the Emperor Akbar, the greatest monarch that India ever produced. His father, Humáyún, flying from the successful rebel, Shír, found at 'Umrkoṭ a friend and protector in Ráná Prasád, the Rájpút chief. And here, on the 14th of October, 1542, the Empress Ḥamídah, a native of Jám in Khurásán, gave birth to Akbar. It is usual on such occasions for the father to give presents to his friends; Humáyún had nought to give but one pod of musk, which he distributed with the prayer that his son's fame might be diffused like the odor of the musk, a prayer which was granted a thousand fold. The Tálpúrs won back 'Umrkoṭ from the Rájá of Jodhpúr in 1813, and in April the 3rd, 1843, it surrendered to Captain Edmund Brown, of the Bengal Engineers, deputed by Sir C. Napier to obtain possession of it.

(*f*) *Miyáni* (*Meanee* or *Meeanee*).—A plan of this celebrated battle-field, and the only correct account of the battle itself, carefully written by General Waddington, C.B., the engineer officer so justly praised by Sir C. Napier, will be found in the Appendix to "Dry Leaves from Young Egypt."* The events which preceded the engagement, may also be learned from that book, shorn of the ridiculous exaggerations and misrepresentations in which they have been involved. The aged and helpless Mír Rustam having been driven from his dominions by the intrigues and violence of his younger brother and feudal subject, Mír 'Alí Murád, encouraged and aided first by Mr. Ross Bell, and subsequently by Sir C. Napier, took refuge with the Amírs of Ḥaidarábád, on whom an unjust treaty was being forced by the English Government. In consequence of this aggressive attitude on the part of the General, the Bilúchí Chiefs assembled their retainers at Ḥaidarábád, and Sir C. Napier moved down upon the city from Khairpúr with all the forces he could collect. Sending Captain Jacob with the Sindh Horse along the skirts of the desert, on the E., he himself, with about 3,000 men, marched on Ḥaidarábád by the main road. The Amírs, however, signed the treaty imposed upon them, on the 11th of February, and Major Outram, the political officer deputed to them, energetically protested against the injustice of further aggressive movements on the part of Sir C. Napier. In spite of these remonstrances, that officer continued his march, and on the afternoon of the 16th of February, 1843, encamped at Mattárí, 17 m. N. of Ḥaidarábád, after a fatiguing march of 21 m. from Hálá. Here he was joined by Major Outram, who, in consequence of the advance of Sir C. Napier after the treaty had been signed, was attacked by the Bilúchís under Mír Sháhdád, eldest son of the late Mír Núr Muḥammad, and compelled to quit the Residency. Major Outram brought the intelligence that the Dilúchís had occupied the *shikárgáhs*, between Mattárí and Ḥaidarábád, in great force. An

* p. 346.

attempt to expel them by setting fire to the woods, failed, and at 4 a.m. on the 17th of February, the army marched again, and after proceeding about 10 m. came to the village of Záhir Báhirchi ká Got, from which the battle ought to have been named, rather than from Miyání, which is the name of the whole district between the Phulelí and the Indus, and not of any village or place in particular. With this village directly in front, Sir C. Napier had the dry bed of the Phulelí on his right, and a shallow water-course on his left, which ran about 2 m. in a S.E. direction, till it joined a canal impassable for cavalry, and the two issued in the Phulelí, which, after running 2 m. S., turned sharp to the E., behind a dense shikárgáh, and after meeting the canal and water-course, again turned S. About 400 yds. S. of Záhir Ká Got, a mud wall, 8 ft. high, ran from the Phulelí on the right of the English, till it joined that river in its curve on the left. This wall was studded with Bilúchis, who were posted in great strength in the dense shikárgáh behind it, and where the wall joined the Phulelí on the left was the Bilúchí artillery, and beyond was drawn up a dense mass of infantry, supported by large bodies of cavalry, if that word be applicable to riders without the slightest discipline or knowledge of military movements, mounted upon wretched ponies. The right of the enemy rested on thick woods, which concealed a village, and the whole of this ground was occupied by them in strength. From the General's station, which was still about a mile from the scene of action, about 8,000 infantry and 3,000 cavalry of the enemy were seen, but their total strength was perhaps double that number of infantry, and half as many more cavalry; in round numbers, 20,000 men with 15 guns. Three squadrons of the Sindh Horse, under Captain Jacob and Lieutenant Russell, now moved obliquely to the left, till they got within half a mile or less of the enemy's guns, when they halted and remained exposed to the enemy's fire, till the final advance. After waiting a considerable time for the arrival of the artillery, Sir C. Napier advanced to within 300 yards of the wall of the shikárgáh in his front, which was deserted by the Bilúchís on his approach. The head of the column, which arrived left in front, was then directed on the first distant tree to the left flank, nearly at right angles with the road, and as soon as it had taken up sufficient ground was halted and wheeled into line. The guns, 10 in number, were placed on the right of the infantry, and behind them, in reserve, was the 9th Bengal Light Cavalry, 350 strong. Of the infantry corps H. M. 22nd Regiment were on the right, next to them the 25th and 12th Bombay N. I., and last the 2nd Grenadiers, in all 1,350 bayonets. The Púnah Horse, under Captain Tait, with 200 of the Grenadiers and two small field pieces, were left as a rear-guard, and did not come into action. Before the British line, to the Phulelí, a distance of 1,100 yds. in length, lay a narrow plain, dotted with low hillocks and camel bushes, but the front was contracted to 700 yds. on the right by the wall of the shikárgáh, which the Bilúchís had deserted, and on the left by the village hid in the woods to the E. After the English line had been carefully dressed, and skirmishers thrown out, the artillery moved up 200 yds., and opened fire a little before 11 a.m., and after a short time, the guns again advanced 250 yds., when the enemy's fire slacked under their rapid discharges. An opening was now seen in the shikárgáh wall on the right, and the Grenadier company of the 22nd were detached to clear it. On entering the shikárgáh, Captain Tew, commanding the company, was almost instantly shot dead, and other casualties took place, but the skirt of the shikárgáh was cleared for the time. The English infantry were now within 300 yds. of the Phulelí, and, still formed in close *échelon* of regiments, were now halted for the third time and dressed. After this, the final order for the advance was given, and the 22nd led on in the most perfect order. The enemy now abandoned their guns, which were at once taken possession of by the English;

but the Bilúchís maintained a heavy fire of matchlocks, and as the 22nd neared the steep bank of the Phuleli, the Bilúchís threw aside their fire-arms and rushed furiously on them, sword in hand. In its turn, the 25th N. I. became similarly engaged, and then the 12th and the Grenadiers. The 12th were three times driven back, and as often nobly rallied by their officers. Brigadier-Major Jackson of that corps, dismounting, cheered on the men, and rushed, supported by two havaldárs, into the thick of the enemy, where all three were cut to pieces. Major Teasdale, commanding the 25th, was killed while animating his men, who gave ground in an alarming manner. The Grenadiers, driven back with the 25th, fell into confusion, and on their commanding officer giving the word to retire, went to the right-about and took no further share in the action. Lieut.-Colonel Pennefather, commanding the 22nd, was shot through the body, and Major Poole succeeded to that command. It was at this critical moment that an advance of the English cavalry decided the day. The Grenadiers, as has been said, had been put into confusion on the English left flank, had gone to the right-about, and retired some distance before they could be halted by their officers. At the same time the Bilúchís showed themselves in numbers from the concealed village and the ravines in that direction; and had they been suffered to take the regiments which still maintained their ground in flank, the day would probably have ended doubtfully for both parties. But at the urgent representation of Captain Tucker, of the 9th Cavalry, Lieut.-Colonel Pattle of that regiment permitted the cavalry to act. Captain Tucker then, with the 3rd squadron, passing between the infantry and the village, charged the Bilúchís, and drove them into and along the bed of the Phuleli. Then that gallant officer received six wounds and fell, but Captain Bazett succeeding him, completed the dispersion of the enemy in that direction. The 2nd squadron, under Captain Garratt, assisted Colonel Pattle in an attack on the village, and the 1st, filing between the 12th N. I. and the Grenadiers, crossed the Phuleli and dispersed the enemy on the opposite bank. Here Captain Cookson, the Adjutant, was killed and three officers were wounded. The Sindh Horse, after vainly attempting to get round the outside of the village, being stopped by a deep canal, crossed the Phuleli and captured the enemy's camp, from which they drove a heavy body of the enemy's cavalry; and here Captain Jacob had his horse killed under him, and some loss was experienced. Sir C. Napier meantime had, with great gallantry, cheered on the infantry, and at half-past one, a.m., the line crossed the Phuleli, when the battle may be said to have been won, though the firing did not cease for some hours afterwards. The General formed his camp on the field, with the baggage in the centre of a hollow square, and the troops slept on their arms. The total loss of the English was 62 killed and 194 wounded, of whom 6 officers were killed and 13 wounded. The enemy lost all their guns, 15 in number, and 800 killed, with about as many wounded. This proportion is explained by the fact that the Bilúchís neither asked nor received quarter. Such was the memorable battle of Miyání, which transferred Sindh to the British. The Bilúchís fought more courageously than could have been expected, seeing that they had almost always shown themselves inferior even to the Afghâns; but they had no discipline, and bands of 20 men rushed out at a time with no order or method, only to impale themselves on the bayonet or to be swept away by grape. Their guns were wretched six-pounders, and were served so inefficiently as to occasion no loss, and the Amírs themselves took little or no part in a struggle which they knew to be hopeless. It must be remarked too that even Sháh Shuj'a's rabble had defeated the Amírs of Upper Sindh at Sakar ten years before, with little difficulty, and with still greater slaughter, than was inflicted on the Bilúchís at Miyání; so that it will rather be matter of surprise that so large a force of disci-

plined troops should have suffered so much in dispersing what was little better than a vast mob. On the two following mornings six of the principal Amírs surrendered, and on the 21st Haidarábád was taken possession of, and the property of all the Amírs and chiefs seized, even that of Mírs Sobdár and Husain 'Alí, whom Sir C. Napier himself designates as allies, and who had nothing whatever to do with the battle.* The whole Tálpúr family, with the one exception of 'Alí Murád, were stripped of everything, and either sent prisoners to India or left to starve where they had reigned as princes. The battle of Dabba, a place 6 m. N.E. of Haidarábád, fought on the 24th of March of the same year, concluded the war. The Biláchís on this occasion were probably almost as numerous as at Miyání, but their loss was much heavier. The English lost 267 killed and wounded, including two officers killed and 10 wounded. There is a lofty stone obelisk at Miyání on the spot where all the officers and men who fell were interred in one common grave, but it is without an inscription. Sir C. Napier is supposed to have written one, but it has never been found, and no one else has taken upon himself to pen one.

Mattárí is a very old, but miserable town. The Saiyids of Mattárí, who cultivate the lands in this district on a very favorable tenure, are litigious and troublesome, and often uncivil to travellers.

(*g*) *Hálá* is a large town, and the head quarters of a Deputy-Collector. The banglá is good, but off the high road. The Jum'aah Masjid here is well worth a visit. It is faced with glazed tiles of various colors and patterns, and when seen at a little distance has a most gorgeous effect. Hálá is famous for the manufacture of glazed tiles, and the mud or clay of the locality is of a fine quality, almost of the consistency of plaster of Paris. The manufacture of these tiles was formerly very extensive, as most of the mosques and tombs through Sindh testify; but the trade is now, from want of a demand, decaying. Besides tiles, they make latticed windows, vases, dishes, covers, and ornaments in great variety. The process of the manufacture is worth examination. Hálá is also noted for its lacquered work, of which they make work-boxes, cigar cases, tables, rulers, pen cases, map cases, vases, flower stands, etc. The wood used is the *bahu*, which turns very readily in the lathe. The process of lacquering is by applying different colored sealing-wax or lac on the surface, while the box is turning round rapidly on the lathe. First yellow is laid on, then red, then green, and so on. Afterwards, the man, holding the box between his toes, with the greatest nicety of touch cuts through with a sharp knife the different depths or layers of color, and thus produces all sorts of patterns.

Two miles off the road from Hálá is old Hálá, and the ruins of Khudábád, which are worth visiting, if there be time.

If the traveller is desirous to visit the ancient and ruined city of Bráhmanábád, Hálá is the best place whence to diverge to see it.

From Hálá to Shâhdádpúr is 20 m. Here there is a Banglá, with a most quaint fireplace, of native construction. Here, also, in the low ground, just behind the banglá, Col. J. Jacob, C.B., fought and defeated Mír Shír Muhammad, in 1843, since which date a hostile shot has not been fired in Sindh.

From Shâhdádpúr to Bráhmanábád is between nine miles. A tent should be taken.

Brâhmanábád,* called in modern Sindhí *Bambhra ke Túl*, "the ruined tower," was undoubtedly one of the most ancient cities in Sindh, and, according to Saiyid Sábir 'Alí Sháh, a learned Saiyid of Thatthá, and the lineal descendant of the author of a history of Sindh, called the *Tuhfatu'l Kirám*,† was founded before the Bráhman dynasty that reigned at Alor, and consequently before A.D. 622. In the *Tuhfátu'l Kirám*, Chach, the first Bráhman King of Sindh is said to have subdued the Chief of Bráhmanábád. According to the same authority, the

* *Life of Sir C. Napier*, vol. ii., p. 313.

* *Account of the ruined city of Brâhmanábád*, by A. F. Bellasis, Esq., Bombay, 1856.

† A translation of this work will be found in the *Jour. of the As. Soc. of Beng.*, Vol. xiv., Part i., p. 75.

city was ruined before A.D. 1020. The *Chachnámah*, which was written in Arabic about A.D. 700, mentions Bráhmanábád as the capital city of Lower Sindh. The place was first visited by Mr. Frere and Mr. A. F. Bellasis, in 1854. It is at present a labyrinth of ruins, forming irregular mounds, varying according to the size of the houses, and in circumference it is 4 m. At 1½ m. distance is the distinct and ruined city of Dolora, the residence of the king, and 5 m. in another direction is Dipúr, also in ruins, where the Vazír resided. Between these cities are the ruins of suburbs, extending for miles far and wide. There is the stereotyped legend as to the destruction of the city, that it was overthrown for the wickedness and debauchery of its king.* Several reasons are given for believing the destruction of the city to have been caused by an earthquake. The skeletons of the inhabitants are found in crouching attitudes, crushed under the walls and doorways, as though in the attempt to fly. These skeletons are not of bodies that have been buried, for they are in every kind of attitude, and few in a recumbent posture. Coins and valuables are found in great numbers, in the houses, which would not have been left by an invading army. The furniture of the houses is all intact, and it is evident that the inhabitants were engaged in their usual avocations when some sudden calamity overwhelmed them. The city was well and strongly built, the walls of the common houses even being from 18 in. to 3 ft. thick, and nothing but an earthquake could have caused so complete an overthrow. The Indus is shown by tradition, and the dry bed still visible, to have washed the walls of the city, and it is reasonable to believe that the same shock which overthrew the city diverted the stream to its present course. For a full account of this most singular place the reader is referred to the pamphlet of Mr. A. F. Bellasis. It will be sufficient here to mention a few of the relics discovered. The most curious of them is, perhaps, a hexagonal cylinder, with an inscription in Kúfik characters on three sides. An almost complete set of ivory chessmen was also disinterred, together with many figures beautifully carved in ivory, numerous coins, engraved seals of agate and carnelian, and drinking vessels.

From Bráhmanábád the adventurous traveller can proceed, *viâ* Sanjora and Jakkrau, to Imángarh, the desert fort of Mír 'Alí Murád, and thence on to Rorí or Sabzalkot; but this is a very unfrequented route. For the general traveller, it would be best, after visiting the ruins of Bráhmanábád, to return to Sháhdádpúr, and then strike the high road again at Saiyidábád.

From Saiyidábád the nearest road is on to Sakkrand, where there is good duck and snipe shooting; but parts of this road are so low that, during the inundation and some months afterwards, it is impassable, and therefore it is necessary to go round by Dereh Dalíl, where there is a large circular mud fort built by Mír Núr Muhammad.

The road then passes by Kájí ká Goṭ and Daulatpúr to Nawshahra. Nawshahra is a good-sized native town, where they manufacture the coarse kinds of paper, upon which the native correspondence is usually written. Ten miles off the road from Nawshahra is Táru Sháh, the head quarters of a Deputy Collector. At Hállaní is the last Government banglá; a few miles further the traveller crosses the British boundary at a village called Kotrí, and enters the territories of Mír 'Alí Murád. The road is without much interest on to Rorí. The sportsman should endeavor to obtain his Highness' permission to shoot in his shikárgáhs, which are full of hog and small deer; in fact, many villages have been laid waste to gratify his Highness' love of the chase.

(*h*) *Rorí or Lohrí* (Roree). — This town, built on a rocky eminence overlooking the Indus, is interesting from its situation, for here the river rushes with a rapid sweep round the island of Bakar, which has therefore been re-

* It is remarkable that the same legend, which is not very different from what we are told of the overthrow of the Cities of the Plain in Scripture, is narrated of the destruction of Alor, Bráhmanábád, and the ruined city between Karáchí and Thattha.

garded by Asiatics as an impregnable position. The great depth of the stream, too, and the thick date groves that clothe the banks, the hills and ancient buildings render this one of the most remarkable localities on the Indus. It has been the general thoroughfare for invading armies, whether Afghán descending upon India, or Indian, such as the expeditions of Sháh Shuj'a, advancing into Afghánistán. The rock on which Rorí is built terminates abruptly on the W. side, in a precipice of 40 ft., and up this the Indus rises in the inundation 16 ft. above its ordinary level. It then runs with a rapidity exceeding 7 m. an hour, and forms violent eddies, in which large boats are sometimes overturned and sunk. The breadth of the stream opposite Rorí is about 1200 yds. There are 4 rocky islets in it,—1, the island of Bakar, "dawn," so called by a Saiyid of note shortly after the Muḥammadan conquests of Sindh; 2, Satí, between Bakar and Rorí, a very small islet in which are some very old tombs;* 3, the isle of Khwájah Khizr, or "Saint Elias," a little N. of Bakar; and 4, Navy-wood Island, a few hundred yards S. of Bakar. In the island of Khwájah† Khizr is a masjid, whose appearance bespeaks antiquity. In this building is the following inscription:—

"When this Court was raised, be it known,
That the waters of Khizr surrounded it."
"Khizr wrote this in pleasing verse.
Its date is found from the Court of God.
341 A.H.

If this date 341 A.H. be correct, the masjid was erected in the year 952 A.D., about 250 years after the Muḥammadan invasion of India.

The most curious fact, however, connected with this locality is, that a building is still visible in the centre of the stream, a little below Navy-wood Island; and this, coupled with old tradition and the inscription in the isle of Khwájah Khizr, shows that the Indus has within historical times deserted a former channel and taken its present course. In the *Chachnámah* this change is said to have taken place in consequence of the wickedness of the Rájá of Alor, and a story is told similar to that recounted of the overthrow of Bráhmanábád. The ride to Alor will repay the traveller. The distance is but 5 m. N.E. and the ruins are curious, if only for the historical renown of the place. After crossing an ancient bridge you come upon a small village containing about 60 inhabitants, of whom two-thirds are Músliman and the rest Hindús. They find a sale for the produce of their farms among the votaries of Shakar Ganj Sháh, a renowned saint who is buried here. From this village an extensive ridge of ruins is to be traced in a N.E. direction. In this huge congeries there is no inscription to be found, or anything worthy of notice, except a picturesque ruin which bears the name of 'Alamgír's Masjid, and two tombs of Saiyids,—Shakar Ganj Sháh and Khalífah Kuṭbu'd-dín Sháh. The tomb of the former is a celebrated Ziyárat, and the people of the neighboring villages make a pilgrimage to it twice a month. It has no dome or edifice over it; but is a plain white sepulchre, with a neat border of carved flowers resembling the fleur-de-lys." The principal mosque at Rorí was built in the time of Akbar, as were most of the buildings of note, by Muḥammad M'aṣúm, a Saiyid of rank, who is buried at Sakar under a tower 90 ft. high, which commands a fine panoramic view, and is the most conspicuous edifice in the place. His descendants still reside in the town, and will supply to the traveller all the information he can require on the antiquities of the three localities Sakar, Bakar, and Rorí.

* The inscriptions at Rorí and Bakar and an account of the ancient city of Alor will be found in *Dry Leaves from Young Egypt*, pp. 37—46. † *Dry Leaves*, p. 39.

THE Languages of India may philologically be divided into two groups,—the Northern and Southern. In the former there is a vast admixture of Sanskrit, on a slender aboriginal basis; in the latter, and especially in the Tamil, the Sanskrit is simply an infusion, and the aboriginal dialect is independent, full, and copious. In the Northern group, the principal languages are Panjábí, Sindhí, Gujarátí, Hindí, Urdú, Bangálí, Maráṭhí, and Uriya; in the Southern, Telugu, Kanadí or Kanarese, Malayalam, and Tamil. In the present volume the following languages are given as being those spoken in the localities of the Routes:—

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARAṬHÍ.	GUJARÁTÍ.
One	Ondu	Wokaṭi	Onṛu	Ek	Ek
Two	Eraḍu	Renḍu	Iraṇḍu	Don	Be
Three	Múru	Múḍu	Múndṛu	Tín	Tran
Four	Nálku	Nálugu	Nangu	Chár	Chár
Five	Aidu	Aidu	Eindu	Páńch	Páńch
Six	Áru	Áru	Áṛu	Sáhá	Chha
Seven	Ełu	Yéḍu	Yézhu	Sát	Sát
Eight	Enṭu	Yenimidi	Yeṭṭu	Áṭh	Áṭk
Nine	Onbattu	Tommidi	Onpadu	Naw, nau	Naw
Ten	Hattu	Padi	Pattu	Dáhá	Das
Eleven	Hannondu	Padakonḍu	Padinonṛu	Akrá	Agiyár
Twelve	Hanneraḍu	Pannenḍu	Paṇṇiraṇḍu	Bárá	Bár
Thirteen	Hadimúru	Padamúḍu	Padinmúnṛu	Terá	Ter
Fourteen	Hadinálku	Padhnálugu	Padinángu	Chawadá	Chaud
Fifteen	Hadinaidu	Padihénu	Padinaindu	Paṅdhara	Paṅdar
Sixteen	Hadináru	Padaháru	Padináṛu	Solá	Sol
Seventeen	Hadinełu	Padihéḍu	Padinézhu	Satrá	Sattar
Eighteen	Hadinenṭu	Paddhenimidi	Padineṭṭu	Athrá	Haráḍ or Aráḍ
Nineteen	Hattombattu	Pandommidi	Pattonpadu	Ekuṇís	Oganís
Twenty	Ippattu	Iruvai	Irupada	Vís	Wís
Twenty-one	Ippattondu	Iruvaiwokaṭi	Irupattondṛu	Ekvís	Ekwís
Twenty-two	Ippatteraḍu	Iruvairenḍu	Irupattiraṇḍu	Báwís, bewís	Báwís
Twenty-three	Ippattumúru	Iruvaimúḍu	Irupattumúnṛu	Tewís	Tewís or Trewís
Twenty-four	Ippattunálku	Iruvainálugu	Irupattinángu	Chowís	Chowís

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Twenty-five	Ippattaidu	Iruvaiaidu	Irupattaindu	Paṅchwís	Pachchís
Twenty-six	Ippattáru	Iruvaiáru	Irupattáru	Savvís	Chhawwís
Twenty-seven	Ippattélu	Iruvaiyédu	Irupattézhu	Sattávís	Sattáwís
Twenty-eight	Ippattentu	Iruvaiyenimidi	Irupatteṭṭu	Aṭhṭhávís	Aṭhṭháwís
Twenty-nine	Ippattombattu	Iruvaitommidi	Irupattonpadu	Ekuṇtís	Oganṭrís
Thirty	Múvattu	Mupphai	Muppadu	Tís	Trís
Thirty-one	Múvattondu	Mupphaiwokaṭi	Muppattonṟu	Ektís	Ektrís
Thirty-two	Múvatteraḍu	Mupphairenḍu	Muppattiranḍu	Battís	Batrís
Thirty-three	Múvattmúru	Mupphaimúḍu	Muppattumúnḍṟu	Tehtís	Tetrís
Thirty-four	Múvattunálku	Mupphainálugu	Muppattinángu	Chautís	Chotrís
Thirty-five	Múvattaidu	Mupphaiaidu	Muppattaindu	Pastís	Páṅtrís
Thirty-six	Múvattáru	Mupphaiáru	Muppattáru	Chhattís	Chhatrís
Thirty-seven	Múvattélu	Mupphaiyédu	Muppattézhu	Sadtís	Sáḍtrís
Thirty-eight	Múvattentu	Mupphaiyenimidi	Muppatteṭṭu	Aṭhtís	Aḍtrís
Thirty-nine	Múvattombattu	Mupphaitommidi	Muppattonpadu	Ekúṇchálís	Oganchálís
Forty	Nálvattu	Nalubhai	Nárppadu	Chálís	Chálís
Forty-one	Nálvattondu	Nalubhaiwokaṭi	Nárppattonṟu	Ektálís	Ekatálís
Forty-two	Nálvatteraḍu	Nalubhairenḍu	Nárppattiranḍu	Betálís	Behetálís
Forty-three	Nalvattamúru	Nalubhaimúḍu	Nárppattumúnḍṟu	Tretálís	Tehetálís
Forty-four	Nalvattanálku	Nalubhainálugu	Nárppattinángu	Chavvetálís	Chuṁmálís or Chanálís
Forty-five	Nálvattaidu	Nalubhaiaidu	Nárppattaindu	Paṅchetálís	Pistálís
Forty-six	Nálvattáru	Nalubhaiáru	Nárpattáru	Shetálís	Chhenṭálís
Forty-seven	Nálvattélu	Nalubhaiyédu	Nárpattézhu	Sattetálís	Suḍtálís or Saḍtálís
Forty-eight	Nalvattentu	Nalubhaiyenimidi	Nárpatteṭṭu	Aṭhtetálís	Aḍtálís or Uḍtálís
Forty-nine	Nálvattombattu	Nalubhaitommidi	Nárpattonpadu	Ekunpaṅnás	Oganpachás
Fifty	Aivattu	Yábhai	Eimpadu	Paṅnás	Pachás
Fifty-one	Aivattondu	Yábhaiwokaṭi	Eimpattonṟu	Ekáwan	Ekáwan
Fifty-two	Aivatteraḍu	Yábhairenḍu	Eimpattiranḍu	Báwan	Báwan
Fifty-three	Aivattumuru	Yábhaimúḍu	Eimpattumúnṟu	Trepaṅ	Trepan
Fifty-four	Aivattunalku	Yábhainálugu	Eimpattunángu	Chaupan	Chopan
Fifty-five	Aivattaidu	Yábhaiaidu	Eimpattaindu	Paṅcháwan	Paṅchawan
Fifty-six	Aivattáru	Yábhaiáru	Eimpattáru	Chhappan	Chhappan
Fifty-seven	Aivattélu	Yábhaiyédu	Eimpattézhu	Sattáwan	Sattáwan
Fifty-eight	Aivattentu	Yábhaiyenimidi	Eimpatteṭṭu	Aṭhṭháwan	Aṭhṭháwan

Fifty-nine	Aivattombattu	Yábhaitommidi	Eimpattonpadu	Ekuṇsáṭh	Oganṣáṭh
Sixty	Aravattu	Aruvai	Arupadu	Sáṭh	Sáṭh
Sixty-one	Aravattondu	Aruvaiwokaṭi	Arupattondṛu	Eksaṣhṭ	Ekseṭh
Sixty-two	Aravatteraḍu	Aruvairenḍu	Arupattiranḍu	Básaṣhṭ	Báseṭh
Sixty-three	Aravattumúru	Aruvaimuḍu	Arupattimunḍṛu	Tresaṣhṭ	Treseṭh
Sixty-four	Aravattunálku	Aruvainálugu	Arupattinángu	Chausaṣhṭ	Choseṭh
Sixty-five	Aravattaidu	Aruvaiaidu	Aruppaindu	Páńsaṣhṭ	Páńseṭh
Sixty-six	Aravattáru	Aruvaiáru	Arupattáru	Sahásaṣhṭ	Chháseṭh
Sixty-seven	Aravattélu	Aruvaiyédu	Arupattézhu	Satsaṣhṭ	Saḍseṭh
Sixty-eight	Aravattentu	Aruvaiyenimidi	Arupatteṭṭu	Aḍsaṣhṭ	Aḍseṭh
Sixty-nine	Aravattombattu	Aruvaitommidi	Arupattonpadu	Ekuṇhattar	Aganyoter
Seventy	Eppattu	Ḍebbhai	Yezhupadu	Sattar	Sitter
Seventy-one	Eppattondu	Ḍebbhaiwokaṭi	Yezhupattondṛu	Ekáhattar	Ekoter
Seventy-two	Eppatteraḍu	Ḍebbhairenḍu	Yezhupattiranḍu	Báháttar	Boheter
Seventy-three	Eppattumuru	Ḍebbhaimúḍu	Yezhupattumúnḍṛu	Tryáháttar	Tohoter
Seventy-four	Eppattunálku	Ḍebbhainálugu	Yezhupattinángu	Chauryáhattar	Chuṅmoter or Chauṅoter
Seventy-five	Eppattaidu	Ḍebbhaiaidu	Yezhupattaindu	Paṅchyáháttar	Paṅchoter
Seventy-six	Eppattáru	Ḍebbhaiáru	Yezhupattáru	Sháháttar	Chhoter
Seventy-seven	Eppattelu	Ḍebbhaiyédu	Yezhupattézhu	Satyáháttar	Sitfoter
Seventy-eight	Eppattentu	Ḍebbhaiyenimidi	Yezhupatteṭṭu	Aṭhṭhyáháttar	Iṭhṭhoter or Aṭhṭhoter
Seventy-nine	Eppattombattu	Ḍebbhaitommidi	Yezhupattonpadu	Ekuṇaishíń	Oganasí
Eighty	Embattu	Yenabhai	Yenpadu	Aishíń	Hensí
Eighty-one	Embattondu	Yenabhaiwokaṭi	Yenpattondṛu	Ekáṅyshíń	Ekyásí
Eighty-two	Embatteraḍu	Yenabhairenḍu	Yenpattiranḍu	Byáṅyshíń	Byásí
Eighty-three	Embattumúru	Yenabhaimúḍu	Yenpattumúnḍṛu	Tryáṅyshíń	Tryásí
Eighty-four	Embattunálku	Yenabhainálugu	Yenpattinángu	Chauryáṅyshíń	Chorásí
Eighty-five	Embattaidu	Yenabhaiaidu	Yenpattaindu	Paṅcháyshíń	Paṅchásí
Eighty-six	Embattáru	Yenabhaiáru	Yenpattáru	Sháṅyshíń	Chhásí
Eighty-seven	Embattélu	Yenabhaiyédu	Yenpattézhu	Satyáṅyshíń	Satyásí
Eighty-eight	Embattentu	Yenabhaiyenimidi	Yenpatteṭṭu	Aṭhṭhyáṅyshíń	Aṭhyásí
Eighty-nine	Embattombattu	Yenabhaitommidi	Yenpattonpadu	Ekunnavvad, navyáṅyshíń	Nevyásí
Ninety	Tombattu	Tombhai	Toṇṇúru	Navvad	Newuń

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Ninety-one	Tombattondu	Tombhaiwokaṭi	Toṇṇúttoṇṛu	Ekyánṇav	Ekáṅṇuṅ
Ninety-two	Tombatteraḍu	Tombhaircnḍu	Toṇṇúttiraṇḍu	Byáṇṇav	Báṅṇuṅ
Ninety-three	Tombattumúru	Tombhaimúḍu	Toṇṇúttumúṇḍṛu	Tryáṇṇav	Tráṅṇuṅ
Ninety-four	Tombattunálku	Tombhainálugu	Toṇṇúttinángu	Chauryáṇṇav	Choráṅṇuṅ
Ninety-five	Tombattaidu	Tombhaiaidu	Toṇṇúttaindu	Pañcháṇṇav	Pañcháṅṇuṅ
Ninety-six	Tombattáṛu	Tombhaiáṛu	Toṇṇúttáṛu	Shánṇav	Chháṅṇuṅ or Chhannewu or Chhannuṅ
Ninety-seven	Tombattéḷu	Tombhaiyédu	Toṇṇúttézhu	Satyánṇav	Sattánuṅ
Ninety-eight	Tombattenṭu	Tombhaiyenimidi	Toṇṇúttettu	Aṭhyánṇav	Aṭhṭhánuṅ
Ninety-nine	Tombattombattu	Tombhaitommidi	Toṇṇúttonpadu	Navyáṇṇav	Nuwáṅṇuṅ
A hundred	Núru	Núru	Núṛu	Shambhar	So
Two hundred	Innúru	Innúru	Irunúṛu	Don sheṅ	Baso or Baseṅ
Three hundred	Munnúru	Munnúru	Munnúṛu	Tín sheṅ	Transeṅ
Four hundred	Nánúru	Nannúru	Nánúṛu	Chár sheṅ	Chárseṅ
Five hundred	Ainúru	Yénúru	Einnúṛu	Páńch sheṅ	Páńchseṅ
Six hundred	Árunúru	Árnúru	Arunúṛu	Sáhá sheṅ	Chhaseṅ
Seven hundred	Eḷunúru	Yélnúru	Yeszhunúṛu	Sát sheṅ	Sátseṅ
Eight hundred	Enṭunúru	Yenamannúru	Yennúṛu	Áṭh sheṅ	Áṭhseṅ
Nine hundred	Ombainúru	Tommannúru	Toḷáyiram	Naw sheṅ	Naw seṅ
A thousand	Sávira	Vevyi	Áyiram	Hajár	Ek hajár
Ten thousand	Ḥattusávira	Padivélu	Padináyiram	Dáháhajár	Das hajár
A hundred thousand	Núrusávira or Lakṣha	Lakṣha	Latcham	Lakṣh	Ek lákh
A million	Hattulakṣha	Padilakṣhalu	Pattulatcham	Dáhá lakṣh	Das lákh
Fractions.	*Chillare.*	*Chillaralu.*		*Apúrṇáṅk.*	*Apuṛṇaṅk.*
A quarter	Kálu	Pátika	Kál	Páw	Pá
A half	Ardha	Ara	Arai	Ardhá	Ardho
Three-quarters	Mukkálu	Muppátika	Mukkál	Páwúṇ	Poṇo
One-and-a-quarter	Ondúkálu	Wokaṭimpátika	Onṛékál	Sawá	Sawá
One-and-a-half [ters	Ondúvare	Wokaṭinnara	Onṛurai	Dír	Dod
One-and-three-quar-	Ondúmukkálu	Wokaṭimmuppátika	Onṛemukkál	Páwṇe don	Poṇá be
Two-and-a-quarter	Eraḍúkálu	Rendumpátika	Iraṇdékál	Sawá don	Sawá be
Two-and-a-half [ters	Eraḍúvare	Rendunnara	Iraṇdarai	Adíts	Hadí
Two-and-three-quar-	Eraḍúmukkálu	Rendummuppátika	Iraṇdémukkál	Pawṇe tin	Poṇá traṇ

Three-and-a-quarter	Múrúkálu	Múdumpátika	Múnrékál	Sawá tín	Sawá tran
Three-and-a-half	Múrúvare	Múdunnara	Múnṛarai	Saḍe tín	Sáḍá tran
Three-and-three-quarters	Múrúmukkálu	Mudummuppátika	Múnrémukkál	Pawṇe chár	Poṇá chár
Four-and-a-quarter	Nálkúkálu	Nálugumpátika	Nálékál	Sawá chár	Sawá chár
Four-and-a-half	Nálkúvare	Nálugunnara	Nálarai	Sáḍe chár	Sáḍá chár
Four-and-three-quarters	Nálkúmukkálu	Nálugummuppátika	Nálémukkál	Pawṇe páńch	Poṇáṅ páńch
A third	Múraralliondu	Múdinṭlówokapálu	Múnṛi loru bágam	Ek tṛitíyáńs	Ek tṛitíyáńsh
Two-thirds	Múraralliereḍu	Múdinṭlórendupállu	Múnṛi liraṇḍu bágam	Don tṛitíyáńs	Be tṛitíyáńsh
A fifth	Aidaralliondu	Aidinṭlówokapálu	Eindi loru págam	Ek pańchumáńsh	Ek pańchamáńsh.
A sixth	Áraralliondu	Árinṭlówokapálu	Áṛi loru págam	Ek ṣhaṣhṭhamáńsh	Ek saṣhṭáńsh
A seventh	E'ṭaralliondu	Yédinṭlówokapálu	Yézhu loru bágam	Ek saptamáńsh	Ek saptamáńsh
An eighth	Enṭaralliondu	Yenimidinṭlówokapálu			
A tenth	Hattaralliondu	Padinṭlówokapálu	Yetṭi loru bágam	Ek aṣhṭamáńsh	Ek aṣhṭamáńsh
			Patti loru bágam	Ek dasháńsh	Ek dasáńsh
Months.	*Tingaḷugaḷu.*	*Másamulu.*	*Másangaḷ.*	*Mahine.*	*Mahiṅnd.*
January	Puṣhyamása	Puṣhyamu	Jenavari	Paush	Poṣh
February	Mághamása	Mághamu	Pibarvaṛ	Mágh	Mágh or Máhá
March	Phalguṇamása	Phálgunamu	Márchi	Phálgun	Fágaṇ
April	Chaitramása	Chaitramu	Yéppiṛal	Chaitr	Chaitr
May	Vaishákhamása	Vaisákhamu	Mé	Vaishákh	Vaishákh or Vaisákh
June	Jéshṭamása	Jéshṭhamu	Jún	Jyeshṭh	Jeṭh
July	Aṣhádhamása	Ashádhamu	Julai	Aṣhádh	Aṣhád or Asáḍ
August	Shráwaṇamása	Shrávaṇamu	Ágastu	Shráwan	Shráwan
September	Bhádrapadamása	Bhádrapadamu	Septembar	Bhádrapad	Bhádarwo
October	Ashvíjamása	Áswayujamu	Aktóbar	Áshwin	Áshwan, or Ásho, or Áshwin
November	Kártikamása	Kártikamu	Navambar	Kártik	Kártak or Kártik
December	Márgashiramása	Márgashiramu	Disembar	Márgashírṣh	Mágashar or Márgashirṣh
Days.	*Dinagaḷu or Varagaḷu.*	*Dinamulu.*	*Ndḷgaḷ.*	*Wár.*	*Wár.*
Sunday	Ádityavára	Ádiváramu	Gnáyiru	Raviwár, áditwár	Rawiwár or Áditwár, [*in writing*] Raweu

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Monday	Sómavára	Sómaváramu	Tingaḷ	Somwár	Somwár, [*in writing*] Some
Tuesday	Mangaḷavára	Mangalawáramu	Sevváy	Maṅgaḷwár	Maṅgalwar, [*in writing*] Bhome
Wednesday	Budhavára	Budhawáramu	Budan	Budhwár	Budhwár, [*in writing*] Budhe
Thursday	Guruvára	Brihaspativáramu	Viyázham	Guruwár, bṛihaspatiwár	Bṛihaspatwár or Guruwár, [*in writing*] Gareu
Friday	Shukravára	Sukráváramu	Véḷḷi	Shukrwár	Shukarwar, [*in writing*] Sukre
Saturday	Shanivára	Saniváramu	Sani	Shaniwár, maṅdwár	Shaniwár, [*in writing*] Saneu
East	Múḍa or Púrva	Túrpu	Kizhakku	Púrv	Púrv, Ugamaṇ
West	Paḍáva or Paschima	Paḍamara	Mérku	Pashchim	Paśshim, Áthamaṇ
North	Baḍaga or Uttara	Uttaramu	Vaḍakku	Uttar	Uttar, Ottar
South	Tenka or Dakṣhiṇa	Dakshiṇamu	Ṭerku	Dakṣhiṇ	Dakṣhaṇ, Dakhkhaṇ
Spring	Vasantaṛutu	Vasantaṛutuvu	Vasandakálam	Vasaṅt ṛitú	Vasaṅt ṛitú
Summer	Grishmaṛutu	Gríshmaṛutuvu	Kódaikálam	Unhálá, gríṣhm ṛitú	Unálo, Hunálo
Autumn	Sharaḍṛutu	Saraḍṛutuvu	Kárkálam	Sharad ṛitú	Sard ritu
Winter	Varṣhaṛutu	Varṣhaṛutuvu	Panikkálam	Hiṁwáḷá, hemaṅt ṛitú	Shiálo
Abyss	Pátáḷa	Pátálamu	Pátálam	Ḍoh, agádh jal	Doh, Dahro, Pátáḷ
Air	Gáḷi	Ákásamu	Ágáyavéḷi	Hawá, váyu	Hawá, Wáyu
Atom	Aṇuvu	Aṇuvu	Aṇu	Parmáṇú, kaṇ	Parmáṇuṅ, Kaṇ, Raj.
Ashes	Búdi	Búdide	Sámbal	Rákh	Rákh
Bank of river.	Holéḍaḍa or Naḍítíra	Yétiwoḍḍu	Áttangkarai	Nadítsá káṅṭh, nadítchen	Nadíno Káṅṭho *or* Tír
Bay	Sárave	Ágháṭamu	Kuḍákkaḍal	Ákhát	Akhát
Beach	Révu	Révu	Kaḍalóram	Samudr kinárá	Samudr kináro
Bridge	Sétuve	Vantena	Váváḍi	Púl, báṅdh	Púl
Bubble	Níruguḷḷe	Nírubugga	Nírkkumizhi	Budbudá	Parpoṭo
Burning	Urita	Káltsadamu	Yeridal	Jaḷne	Balwuṅ

Chalk	Símé sunna	Símasunnamu	Sirnaichunnámbu	Khaḍú	Chák, Khaḍí
Channel	Saṇṇa káluve	Káluva	Kálváy	Khádí	Khádí, Samudrdhúní
Clay	Jídímaṇṇu	Régaṭimannu	Kaḷiman	Chikaṇa máti	Chikṇuṅ maṅtoḍuṅ
Cloud	Móda	Mabbu	Mégam	Abhr, ḍhag	Wádal
Charcoal	Iddali	Boggu	Kari	Kolsá	Koelo
Cold	Chaḷi	Tsali	Kuḷir	Thaṅḍí, thaṅḍ	Táháḍ, Táháḍuṅ
Continent	Khaṇḍa	Khaṇḍamu	Kaṇḍam	Mahá dwíp	Khaṅḍ, Mahádwíp
Darkness	Kaṭṭale	Chíkaṭi	Iruṭṭu	Aṅdher, aṅdhakar,	Aṅdhárun
Deluge	Jalapraḷaya	Jalapralayamu	Jalappiraḷayam	Jal praḷay [káḷokh	Jal pralay
Depth	Aḷa	Lótu	Aẓham	Oṅḍí	Uṅḍái
Dew	Manju	Mantsu	Pani	Daṅw	Jhákaḷ
Drop	Boṭṭu	Boṭṭu	Tuḷi	Thipká, theṅb	Chháṅṭa
Dust	Dúḷu	Duvva	Túsi	Dhúḷ	Dhúḷ [Prithwí
Earth	Bhúmi	Bhúmi	Búmi	Prithwí	Maṅtoḍuṅ, Jamín,
Earthquake	Bhúkampa	Bhúkampamu	Búmi ya dirchi	Bhúkamp	Dhartí kaṁp, Kaṁpáro, Bhú kaṁp, Dharṇí kaṁp
Ebb-tide	Aleya yiḷita	Pátuvéla	Nirvattam	Oṭ, ohoṭí	Oṭ
Ferry	Holé dáṭuva staḷa	Yéru dáṭé tsóṭu	Turai	Tar	Tar [Jot
Flame	Jwále	Manṭa	Suválai	Jwáḷá	Jhaḷ, Baltuṅ, Bhaḍko,
Flash	Jyóti	Merupu	Jóti	Tsamak, jhaḷak	Chamkáro, Ajwáḷuṅ
Fire	Benki	Nippu	Neruppu	Agní, ág	Dewtá, Ág, Agní
Flood-tide	Ubbale	Pótuvéla	Niréttam	Bhartí	Bhartí
Fog	Manju	Káviri	Múḍu pani	Dhukeṅ	Dhúwar
Ford	Íjade dáṭa bahudáda	Révu	Tannírilnaḍakunturai	Utár	Pár
Fountain	Chalume [staḷa	Chelama	Vuttu	Haud, jhará	Jharo
Frost	Hima	Himamu	Vuṟainda puni	Him	Híṁm [pan
Fuel	Saude	Kaṭṭepullalu	Viṟagu	Sarpaṇ, pháṅṭíṅ	Iṅdhaṇ, Baltaṇ, Sar-
Gravel	Garusu	Morumu	Parukkángkal	Reṅw, kaṅkar	Kákrá, Reṭí
Hail	Kallumaḷe	Vaḍigaṇḍlu	Kalmazhai	Gárá	Karáṅ
Heat	Uṣhṇa or Shake	Véḍimi or yenda	Súḍu	Garmí, uṣhṇatá	Garmí [Mhoṭo ráhá
Highway	Doḍḍadári	Rájamárgamu	Páṭṭai	Mothá rastá	Rájmárg, Dhorí rasto,
Hillock	Dibbe	Dibba	Kundru	Ṭekaḍí	Duṅgrí, Tekrí
Ice	*(no word)*	Mantsugaḍḍa	Pani kaṭṭi	Barph, thidzaleleṅ	Baraf, Thíjeluṅ páṇí
Island	Dwípa	Dívi	Tívu	Beṭ, ṭápú [páṇí	Ṭápu, Beṭ

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Inundation	Praváha	Varada	Vellam	Púr	Rel, Púr
Lake	Maḍuvu	Maḍugu	Yéri	Sarowar	Sarowar
Lightning	Minchu	Merupu	Minnal	Víj	Bíjlí
Marsh	Kesarunela	Báḍavanéla	Saḍuppu nilam	Pánthal dzágá	Anjaṇ
Mountain	Beṭṭa	Konḍa	Malai	Parvat, ḍoṅgar	Parwat, ḍuṅgar
Ocean	Samudra	Mahá samudramu	Samuttiram	Ságar, samudr	Mahá samudr, ságar
Path	Hádi	Dári	Pádai	Márg, wáṭ	Rasto, wáṭ, márg
Plain	Maidána	Bayalu	Maidánam	Maidán	Medán
Pond	Kola	Guṇṭa	Kulam	Taleṅ	Talâw
Promontory	Kóna	Bhúmyagramu	Taraimunai	Bhúshír	Bhúshír
Quicksand	Kaḷḷusubu	Dongaisuka	Túḷi	Rutaṇ, bárík wáḷú	Garkíjáy tewí retí
Rain	Maḷe	Váṇa	Mazhai	Páús	Warsát
River	Hoḷe	Yéru	Áru	Nadí	Nadí
Sand	Usubu	Isuka	Manal	Retí, wáḷú	Retí
Sea	Samudra	Samudramu	Kaḍal	Samudr	Dariyo, dario
Shower	Maḷe Sóne	Túra	Perumazhai	Pawasáchí sar	Waŕsátnuṅ jhápṭuṅ
Smoke	Hoge	Poga	Pugai	Dhúr	Dhuṅmáḍo or Dhuṅwáḍo
Snow	*(no word)*	Mantsu	Vuṛaindamazhai	Barph, him	Baraf
Spark	Kiḍi	Minuguru	Tippori	Thinglí, thingí, thingí	Changí, káj|í
Soot	Káḍige	Karaḍúpamu	Oṭṭaḍai	Káj|aḷ, mas	Dhoṅs, mes
Stone	Kallu	Ráyi	Kallu	Dhoṅḍá, dagaḍ	Paththar
Stream	Praváha or Orate	Pravâhamu	Niróṭṭam	Oḍhá, jharâ	Jharo
Tempest	Gálímaḷe	Gálivána	Káttumazhai	Wádaḷ, tuphán	Tofán
Thunder	Guḍugu	Urumu	Kumaṛal	Gaḍgaḍát, megh garjná	Gaḍgaḍát, megh garjná nedán
Valley	Kamari	Konḍalasandu	Malaichandu	Khoreṅ, darâ	Orúṅ, ḍuṅgroní wachchenuṅ medán, khíṅṇ
Water	Níru	Níllu	Taṇṇír	Páṇí	Páṇí, já|ḷ
Well	Bávi	Nuyyi	Kiṇaṛu	Vihír	Kuwo
Whirlpool	Suḷiníru	Sudi	Níṛchuzhi	Bhoṅwṛá, jala bhram	Wamal
Whirlwind	Suḷigáḷi	Suḍigáli	Sushaṛ káttu	Wawaṭal, tsakra wát	Waṭoḷiyo wá
Wave.	Ale	Ala	Alai	Lahar, láṭ.	Moje, dariání leher

Kinship.	*Nenṭutana.*	*Bandhutwamu.*		*Sohirik, Saṁbaṅdh.*	*Sagpaṇ, Saṁbaṅdh.*
Ancestors	Hiriyaru	Peddalu	Munnórgaḷ	Púrvaj	Púrwaj, waḍáwa, waḍilo, bápdádá
Aunt	Sódaratte or Doḍḍatáyi	Pinatalli or Ménatta	Siriya táyár (mother's side), Áttai (father's side)	Káki (paternal), mámí (wife of maternal uncle), át (paternal), máwashí	Káki, mámi, mási, kuí
Boy	Huḍuga	Pillakáya	Paiyan	Mulgá	Chhokro
Bride	Madavaṇigitti	Peṇḍlikúturu	Kaliyáṇappeṇ	Nawarí [warú	Kanyá, wahu
Bridegroom	Madavaṇiga	Peṇḍlikomáruḍu	Kaliyáṇa Máppiḷḷai.	War, nawaradev, na-	War rájá
Brother	Sahódara	Sahódaruḍu	Sagotaran	Bháú, baṅdhú	Bháí
Bachelor	Maduve illadava	Bramhachári	Biramsári	Kumár, braḥmachárí, lagna na jhálelá	Kuṁáro, kuṁwáro
Childhood	Bálya	Bályamu	Kuzhandaiparuvam	Báḷakpaṇ, porpaṇ.	Bálpaṇ
Children	Makkaḷu	Biḍḍalu	Kuzhandaikaḷ	Muleṅ, lekreṅ	Chhokráṅ [bháí
Cousin	Dáyádi	Gnyáti	Pangáḷi	Tsulat bháú (son of paternal uncle), máme bháú, áte bháú, máús bháú	Pitráí, molái, kuíái palluṅ
Daughter	Magaḷu	Kúturu	Magaḷ	Mulgí, lek, kaṅnyá	Díkrí
Dower	Stríḍhana	O'li	Sidaanam	Á'ṅdaṇ, strí dhan	Strí dhan, paḍluṅ,
Dwarf	Gujja	Maruguzzu	Kuḷḷan	Theṅgṇá, khujá ma-	Wámanjí, thiṅgṇuṅ
Father	Tande	Tandri	Tagappan	Báp [nushya	Báp, pitá [máṇas
Father-in-law	Máva	Máma	Mámanár	Sásrá	Sasaro [ṇas
Female	Hengusu	Á'ḍudi	Peṇ	Strí, báyako mánús	Strí, báyaḍí, bái má-
Girl	Huḍugi	Paḍutsu	Sirupeṇ	Mulgí	Chhokrí
Grand-father	Ajja	Táta	Páṭṭan	Á'dzá	Dádo, bapáwo, mamáwo, ájo
Grand-mother	Ajji	Avva	Pátti	Á'jí	Dádí, bapáí, mamáí,
Heir	Várasu	Várasudaruḍu	Patti yastan	Wáras [ájí	Wáras
Husband	Ganḍa	Peniṃiti	Purushan	Nawará, gharkarí, patí	War, patí, dháṇí, máṇṭí
Infant	Kúsu	Shishuvu	Sisu	Táaheṅ múl	Dháwaṇuṅ chhokaruṅ
Inheritance	Dáya	Dáyamu	Sudandiram	Wárasá	Wáraso
Kinsman	Neṇṭanu	Bandhuvu	Suttattán	Bháúband	Kuṭuṁbí, gotrí

English.	Kanarese.	Telugu.	Tamil.	Maráṭhi.	Gujarátí.
Male	Gaṇḍu	Mogadi	Áṇ	Purush	Purush
Man	Manushyaṭnu	Mogavádu	Manushan	Manushya, mánús	Mánas
Manhood	Kaumáradeshe	Manushyatwamu	Purushaparuvam	Mánuspaṇ, praudh-	Mánasáí
Marriage	Maduve	Pendli	Kaliyáṇam	Lagn, wiwáh [paná	Lagn
Mother	Táyi	Talli	Táy	Aí, mátá, máto shri	Má, mátá, máto shrí
Mother-in-law	Atte	Atta	Mámiyár	Sású	Sásu
Mortal	Anityanu	Manushyudu	Naran	Martya, maranádhín	Mṛityu tulya
Nephew	Aṇṇanamaga or Sódaraliya	Annakomáruḍu or ménalluḍu	Vuḍan piṛandár kumáran	Putaṇyá (brother's son), bháchá (sister's son)	Bhatrijo, bháṅṅjo
Niece	Aṇṇanamagaḷu or Sódarasose	Annakúturu or ménagódalu	Vuḍán piṛandár kumárti	Putaṇí, bháchi, dhuḍi paṇ	Bhatrijí, bháṅṅjí, bháṅṅejí
Nurse	Dáyi	Dádi	Tádi	Dáí	Dháw
Old Age	Muppu	Musalitanamu	Mudumaip paruvam	Mhátárpaṇ, vṛidhdh-	Ghaḍpaṇ, wṛidháws-
Old Man	Mudukanu	Musalivádu	Kizhavan	Mhátárá, vṛidhdh manushya	Ḍoso [thá
Old Woman	Muduki	Musalidi	Kizhavi	Mhátárí	Ḍosí
Orphan	Tandetáyi illada mogu	Talidaṇḍri iéni biḍḍa	Táy Tagappanatta piḷḷai	Porká	Wagay má báṇpnu, na báṇuṅ na máyuṅ *or* na máeluṅ chhokruṅ
Posterity	Santati	Santu	Vamisa param parai	Waṅsh, saṅtatí	Waṅsh, saṅtatí
Sister	Sahódari	Sahódari	Sagódari	Bahíṇ	Behen
Son	Maganu	Koḍuku	Magan	Mulgá, putr, lek	Díkro
Step-mother	Malatáyi	Márutalli	Máttán táy	Sávatr áí	Ṣáwakí má
Twins	Avaḷi	Amaḍalu	Iraṭṭaip piḷḷai	Juḷíṅ	Bheḷiya, bhel
Uncle { Elder / Younger	Doḍḍappa / Chikkappa	Pinatanḍri or ména máma	Sittappan (father's side), Ammán (mother's side)	Káká, mámá	Káko, mámo, máso, kuo
Widow	Vitantu	Vitanturálu	Vidavai	Widhwá, ráṅḍ	Widhwá, ráṅḍíraṅḍ
Wife	Heṇḍati	Peṇḍlámu	Peṇsádi	Báyako, strí	Báirí, wahu, dhaṇiyáṇní, báyaḍí
Woman	Strí or Hengasu	Áḍudi	Stiri	Strí, báyako máṇús	Strí, báí máṅṅas
Young Man	Hareyadavanu	Chinnavádu	Válíban	Taraṇá manushya, jawán manushya	Jawán, juwán máṅṅas

Youth	Hareya	Yauvánamu	Válíbam	Jwání, táruṇya	Juwání, jobán
Parts of the Body.	*Avayavagaḷu.*	*Avayavamulu.*		*Sharírdche bhdg.*	*Sharírnd awayav.*
Ankle	Girige	Chílamanda	Kanuk kál	Ghoṭá	Ghuṅṭí
Arm	Reṭṭe	Bhujamu	Pujam	Báhú, bhúj	Báhu, bhúj, páṅkha-
Back	Bennu	Vípu	Mudugu	Páṭh	Wáṅso, piṭh [duṅ
Back-bone	Bennelubu	Vennemuka	Mudugelumbu	Kaṇá, páthítsá káṅṭá	Wáṅsání wachchenuṅ
Bile	Pitta	Paityamu	Pittam	Pitt	Pitt [háḍkuṅ
Blood	Rakta	Netturu	Irattam	Rakt	Lohí, rakt
Beard	Gaḍḍa	Dáḍi	Táḍi	Dáṛhí	Dáháḍí
Body	Mai	Sharíramu	Vuḍal	Sharír, áng	Sharír, díl
Bone	Elubu	Yemuka	Yelumbu	Háḍ	Háḍkuṅ
Brain	Médhe	Medaḍu	Múlai	Meṅdú	Bhejuṅ
Breast	Ede	Rommu	Márpu	Chhátí, ur	Chhátí
Breath	Usuru	Upiri	Múchu	Dam, shwás	Dam, swás
Cheek	Galla	Dávaḍa	Kannam	Gál	Gál
Chin	Davaḍe	Gaḍḍamu	Móváyk kaṭṭai	Hanawaṭí	Háḍpachí
Ear	Kivi	Chevi	Káḍu	Kán	Kán, karṇ
Elbow	Moṇakai	Mócheyyi	Muzhangai	Kopar	Kopriyuṅ, koṅhoṅní
Eye	Kaṇṇu	Kannu	Káṇ	Doṛá, netr	Áṅkh, netr [wuṅ
Eye-brow	Hubbu	Kanuboma	Puravam	Bhiṅwaí	Áṅkhnuṅ topuṅ, bha-
Eye-lash	Reppékúdalu	Reppaventrukalu	Kaṇmayir	Pápaṇítsá kesh	Áṅkhní páṅpeṇ or
Face	Mukha	Mukhamu	Mukam	Chehrá	Chehero [pámpaṇ
Fat	Kobbu	Kovvu	Kozhuppu	Laṭhṭh, tsarbí	Jádo (adj.), charbí
Finger	Bettu	Vélu	Viral	Boṭ	Áṅgli [(subs.)
Fist	Muṣhṭi	Pidikili	Musti	Múṭh	Muṭh, dhíṅk
Flesh	Mámsa	Máṅsamu	Sadai	Más	Máṅs
Foot	Páda	Pádamu	Pádam	Páy	Pag
Forehead	Haṇe	Nosalu	Nettí	Kapáḷ	Kapál, lelát
Gland	Gaṇṭalmaṇi	Kaṇiti	Visainarambu	Piṅḍ, máṅs graṅthi	Piṅd, másgraṅthí
Gum	Vasaḍi	Iguru	Iru	Hiraḍí	Awálú [wála, kes
Hair	Kúdalu	Ventrukalu	Mayir	Kesh	Nimálá, bál, wáḷ, mo-
Hand	Kai	Cheyyi	Kai	Hát	Háth
Head	Tale	Tala	Talai	Dokeṅ	Máthuṅ
Heart	Hṛudaya	Gunde	Irudayam	Hṛid, hṛidya	Hṛid, haiyuṅ, díl

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARÁTHÍ.	GUJARÁTÍ
Heel	Himmaḍi	Maḍime	Kudik kál	Táńch, khoṅt	Eḍí
Hip	Tonka	Tuṇṭi	Iḍuppu	Kamaretsá khawáṭá	Jháńgno thapo
Jaw	Daveḍéhallu	Ḷoḍavaḍa	Tá ḍai	Jabṛá	Jaḍbuń
Joint	Kílu	Kílu	Kílu	Sáńdhá	Sáńdho
Kidney	Guṇḍige	Pakkeragunḍekáya	Kuṇḍikkáy	Mútra piṅḍ, gurd	Mutra piṅḍ, gurdí
Knee	Moṇakálu	Mókálu	Muzhangál	Guḍghá, ḍophá	Ghútaṇ
Knuckle	Ginṇu	Gaṇupu	Viraṛ kaṇu	Per	Beḍkuń, periyuń, per
Leg	Kálu	Kálu	Kál	Taṅgaḍí	Taṅgaḍí
Lip	Tuṭi	Pedavi	Vudádu	Oṭh	Oṭ, oṭh, ohoṭ
Liver	Yakṛuttu	Neriḍe	Íral	Kálij	Káljuń
Loin	Naḍuvu	Naḍumu	Arai	Kamar	Kamar, keḍ
Lungs	Swása kósh	Shwásakósamu	Nurai Íral	Phupphús	Fefasuń, fufus
Marrow	Majje	Múlaga	Yelumbu múḷai	Asthisár, háḍáńtalá	Asthi sar, háḍkáńmáń-
Moustaches	Mishe	Mísálu	Mísai	Mishí [meńdú	Múchh [heno medá
Mouth	Báyi	Nóru	Váy	Toṅḍ, mukh	Mukh, mhoḍuń
Nail	Uguru	Góru	Nagam	Nakh	Nakh
Neck	Kuttige	Meḍa	Kazhuttu	Mán	Gardan, bochí, dokí
Nose	Múgu	Mukku	Múkku	Nákh	Nák
Palate	Angaḷa	Angili	Mélváy	Táḷú	Táḷwuń
Pulse	Dhátu	Dhátuvu	Náḍi	Náḍí	Náḍ, náḍí
Ribs	Pakkelubugaḷu	Pakkayemukalu	Vilávelumbu	Phásalyá, baragaḍyá	Páńslí
Side	Aḷe	Pakka	Pakkam	Kús	Kúkh
Skin	Tólu	Tólu	Tól	Kátaḍi, tsarm, tsám-	Twachá, chámḍi
Sinew	Nara	Naramu	Narambu	Snáyu [ḍeń	Snáyu
Skull	Kápála	Purre	Maṇḍai Yoḍu	Mastakáchí kawańchí	Khoprí
Shoulder	Hegalu	Bhujamu	Tól	Khándá	Khándh, khańjuń
Spittle	Uguḷu	Yengili	Yechil	Thuńkí	Thúńk
Sweat	Bevaru	Chemaṭa	Vérvai	Ghám	Parsev
Stomach	Hoṭṭe	Kaḍupu	Vayiṛn	Jaṭhar	Jaṭhrágni, peṭ
Tear	Kaṇṇíru	Kaṇníru	Kaṇṇír	Áśúń, ashru	Áńsúń
Temples	Kendáre	Kanatalu	Poṛi	Kánshíl	Namnáń
Thigh	Toḍe	Toḍa	Toḍai	Máńḍí, jáńgh	Jháńg
Throat	Gantlu	Goṅtu	Toṇḍai	Gaḷá	Galuń
Thumb	Hebbeṭṭu	Boṭṭanavélu	Kai peru viral	Áńgaṭhá	Háthno ańgoṭho

Toe	Káluberaḷu	Kálivélu	Kálviral	Páyácheṅ boṭ	Pagnuṅ áṅgḷuṅ
Tongue	Nálige	Náluka	Náku	Jíbh	Jíbh
Tooth	Hallu	Pallu	Pal	Dáṅt	Dáṅt
Waist	Ṭonka	Mola	Iḍuppu	Kamar, kaṭi	Ked
Windpipe	Kaṇṭhavâḷa	Gontupíka	Kuralvuḷai	Naraḍeṅ	Gaḷáṅí naḷí, nardí
Wrist	Maṇikaṭṭu	Maṇikaṭṭu	Kaṇukai	Maṅgaṭ	Poṅhocho, káṅḍuṅ
Vein	Raktanara	Nettuṭi naramu	Iratta narambu	Shír	Shurá, nes
Diseases.	*Rógagalu.*	*Vyádhulu.*		*Rog.*	*Rog.*
Ague	Chali jwara	Chali jwaramu	Kuḷirk káychal	Aṅtaryá táp	Táháḍíyo táw
Bald	Bóḷu	Bódi	Moṭṭai talai	Ṭakkal [paṇá	Ṭál
Beauty	Cheluvike	Andamu	Azhagu	Sauṅdarya, sundar-	Swarúp, rúp
Blind	Kuruḍu	Guḍḍi	Kuruḍu	Aṅdhḷá [wákhá	Aṅdhḷo [rawawuṅ
Bruise	Jajjughâya	Dóguḍu	Vuráytal	Ṭhetsneṅ [paṭkí,	Chhuṅdáwuṅ, kach-
Cholera	Vântibhédi	Maraḍi	Vándi bédi	Dzari marí,	Aghok, wákho, kogli-
Cold	Nagaḍi	Paḍisemu	Saluppu	Hiṅw, thaṅḍí, sardí	Sardí [yuṅ
Cough	Kemmu	Daggu	Irumal	Khoklá	Khás, koṅso
Consumption	Kṣhayaróga	Kṣhayarógamu	Kshayam	Kṣhay	Kṣhay, khaí
Deaf	Kivudu	Chevuḍu	Sevuḍu	Bahirá	Behero
Death	Sávu	Tsávu	Sávu	Mrityu, maraṇ	Moṯ, maraṇ
Digestion	Jírna	Jírṇamu	Síraṇai	Jírṇe, páchan	Páchan, jarwuṅ
Dream	Kanasu	Kala	Kanavu	Swapn	Swapn, samanuṅ, sap-
Drowsiness	Túkaḍike	Nidramabbu	Vuṛakkam	Guṅgí, sustí	Ghen, sustí [nuṅ
Dumb	Múgu	Múga	Vúmai	Muká	Guṅgo, muṅgo
Fainting	Múrche	Múrchha	Múrchai	Murchchhá	Murchhá, behoṅs
Fever	Jwara	Jwaramû	Suram	Táp	Táw, jwar
Fracture	Muruku	Bíṭika	Vedippu	Asthí bhang	Hastí bhaṅg, háḍkuṅ bháge chhe te
Gout	Váta hidita	Vátarógamu	Sálai	Wáta róga	Najlo
Hunger	Hashivu	Ákali	Pasi	Bhûk, kṣhudhá	Bhúkh, kṣhudá
Indigestion	Ajírna	Ajírti	Asíraṇam	Apachan, ajírṇ	Ajírṇ, apacho
Inflammation	Uri	Manta	Yerivandam	Rakta doṣha	Lahí wikár
Jaundice	Kámále	Kámerlu	Kámálai	Káwíḷ	Kamalo
Lame	Kuntu	Kunṭi	Muḍam	Lungrá	Luṅgdo
Madness	Huchchutana	Verri	Paittiyam	Weḍ, khúḷ	Gáṅḍápaṇuṅ

English.	Kanarese.	Telugu.	Tamil.	Maráṭhí.	Gujarátí.
Measles	Daḍára	Tattanmavâru	Seruvaisûri	Gowar	Gowruń
Numbness	Timaru	Timmiri	Timir	Mehrí, sunpaṇá	Behermárí jawuń, kakaḍáí jawuń
Ophthalmia	Kaṇṇunovu	Kaṇḍla kalaka	Kaṇṇoy	Doḷe yene	Aṅkh dukhwâ áwawí
Pain	Béne	Noppi	Novu	Shúḷ, kaḷ, tiḍík	Shúḷ, taḍak, bhálâ
Rash	Isabu	Cheldi	Kappán	Ghâmolyâ	Aḷáí
Rheumatism	Vátaróga	Vâyuvu	Váyvu	Sandhi wáyu	Saṅdhí wáyu
Sickness	Vyádhi	Vyádhi	Viyádi	Dukhṇe, maḷmaḷ	Maṅdwâí, jiw chuń thây chhe te, chuńtháḍo
Sleep	Nidde	Nidra	Nittirai	Níj, nidrá	Uńdh, nidrá
Smallpox	Shiḍubu	Masúchikamu	Vaisúrí	Deví	Seḷí, sítlâ, deví
Spasm	Sheḷevu	Iḍpu	Kuraṇḍavali	Goḷá, peṭká, vaḷ	Táṅṇ, waṅṭ, áṅkḍí, kheṅch [wáḍo
Sore	Hunnu	Puṇḍu	Puṇ	Khaṭ, kṣhat	Cháḍu, ojhḍo, ogh
Squint-eyed	Meraḷuganṇuḷḷa	Mellakaṇṇugala	O'rak kaṇṇuḷḷa	Tirpá, tsakṇá	Uńdhí puḷtíno
Stammering	Natti	Netti	Tettuváy	Totareń bolṇe	Bobḍuń or totaḍuń
Swelling	Bávu	Wâṛu	Vîkkam	Súj	Sojo [bolwuń
Symptoms	Rógalakṣhaṇagaḷu	Lakshaṇamulu	Kurigaḷ	Chính, lakṣhaṇ	Chinh, lakṣhaṇ
Thirst	Báyárike	Dâhamu	Tágam	Táhán	Taras
Voice	Swara	Kaṇṭhadhwani	Toní	Swar, áwáj	Swar, áwáj
Watching	Echcherike	Nidrapaṭṭaka póvaḍamu	Túkam piḍiyámai	Páhárá karṇe, jágaraṇ	Pohoro bharwo, jágwuń, (protecting) rákhwuń
Weakness	Nistráṇe	Balahínata	Turp palam	Ashaktatá	Nabaláí
Wound	Ghâya	Gâyamu	Káyam	Ghây, dzakhm	Ghá, jakhm [luń
Wrinkle	Maḍatebidda	Muḍata.	Tiraivu	Surakutí, chíramyá	Kachlí, karchlí, kach-
Quadrupeds.	*Chatuṣhpáda jantugalu.*	*Chatushpâjjantuvulu.*		*Chatuṣhpad.*	*Chopagáń jandwar.*
Alligator	Mosaḷe	Mosali	Mudalai	Magar, susar	Magar, suswáṭ
Animal	Jantu	Jantuvu	Jentu	Jíw, práṇí, janâwar	Janawar, jiw, práṇí
Antelope	Chigari	Jinka	Mán	Haraṇ, mṛig	Haraṇ
Ass	Katte	Gâḍide	Kazhudai	Gáḍhav	Gadheduń
Bat	Kuṇṇu kapiṭi	Gabbilamu	Turunjil	Wágúḷ	Wágluń

Bear	Karaḍi	Yeluggoḍḍu	Ḳaraḍi	Áshwal, bhálú	Ríchh
Beast	Mṛuga	Mṛigamu	Mirukam	Shwápad, pashu	Pashú
Boar	Káḍhandi	Mogapandi	Kúṭṭupanṛi	Rán ḍukar	Suhar, ráṇí ḍukar
Brute	Mṛuga	Mṛigamu, goḍḍu	Mirugam	Haiwán, pàshu	Hewán
Buck	Ganḍuhulle	Mogaduppi	Kalaimán	Káḷwíṭ	Harṇo
Buffalo	Emme	Géde	Yerumai	Mhais	Bheṇs, pádo
Bull	Vṛishabha	Yeddu	Rizhabam	Poḷ, saṅḍ	Godho, sáṅḍ
Calf	Karu	Dúḍa	Kanruk kuṭṭi	Wáṅsruṅ	Wáchharḍuṅ
Camel	Oṇṭe	Loṭipiṭa	Oṭṭa gam	Uṇṭ	Uṇṭ
Chameleon	Haṇṭegudda	Tonḍa	Pachóṇán	Saraḍá	Saraḍo
Cat	Bekku	Pilli	Púnai	Máṇjár	Bíláḍí
Cattle	Ḍanagaḷu	Pashuvulu	Áḍu máḍukaḷ	Gurúṅ	Ḍhor
Colt	Ganḍu kuduremari	Gurrapu pilla	Kudiraik kuṭṭi	Shíṅgarúṅ	Wachheṛuṅ
Cow	Akaḷu	Avu	Pasu	Gáy	Gáy, gai
Deer	Hulle	Jinka	Mán	Haraṇ	Haraṇ
Doe	Irri	Aḍajinka	Peṇmán	Harṇí	Haraṇí
Dog	Náyi	Kukka	Náy	Kutrá, shwán	Kutro
Elephant	Ane	Yénugu	Yánai	Hattí, gaj	Háthí
Elk	Kaḍavi	Kanuju	Káḍamán	Sámbar	Sábar
Ermine	*(no word)*	Tellani aḍavi pilli	(*no word*)	Siṅjyáb, kákum	Siṅjyáb, kákumú
Ewe	Henguri	Peṇṭiméka - peṇṭi-gorre	Peṇṇáḍu	Meṇḍhí	Meṇḍhí, gheṭí
Foal	Kudurémari [témari or Kat-	Gurrapu pilla	Kuṭṭi	Shiṅgarúṅ	Wachheṛuṅ
Flock	Hiṇḍu	Manda	Mandai	Kaḷap	Ṭoḷuṅ
Fox	Chendike nari	Guṇṭanakka	Kuḷḷanari	Khoṅkaḍ, koṅkaḍ	Kolho
Frog	Kappe	Kappa	Tavaḷai	Beḍúk	Deṛko
Goat	Aḍu	Méka	Veḷḷáḍu	Bokaḍ	Bakruṅ
Hare	Mola	Chevula potu	Musal	Sasá	Saso, saslo
Horse	Kudure	Gurramu	Kudirai	Ghoḍá, wáru	Ghoḍo
Hound	Béṭe náyi	Veṭakukka	Véṭṭai náy	Paradhítsá kutrá	Shíkárí kutro
Hyena	Kattekiraba	Gorabotu	Kazhudaip puli	Taras	Díṗḍuṅ
Jackal	Kappalu nari	Nakka	Nari	Kolhá	Shiyál
Kid	Aḍumar	Méka pilla	Veḷḷáṭṭuk kuṭṭi	Ḳaraḍún	Bakrínuṅ bachchuṅ
Lamb	Kurímari	Gorre pilla	Áṭṭuk kuṭṭi	Koṅkrúṅ	Gheṭínuṅ bachchuṅ
Leopard	Shivaṅge	Chiruta puli	Siṛuttai	Chittá	Chitto

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí
Lion	Siṅha	Siṅhamu	Singam	Siṅh	Siṅh, sahíṅ
Lizard	Halli	Balli	Palli	Pál	Ghaloḍí
Mare	Hennu kudure	Godige	Mádaván	Ghoḍí	Ghoḍí [dar
Monkey	Kóti	Koti	Kurangu	Wánar, mákaḍ	Wánar, wánaro, wáṅ-
Mouse (musk rat)	Chunḍili	Tsuntsu	Sitteli	Uṅdír	Uṅdar
Mule	Hésarakatte	Kantsara gáḍide	Kóvéru kazhudai	Kheṅchar	Khachar
Muskdeer	Kasturi mṛuga	(*no word*)	Kastúri mán	Kastúrítsá mṛíg	Kastúr mṛig
Otter	(*no word*)	(*no word*)	(*no word*)	Pán maṅjár	Daríáí kutruṅ, geábí
Ox	Basava	Yeddu	Yerudu	Baíl	Balad
Panther	Hoṅniga	Chiruta puli	Siruttai	Bibalyá wághá	Chitto
Pig	Haṅdi	Paṅdi pilla	Panṛi	Dukar	Ḍukar
Porcupine	E'du	Muṇḍlapaṅdi	Muḷḷam panṛi	Sálú	Sáhuḍí
Rabbit	Shíṁe mola	Shíma kundélu	Símai musal	Sasá	Sasúlo, saso
Ram	Ṭagaru	Poṭṭelu	Aṭṭuk kaḍá	Meṇḍhá	Meṇḍho
Rat	Ili	Yeluka	Yeli	Ghus, múṣhak	Koḷ, ghús
Rhinoceros	Khaḍga mṛuga	Khadga mṛigamu	Káṇḍá mirugam	Geṇḍá	Geṇḍo
Sable	(*no word*)	(*no word*)	(*no word*)	Samúr	Sasúr
Sheep	Kuri	Gorre	Áḍu	Meṇḍhrúṅ	Gheṭuṅ, meḍhuṅ
Squirrel	Aṇilu	Uḍata	Aṇir piḷḷai	Khár	Khareli, khískolí
Tiger	Huli	Puli	Puli	Wágh	Wágh
Wolf	Tóḷa	Todélu	Tóṇḍán	Láṅdgá	Waḍu
Birds.	*Pakṣhigalu.*	*Pakṣhulu.*		*Pakṣhí.*	*Pakṣhi.*
Adjutant	(*no word*)	Begguru pakshi	Madáḷi	Sáras	Baglo, kolaṅg
Brood	Pakṣhí marigaḷa hinḍu	Pakṣhipillalu	Kunjugaḷ	Aṅḍí umbawiṇe, pileṅ	Marghí wagere pakṣh-íṅáṅ bachcháṅ
Chicken	Kóḷímari	Kodipilla	Kózhik kanji	Koṁbaḍícheṅ pilúṅ	Marghínuṅ bachchuṅ
Cock	Hunju	Puṅju	Séval	Koṁbaḍá	Margho, kukḍo
Crane	Kokre	Koṅga	Nárai	Bagḷá	Baglo
Crow	Káge	Káki	Kákkai	Káwaḷá	Kágḍo
Dove	Párvánada hakki	Pávuráyi	Puṛá	Párwá, kabutar	Khabutar, párewuṅ
Duck	Taḍiga	Aḍabátu	Kulla váttu	Bateṅ	Batak
Eagle	Haddu	Bóruva	Kazhugu	Garuḍ	Garuḍ pakṣhí
Falcon	Giḍuga	Déga	Vallúṛu	Sasáṇá	Báj, shakro

Florican	*(no word)*	Kámileḍipiṭṭa	Varagu kózhi	*(no word)*	*(no word)*
Fowl	Kóḷi	Pakṣhi	Kózhi	Kombaḍeṅ	Marghâṅ, kukḍâṅ
Game	Béṭegaḷu	Veṭa mṛigamu	Véṭṭaip paṛavai	Páradh, shikár	Shikár
Goose	Bátu	Peddabátu	Periya vâttu	Haṁs	Haṁs
Hawk	Dége	Déga	Dékai	Bahirí sasáṇá	Báj, shakro
Hen	Peṭṭe	Peṭṭa	Peṭṭai	Kombaḍí	Marghí
Heron	Heggokkare	Koṅga	Kurugu	Bagḷá	Baglo
Hoopoe	Kondé hakki	Kúkuḍuguvva	Kuk kuṛuvana pakchi	Hudhud	Hudhud
Jungle Fowl	Aḍavikóḷi	Aḍavikoḍi	Káṭṭuk kozhi	Rán kombaḍeṅ	Rání kukḍo
Kite	Haddu	Gadda	Parundu	Ghâr	Samdí
Nightingale	*(no word)*	*(no word)*	Sagórap patchi	Bulbúl	Bulbul
Ostrich	*(no word)*	*(no word)*	Ṭikkuruvi	Shâhá mṛig	Sháhâmṛig
Owl	Gúbe	Guḍlagúba	Ándai	Ghubaḍ	Ghuweḍ
Parrot	Giṇi	Chiluka	Kiḷip piḷḷai	Popaṭ	Popaṭ
Partridge	Kaujuga	Kauñzupiṭṭa	Kavdári	Titar, kawaḍá	Titar
Peacock	Navilu	Nemali	Mayil	Mor	Mor
Peahen	Heṇṇu navilu	Peṇṭinemali	Peṇmayil	Lándor	Dhel
Pheasant	*(no word)*	Pedda néla nemali	Káṭṭu chéval	Kukkuṭ kombaḍá, kukkuṭ kumbhá	Kakkuṭ kumbḍo
Pigeon	Párivâḷa	Pávuramu	Puṛá	Kabutar	Khabutar
Quail	Lávuge	Kolankipiṭṭa	Káḍai	Láwá	Láwrí
Sparrow	Gubbi	Urapitsuka	Vúrk kuruvi	Chimaṇí, chiḍí	Challi
Spur-fowl	Káḍukóḷi	Chimaṭakoḍi	Muḷḷang kózhi	Rán kombaḍá	Rání kukḍo
Wagtail	Kuṁbára gubbi	Dásaripiṭṭa	Váḷáṭṭuk kuruvi	Khaṅjan, khanjríṭ	Dhobí chario, mamoló
Fishes.	*Minugalu.*	*Chépalu.*	*Machangal.*	*Máse.*	*Máchhlán.*
Bombelo	*(no word)*	*(no word)*	Karuvâḍu	Bobíl	Bobilo
Crab	Naḷḷi	Píta	Naṇḍu	Kheṅkaḍeṅ	Karchalo
Eel	Hávumínu	Pámu chépa	Vilángu	Niwaṭa	Bám, lewaṭo
Hilsa	*(no word)*	*(no word)*	*(no word)*	Hilsá	Hilsá
Mahasir	*(no word)*	*(no word)*	*(no word)*	Mahásir	Mahásír
Mango-fish	*(no word)*	Yerra mága chépalu	*(no word)*	Tapshí	Tapshí
Oyster	Chippumínu	Gulla chépa	Maṭṭi	Kálav	Kálu
Pomfret	*(no word)*	Tsanduvâyi chépa	Vavvál mín	Saraṅgá	Chhamaṇuṅ
Porpoise	Kai mínu	*(no word)*	Kaḍar paṇṛi	Gádá	Dariáí ḍukar, gádo

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Rahu	(*no word*)	(*no word*)	(*no word*)	Roh	Roh
Shark	(*no word*)	Sora chépa	Suṛá	Mushí	Mushí
Shrimp	Śigaḍi	Kúndrapoṭṭu	Iṛál	Kolambí	Kolabí
Skate	(*no word*)	Ṭéki chépa	(*no word*)	Bhákas	Lákaḍ
Sole	(*no word*)	Náluka chépa	Yerumai nákku	Jhipaṭí	Jhipḍí
Turtle	Kúrma	Tábélu	Á'mai	Kásava	Káchbo
Whale	Timingila	Timiṅgilamu	Timingilam	Mágar	Magarmachh
Insects.	*Huḷagaḷu.*	*Purugulu.*	*Púchigaḷ.*	*Kiṭak.*	*Kiṭako.*
Ant	Ira	Chíma	Yerumbu	Muṅgí	Kíḍí
Bee	Jénunoṇa	Téneyíga	Téní	Madha máshí	Madh máḳh
Beetle	Dumbi	Boddanki	Vaṇḍu	Mogar	Bhamro
Bug	Tagaṇi	Nalli	Múṭṭup púchi	Dheṅkúṇ	Máṅkaṇ
Butterfly	Sítá prátti huḷa	Sítákókamu	Vaṇṇáttip púchi	Pataṅg	Pataṅg [kíḍo
Caterpillar	Kambaḷi huḷa	Kambalipurugu	Kambaḷip púchi	Surwaṅṭ, kusarúḍ,	Kaṁmlo, káṁmliyo,
Centipede	Núrugálu	Kálḷajerri	Púram	Ghoṇ [kusarín	Kánsalo
Cochineal worm	(*no word*)	Á'rudrapurugu	Tambalap púchi	Kirmijáche kiḍeṅ	Kirmajno jiwaḍo
Fire-fly	Beṅki huḷa	Miṇugurupurugu	Min minip púchi	Kádzawá	Á'giyo
Fly	Noṇa	Íga	Í	Máshí	Máḳh
Gnat	Guṅgáḍu	Dóma	Kosu	Machchhar, ḍáṅs	Machchhar, ḍáṅs
Grasshopper	Miḍite	Miḍata	Pachaik kiḷi	Ṭoḷ, gawatyá ṭoḷ	Tíḍ
Leech	Aṭṭe	Jelaga	Aṭṭai	Dzaḷú	Jalo
Locust	Miḍicha	Peddamiḍata	Veṭṭuk kiḷi	Ṭoḷ	Toḷ
Louse	Hínu	Pénu	Pén	Ú	Jú
Maggot	Huḷa	Purugu	Puzhu	Kiḍá, aḷí	Aieḷ, kído
Millepede	Sáviragálu	Rókaṭibanḍa	Maravaṭṭai	Kánakhajúrá	Káṅkhajuro
Moth	Pataṅgada huḷa	Chimaṭa	Páychi	Kasar	Ṭúo
Scorpion	Chéḷu	Télu	Téḷ	Wiṅchú	Wíchhu
Silk-worm	Paṭṭu huḷa	Paṭṭupurugu	Paṭṭup púchi	Reshmátsá kiḍá	Resamno kído
Snail	Basavana huḷa	Nattagulla	Nattai	Mogal gáy	Gokalgáy
Snake	Hávu	Pámu	Pámbu	Sáp, sarp	Sáp, sarp
Spider	Jéḍa	Sálepurugu	Silandi	Suterá, koḷí	Karoḷiyo [samudáy
Swarm	Makṣhika samudáya	Guṁpu	Kúṭṭam	Thawá	Máḳhṇo ḍhaglo or
Tick	Uṇṇi	Piṇujulu	Vuṇi	Gochíḍ	Chímo, chímoḍi

Vermin	Kíṭa	Purugulu	Paṇḍangalai azhikkun	Kiḍe, kiḍ mungí	Kíḍí mankoḍí
Wasp	Kaḍaja	Tummeda	Kuḷavi [genduk kul	Gáṇḍhil másí	Díḷúṅ páḍnárí mákh
White ant	Geddalu	Cheda	Sel	Wáḷwí, udaí	Udhaí
Stones, etc.	*Kallugaḷu muntaddu.*	*Ratnamulu modalayinavi.*		*Dagaḍ wagaire.*	*Patharo wagere.*
Agate	Vaidúrya	(*no word*)	Vaidúriyam	Akík	Akík
Alum	Paṭikára	Paṭikáramu	Pḍik káram	Turṭí, phaṭkí	Faṭkí, faṭakḍí
Amethyst	Máṇikya	(*no word*)	Sevvandikal	Yákút	Yákut
Antimony	Surma	Surumá	Nílánjanak kal	Surmyáchí dhátú	Surmo
Brass	Hittále	Ittaḍi	Pittaḷai	Pitaḷ	Pitaḷ
Cat's-eye	Gómédhika	Vaiḍuryamu	Púnaik kaṇ gaḷ	Lasapyá	Lasaṇío
Chrystal	Sphaṭika	Sphaṭikamu	Paḍikam	Bilor, káṅts	Kách, billor
Copper	Támbra	Rága	Sembu	Támḃeṅ	Tráṁḃuṅ, taráṁḃuṅ,
Coral	Havaḷa	Pagaḍamu	Pavazham	Poṅwḷeṅ [ḍhrá akík	Parwálaṅ [táṁḃuṅ
Carnelian	Holeva kallu	Kuruvindaráyi	(*no word*)	Támḃrá kiṅwá páṅ-	Lál, dholo akík
Diamond	Vajra	Rava	Vairam	Hírá	Híro.
Dross	Nore	Chiṭṭamu	Siṭṭam	Maḷ, kíṭ	Mel, káṭ
Emerald	Pachche	Patsa	Pachai	Páts	Pánuṅ
Flint	Chakkumukkikallu	Chekimukiráyi	Sakkai mukkikal	Gár	Chakmakní pathrí
Gold	Chinna	Bangáru	Pon	Soneṅ	Sonṅṅ, sunuṅ
Iron	Kabbina	Inumu	Irumbu	Lokhaṅḍ	Lohoḍuṅ, loḍhuṅ
Jet	Káraṅji	(*no word*)	Karuninúḷai	Saṅge músá	Sange musá
Jewel	Oḍave	Ratnamu	Irattinam	Ratn	Jwáher, ratn
Lapis lazuli	Vaidúrya	Vaidúryamu	(*no word*)	Lájaward	Lájaward
Lead	Shísa	Sísamu	Iyam	Siseṅ	Sisuṅ
Loadstone	Súji kánṭakallu	Súḍanṭuráyi	Kándakkal	Loh chuṁbak	Loh chuṁbak
Marble	Alémáníkallu	Chaluvaráyi	Salavaik kal	Saṅg marwar	Áraspáháṇ
Metal	Lóha	Lóhamu	Lógam	Dhátú	Dhátú
Mine	Gani	Gani	Kani	Dhátúchí kháṇ	Dhátuní kháṅḍ
Mineral	Lóhadhátu	Ganilóni vastuvu	Tádu	Khanij	Khaníj (*i.e.*, what comes out of a mine, etle kháṅḍmáṅthi je nikḷe te)
Pearl	Muttu	Mutyamu	Muttu	Motí	Motí

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Quicksilver	Pádarasa	Pádarasamu	Rasam	Párá	Páro
Ruby	Kempu	Kempu	Kembu	Máṇik, lál	Máṅnek, lál
Sapphire	Nila	Nílamu	Nílam	Shani, níl	Shaní, nilam
Silver	Belli	Vendi	Velli	Rupeṅ	Rupu, cháṅdí
Steel	Ukku	Ukku	Yegu	Tikheṅ	Tíkhuṅ, khaḍuṅ, poládd
Sulphur	Gandhaka	Gandhakamu	Kandagam	Gaṅdhak	Gaṅdhak
Talc	Abhraka	Abhrakamu	Abarékku	Abhrak	Abarak
Tin	Tagara	Tagaramu	Tagaram	Kathíl	Kalhaí
Topaz	Pushyarága	Pushyarágamu	Pushparágam	Puṣhkaráj	Puṣhkráj, pokhráj
Touchstone	Ore kallu	Woragallu	Vurai kal	Kasoṭí	Kasoṭí
Turquoise	Nílada kallu	Firójáráyi	Nila rattinak kal	Phirojá	Píroje
Apparel.	*Uḍupu.*	*Dustulu.*		*Poshák.*	*Poshák.*
Boot	Mójá	Mójá	Búts jódu	Búṭ	Buṭ [duṅ, kallí
Bracelets	Baḷegaḷu	Kaḍiyamulu	Kudagam	Chudá, kar bhúshaṇ	Poṅhoṅchí, chudí, ka-
Brocade	Sarige buṭṭá paṭṭu	Atarash	Sittirap paṭṭáḍai	Kinkháb	Kínkháb
Button	Gunḍi	Gundí	Pottán	Guṅḍi, buṅtáw	Boríyuṅ
Cap	Kuḷḷáyi	Kullayi	Kullá	Ṭopí	Ṭopí
Chain	Sarapaṇi	Golusu	Sangili	Sánkhlí [daglá	Sáṅklí, sáṅkaḷ
Cloak	Doḍḍachaṭṭe	Kuńche	Porvai chaṭṭai	Ghoṅgaḍí, moṭhá [nen.	Ghughaḍí, mhoṭo daglo
Clothing	Vastragaḷu	Baṭṭalu	Vuḍuppu	Wastreṅ, paṅgharu-	Lugḍáṅ, wastr
Coat	Chaṭṭe	Kóṭu	Neḍunjaṭṭai	Ḍagleṅ, áṅgarakhá	Aṅgrakho, ḍaglo
Cotton	Aḷḷe	Dúdi	Panju	Kápús	Ru
Drawers	Challaṇa	Sharáyi	Nisár	Ijár, páyjámá	Ijár, leṅgo, páyjámo
Ear-rings	Hattakaḍuku	Tammeṭlu	Mattik kág	Baḷí	Chokḍáṅ, kuṅḍal, kaḍi, wáliyuṅ
Embroidery	Niráji	Buṭṭapani	Púttaiyal	Kashídá	Resamuṅ, or jarínuṅ bharat, chíkan
Fan	Bísanige	Visanakarra	Visiri	Paṅkhá, vijhaṇá	Paṅkho, wiṅjhno
Girdle	Daṭṭi	Naḍikaṭṭu	Araik kaṭṭu	Kamar, kamarbaṅd	Kamarbaṅdh [táná
Glove	Kaigausaṇige	Cheyijódu	Kaiméṛ sódu	Hát mojá	Háthnuṅ mojuṅ, das-
Gown	Niluvaṅgi	Niluvuṭangí	Gavun	Gaun, dzhaga, peshwáj	Gawan, jáṅmo, jhago,
Handkerchief	Kaivastra	Rumálu	Kaik kuṭṭai	Rumál	Rumál [peshwájh

Linen	Batte	Núlubatta	Nárchílai	Tágáchen kápad	Senṇuṅ kapḍuṅ
Lining	Astaru	Astiri	Vuḷḷurait tuṇi	Astar	Astar
Loop	Kuṇike	Utsu	Kaṇṇi	Biraḍeṅ, phásá	Fáṅso, faṅsto, gaḷiyuṅ
Necklace	Kaṇṭhasara	Kaṇṭhasari	Kaṇ ḍasaram	Máḷ, hár, gaḷú paṭá	Kaṇṭhí, hár, gop, máḷá
Needle	Súji	Súdi	Vúsi	Suí, sú	Soy
Pocket	Jébu	Jébu	Sákku	Khisá	Gajwuṅ, khissuṅ
Pin	Guṇḍusúji	Guṇḍusúdi	Kuṇḍúsi	Ṭántsṇí	Ṭáṅk, táṅkṇí
Ribbon	Navára	Náḍá	Ribin	Reshmí phít	Resamí fit
Ring	Ungura	Ungaramu	Modiram	Aṅgaṭhí, mudrá, mudí	Wiṅṭí
Seam	Duṇḍuholige	Naḍimikuṭṭu	Taiyal	Shiwaṇ, dúṇ	Síwaṇ
Shirt	Chikka soge	Chinna tsokká	Kamisu	Khamís	Khamís
Shoe	Jóḍu	Muchche	Sódu	Joḍá, páypos, motsá	Joḍo, pagrakhúṅ
Silk	Paṭṭu	Paṭṭu	Paṭṭu	Reshím	Resam
Skirt	Sharagu	Koṅgu	Mun tánai	Gher, ghoḷ	Gher
Sleeve	Sogétóḷu	Tsokká cheyyi	Sattaik kai	Báhí, astaní	Báṅhe
Stocking	Méjóḍu	Méjóḍu	Kál mejóḍu	Páymodzá	Pagnuṇ mojuṅ
Thimble	Angustán	Angustánu	Angustán	Aṅgustán	Aṅgusthní, aṅgoṭhí, aṅgoṭhaḍí
Thread	Dára	Dáramu	Núl	Sut, dorá	Doro
Turban	Págá	Págá	Talaip págai	Págoṭeṅ, muṅḍáseṅ	Págdí [ghumṭo
Veil	Musuku	Musuku	Muk ḳáḍu	Burkhá, ghuṅgat, orh-	Burḳho, ghuṅgat,
Velvet	Mukamal	Mohamalu	Mugamal paṭṭu	Makhmal [ní	Makhmal
Woollen	Tupaṭaddu	Banátu	Kambiḷí	Lonkarícheṅ	Unnuṅ
Food.	*Áhára.*	*Áháramu.*		*Ann.*	*Ann.*
Asparagus	*(no word)*	*(no word)*	Ásparégas	Ásparegas	Ásparegas [dhá
Appetite	Hasivu	Ákali	Pasi	Bhúk, kṣhudhá	Ruchí, bhúkh, kṣhu-
Barley	Javegódi	Bárlibiyyamu	Vár kódumai	Jaw	Jaw [ráṅdheluṅ
Boiled	Kudishiddu	Wanḍina	Vévitta	Ukaḍlelá, ráṅdhlelá	Ukáleluṅ, báfeluṅ,
Beef	Hirémáṁsa	Pedda máṁsamu	Máṭṭirachi	Go máṅs	Go máṅs
Bean	Chapparadavare	Chikkuḍugáya	Píṇsu	Ghewḍá, wárwá	Waloḷ
Bread	Roṭṭi	Roṭṭe	Roṭṭi	Bhákar, poḷí, páṅw	Roṭlí, poḷí, páṅuṅ
Breakfast	Belaggina úṭa	Tsaddi	Ténésai	Nyáhárí, nástá	Hájarí, násto
Brinjal	Badané káyi	Vankáya	Kattarik káy	Wáṅgeṅ	Wengaṇ, waṅtág
Bottle	Shíse	Buḍḍi	Puṭṭi	Shisá, kupá	Síso
Brocoli	*(no word)*	*(no word)*	Brócoli	Brokolí	Brokolí

English.	Kanarese.	Telugu.	Tamil.	Maráthi.	Gujarátí.
Broth	Máṁsa sára	Chárn	Aṇam	Kúlats	Serwo
Butter	Benne	Venna	Vennaiy	Loní	Máṅkhaṇ
Cabbage	Kóvisapalya	Kósukúra	Kóvic kírai	Kobí	Kobí
Cauliflower	Húvinakóvisu	Pedda kósukúra	Káli pillavar	Kálíphlauwar	Kálíflowar
Cheese	Junnu	Dzunnu	Sunnuk kaṭṭi	Panír	Panír
Cork	Benḍu	Biraḍá	Kárku	Búts	Búch
Cream	Kene	Mígaḍa	Páléḍu	Malaí	Malaí
Curds	Mosaru	Perugu [mu	Tayir	Dahíṅ	Dahíṅ
Dainty	Náj ókáda bhakṣhya	Ruchigala padárdha-	Rusiyána vastu	Pakwánn	Miṣhṭháṅ, pakwán, swádiṣht ann
Dinner	Madhyánada úṭa	Veḍibhójaṇamu	Tíni	Jewaṇ, bhojan	Jamaṇ, bhojan
Drink	Páníya	Tágé vastuvu	Pánam	Pey, piṇe, piṇyátsá padárth	Píwúṅ, píwáno padárth
Feast	Habba	Panḍuga	Virundu	Jewaṇáwal, mejwání,	Ujání, majbání
Flesh	Máṁsa	Máṁsamu	Mámisam	Más [saṇ	Máṁs, gost
Flour	Hittu	Pindi	Mávu	Piṭh, kaṇík	Loṭ
Fried	Huriḍaddu	Pélchina	Poritta	Talaleleṅ	Taleluṅ [saṇ
Glass	Gáji	Gáḍzupátra	Palingu páttiram	Káṅts, káṅchecheṅ bháṅḍeṅ, glás	Kách, káchnuṅ wáṅbháṅḍeṅ, glás
Gravy	Máṁsa rasa	Máṁsa rasamu	Mámisa rasam	Grewí, máṅs ras, ábe	Máṅsno ras
Greens	Káyi palyagaḷu	Akukúra	Kirai	Sháká, bhájá [gost	Tarkárí, shák bhánjí, shák tarkárí
Guest	Avutanakke bandava	Atithi	Virundáli	Pahuṇá	Paroṇo
Host	Avutaná iḍuvava	Grihastu	Virindiḍuvón	Yajmán, ghar dhaṇí	Ghar dhaṇí, yajmán
Jam	Muraṁbá	Tándra	Jám tittippu	Muraṁbá, murabbá	Murabo
Jelly	(*no word*)	Sharabattu	Jelli	Jelí	Jelí
Knife	Chúri	Katti	Katti	Tsákú, surí	Cháku
Milk	Hálu	Pálu	Pál	Dúdh	Dúdh
Millet	Navaṇe	Mokkajonnalu	Tinai	Barag, warí	Warí [wuṅ
Minced	Hachchida	Chitakagoṭṭina	Kondina	Chhiṅdleleṅ	Khímo karwo, ghuṅḍ-
Mustard	Sásive	Áválu	Kaḍugu	Ráyí, mohrí	Ráí [ḍhánnuṅ máṅs
Mutton	Kurí máṁsa	Véta máṁsamu	Áṭṭirachi	Meṅḍharáchí ságotí	Ghetaṅnu or meṅ-
Napkin	Kai guḍḍe	Rumálu	Napkin	Tuwál	Mhoḍuṅ luchhwáno
Oil	Enne	Núne	Yenney	Tel [rumál	Tel

[illegible]	*Uppina káyi*	rugáya	Vúrugáy	Lonchen	Athánnuń
Pepper	Menasu	Miriyálu	Milagu	Káleń mirí	Marí
Plate	Piṅgáni	Taṭṭa	Piṅgán	Rupyácheń sámán, básan, bashí	(silver) Ruperí sáń-man; (a plate) ríkábí, thálí
Roast	Suṭṭa	Sega dzupina vastuvu	Anal káṭṭinadu	Bhájne	Sekwuń, bhújwuń
Rice	Akki	Annamu	Sóru	Táńdul, bhát	Bhát, chokhá
Salt	Uppu	Uppu	Vuppu	Miṭh, loṇ, lavaṇ	Míṭhúń, lúṇ
Sauce	Chaṭni	Vyanjanamu	Kuzhambu	Sás,	Sás
Spoon	Saṭu	Gariṭe [mu	Karandi	Chamchá	Chamcho [ráńdhelu
Stewed	Bésida	Vetsachesina áhára-	Sunda vaitta	Máńd agnítsá pák	Dhíme dhíme tápe
Sugar	Sakkare	Tsakkera	Saruk karai	Sákar	Kháńd [nuń bhojan
Supper	Rátrí úṭa	Rátribhójanamu	Irap pósanam	Rátríchen bhojan	Wálúń, sandhyá kál-
Sweetmeats	Miṭhayigaḷu	Miṭhayi	Miṭṭáy	Miṭhái	Míṭhái
Tablecloth	Méjébaṭṭe	Méjá duppaṭi	Mésai duppaṭṭi	Dastar khán	Dastarkhán
Tray	Támbáḷa	Taṭṭa	Tiré	Tabak	Tabak, khumcho
Veal	Karuvina máṁsa	Dúda maṁsamu	Kanṛiraichi	Wáńsráchí ságutí	Wáchharḍáńnuń
Vinegar	Kádi	Kádi	Kádí	Shirká	Sarko [máńs
Wheat	Gódi	Gódhumalu	Kódumai	Gahúń	Ghahuń
Wine	Drákṣhímadya	Drákṣha-sáráyi	Diráksha sáráyam	Drákṣhách dárú	Darákhno dáru
House, Furniture, &c.	*Mane muṭṭugalu Muṇṭáddu,*	*Illu s-ámánulu modalayinavi.*		*Ghar, ghardntaleń sámán, wagaire.*	*Ghar ane gharno sáman ityádi.*
Arch	Kamánu	Kamánu	Valaivu	Kamán, mehráb	Kamán, meherób
Bag	Chíla	Gótámu	Pai	Pishwí, thailí	Kothlí, thelí, wátwo
Basket	Gúde	Gampa	Kúdai	Ṭoplí, pátí	Ṭoplí, ṭoplo [gánjho
Barber	Kṣhaurakanu	Mangalavádu	Ambaṭṭan	Hajám, nhâwí	Hajám, wâland,
Bearer	Horuvavanu	Bóyi	Bóvi	Ánnárá; (of pálki) bhoí	Bhoí, aṇṇnár, láwnár
Bath	Bachchalu mane	Snánamu	Snána toṭṭi	Hamám, nhâṇí	Náhâwâní or snán-karwâní jágá, náń-háṇṇí, hamám
Bed-room	Malaguva kóṇe	Padakaṭillu	Paḍukai aṛai	[raág mahál	
Beam	Tole	Dúlamu	Vuttiram	Nidzáwyáchí khelí,	Suwáno ordo
Bench	Kálu maṇe	Balla píṭa	Visuppalákai	Bál, bahál, taḷai	Peheḍ
				Báṅk	Báṅk

English.	Kanarese.	Telugu.	Tamil	Maráthí.	Gujaráthí.
Bell	Gaṇṭe	Ghanṭa	Maṇi	Ghoṇṭ	Ghaṇṭ [palaṅgdí
Bedstead	Maṁcha	Mantsamu	Kaṭṭil	Khát, palaṅg	Kháṭlo, palaṅg, ṭóliyo,
Bedding	Háṣige	Parupu	Kaṭṭil mettai	Bichhánà	Godduṅ, pathárí, bíchhánnún
Blanket	Kaṁbaḷi	Gongaḍi	Símai kambiḷi	Burnús, kámbḷí, dhábal	Káṁmel, burnus, dhábḷí
Box	Peṭṭige	Peṭṭe or ḍabbi	Peṭṭi	Peṭí, ḍabí	Peṭí, ḍábḍí
Board	Halige	Palaka	Palakai	Phalí, takhtá	Páṭíyuṅ
Bolt	Agaḷi	Gaḍiya	Tázhppáḷ	Khíl, aḍkaṇ	Áglo, bílí, aṭkaṇ
Brick	Iṭṭige	Iṭikeráyi	Sengal	Ít, wíṭ	Iṭ
Bucket	Bánì	Níllu toḍé pátra	Kaittoṭṭi	Pohryá, báladí	Dol, báldí
Building	Kaṭṭaḍa	Kaṭṭaḍamu	Kaṭṭaḍam	Imárat	Imárat
Candle	Ménada bátti	Vatti	Mezhuku vartti	Meṇ batti	Míṇ battí
Carriage	Baṇḍi	Baṇḍi	Vaṇḍi	Wáhán, gáḍí	Gáḍí, wáhan
Carpet	Ratnakambaḷi	Ratna kaṁbali	Samukkáḷam	Satraṇjí, gálitsá	Setraṇjí, setraṇgí,
Casket	Baraṇi	Samputamu	Simizh	Ḍabbá	Dábḍo [gálecho
Cellar	Nelamáḷige	Nélamáḷiga	Nilavaṛai	Taḷ ghar	Bhoṅeṁruṅ
Chink	Shílu	Bíṭika	Vedippa	Phaṭ, chír	Taḍ, fáṭ, chír, chíro
Chamber	Koṭhaḍi	Gadi	Aṛai	Kholí	Ordo
Chimney	Hoge gúḍú	Pogagúḍu	Pugai kúṇḍu	Dhuráṅdeṅ	Dhuṅwáḍíyuṅ
Chair	Kurchi	Kurchí	Nárkáli	Khurchí	Khurshí
Chest	Dodda peṭṭige	Bóshánamu	Periya peṭṭi	Peṭí, haḍpá	Peṭí
Cistern	Toṭṭi	Níllatoṭṭi	Nirtoṭṭi	Táṅkí, kuṇḍ	Táṅkí, kuṇḍ, táṅkuṅ
Cook	Aḍigeyavanu	Vanṭavádu	Samaiyaṛ káran	Átsárí, swayaṁpáki, babarchí	Rasoiyo
Corner	Múle	Múla	Múlai	Kon, koprá	Khuṁno
Counting-house	Daftara kháni	Koṭhí	Paṇachálai	Peḍhí	Pehedí, dukán
Comb	Báchaṇige	Duvvena	Síppu	Phaṇí	Káṅskí [puṭhuṅ
Cover	Muchchaḷa	Gavisena or múta	Múḍi	Dzháṅkaṇ	Dháṅkṇuṅ, paḍbíḍun,
Coverlet	Hoddike	Palaṅgu póshu	Duppaṭṭi	Palaṅg posh, pásoḍá,	Chádar
Cup	Batlu	Ginne	Kiṇṇam	Pyálá [chádar	Pyáluṅ
Cupola	Kaḷasa	Górígummaṭamu	Stúbí maṇḍapam	Ghumaṭ	Ghuṁmaṭ [jholí
Cradle	Toṭlu	Toṭla	Toṭṭil	Páḷṇá, dzholí	Páḷṇuṅ, ghoḍíyuṅ,
Curtains	Teregaḷu	Dómatera	Tirai chílai	Paṛdá	Paṛdá

Discharge	Biḍugaḍ	Tósivéyaḍamu, *or* ká-	Nákki viḍudal
Door	Kada	Talupu [raḍamu	Kadavu
Drain	Bachchalu	Túmu	Saladáraí
Expenses	Vechchagaḷu	Khartsulu	Selavu
Floor	Nela	Néla	Tarai
Footman	Kálálu	Panivádu	Vélaik káran
Foundation	Astibhára	Punádi	Asti váram
Furniture	Sámánu	Sámánu	Mésai nárkálikaḷ
Gardener	Tóṭagára	Toṭavádu	Tótṭa káran
Groom	Kástára	Gurra puvádu	Kudirai káran
Hall	Paḍasále	Kúṭámu	Kúḍam
Handle	Hiḍi	Piḍi	Kai piḍi
Hire	Kúli	Adde or kúli	Kúli
Hole	Túṭu	Bokka	Tuḷai
Jar	Jáḍi	Záḍi	Sáḍi
Kettle	(*no word*)	Nillu kaché pátra	Kopparai
Key	Bigadakai	Tálapu chevi	Sávi
Kitchen	Aḍigémane	Vaṇṭaillu	Maḍappaḷi
		[ché váḍu	
Laborer	Kúliálu	Pani chésukoni jívin-	Vélai yáḷ
Lamp	Dípa [thala	Dípamu	Viḷakku
Library	Postákagaḷa iḍuvas-	Pustaka shála	Pustaka sálai
Lime	Sunna	Sunnamu	Sunnámbu
Lock	Biga	Bigamu	Púṭṭu
Looking-glass	Kannaḍi	Addamu	Mugak kaṇṇáḍi
Mat	Chápe	Tsápa	Páy
Oven	Roṭṭi ole	Roṭṭelu kalché poyyi	Aḍuppu
Pálki	Pálki	Pálaki	Pallakku
Pillar	Kaṁbha	Guṁdza	Túṇ
Pillow	Dimbu	Diṁḍu	Talai yaṇai
Porch	Tala bágalu	Mogasála	Pórchu
Porter	Kúlivanu	Kúlivádu	Sumai yeḍukiṛavan
Plaster	Gachchu	Gatsu	Púchu

Rajá	Rajá	
Darwádzá	Bárṇuṅ, kamáḍ	
Naḷ	Morí, nal	
Kharts	Kharach	
Dzamín, bhuí	Jamín, bhoy	
Páñytsá manushya,	Páydal, pyádo	
Páyá. [pyádá	Páyo	
Sámán, saraṅjyám	Sáman saraṅjám	
Maḷí	Máli [wádár	
Ghoḍewálá, motáddár	Ghoḍawálo, char-	
Diwán kháná	Diwán khánuṅ	
Dastá, muṭh, dáṅḍá	Hátho, dasto, muṭh	
Hel, bháṛeṅ	Bháduṅ, hel, majurí	
Bhoṅk, bíḷ	Káṇṇuṅ, chhidr	
Baraṇí	Barṇí	
Kiṭlí	Kíṭlí	
Tsáwí, killí	Kuṅchí	
Swayampák ghar, ba-	Rasoḍuṅ, ráṅdhṇi,	
barchí kháná, mud-	ráṅdhṇíyuṅ, ba-	
pák kháná	barchí khánuṅ	
Madzúr	Majur	
Samaí, diwá	Díwo, saṁmaí	
Pustakálaya, pustak	Pustak khánuṅ	
Tsuná [kháná	Chuṅno	
Táḷeṅ, kulúp	Táḷuṅ, kál	
Ársá, darpaṇ	Darpaṇ, ársí, takto, châṭluṅ	
Aṅthrí	Sáḍrí	
Bhaṭṭí	Bhaṭhṭhí, taṅdúr	
Pálki, myáná	Pálkhí	
Kháṁb	Thámbhluṅ, sthaṁbh	
Ushí, loḍ, takyá, girdí	Takiyo, osísuṅ, gál	
Dewṛhí	Dewḍí [masuríyuṅ	
Helkarí	Wahitaro, helkarí	
Kaphlár, giláwá	Gíláwo, kaflát	

English.	Kanarese.	Telugu.	Tamil.	Maráthí	Gujarátí.
Pot	Gadige	Kuṅda	Pánai	Bháṅdeṅ	Wásaṇ
Roof	Sáru	Paipúri	Kurai	Chhappar	Chháprun̆
Scissors	Kattari	Kattera kóla	Kattari kól	Kátar	Kátar
Servant	Sévakanu	Naukaru	Vélai káran	Tsákar, sewak, dás	Chákar
Sheet	Hachchaḍa	Duppaṭi	Duppaṭṭi	Chádar, pásoḍá	Chádar, píchhoḍí, (of paper) táw
Slave	Guláma	Ủdigapuvádu or khása	Adímai	Gulám, dás	Gulám, dás
Snuffers	Kudikattari	Dípapu kattera	Vilakka kattari	Diwyáchí kátar	Gul kátarṇí
Soot	Abbúji	Karaḍápamu	Oṭṭaḍai	Mas [nisaṇ	Dhoṅs
Stair	Sópána	Meṭṭu	Marappaḍi	Jiná, shiḍí, dádar,	Dádar, nísarṇí [yun̆
Step	Meṭṭu	Adugu	Karpaḍi	Páyrí	Pagthíyun̆, báṅhán-
Storey	Antastu	Méḍa	Mél mettai	Majlá, málá	Mál, meḍo, majlo
Sweeper	Gudisuvava	Ủdchévádu	Perukku kiṛavaḷ	Dzhárúwálá	Jhádu karnár
Table	Méje	Méjáballa	Mésai	Mej	Mej
Tailor	Chippiga	Darjívádu	Taiyar káran	Shimpí	Darjí, suí
Terrace	Málige	Tárusu	Talam	Gachchí, ágáshí	Agáshi
Tile	Henchu	Peṅku	O'du	Kaúl, wít	Nalíyun̆, iṅṭ
Top	Tudi	Midde or kona	Mérpuram	Sheṅḍá, shikhar	Toch, shikhar
Tongs	Ikkaḷa	Paṭakáru	Kuraḍu	Chimṭá	Chípíyo
Torch	Divatige	Divití	Pandam	Mashál, diwatí	Masál, kákḍo
Torch-bearer	Maṣhálji	Maṣhálji	Masálji	Diwatyá, mashálchí	Masálchí
Wages	Sambaḷa	Jítamu	Sambaḷam	Rozmurá, pagár, mu-sháhará	Pagar, majurínâ paisá
Wall	Góde	Góḍa	Suvar	Bhi't	Bhít, karho, díwál
Washerman	Agasanu	Tsákalavádu	Vaṇṇán	Dhobí, paríṭ	Dhobí
Water-carrier	Níru horuvava	Níllu-techchévádu	Taṇṇír k káran	Páṇakyá	Bhísti, páṇṇí bharnár *or* láwnar, paṇiárí
Window	Kiṭiki	Kiṭiki	Janal	Khiḍkí, bárí	Bárí
Wood	Kaṭṭige or mara	Mánu	Maram	Lakúḍ	Lákḍun̆
Bit	Kaḍiváḷa	Kaḷḷepumukka	Kaḍiválatti nirumbu	Lagám	Kaḍíne lagám
Bridle	Lagámu	Kaḷḷemu	Kaḍiváḷam	Lagám	Lagám
Curry-comb	Karáru	Gorapamu	Kurappam	Kharárá	Kharelo
Girth	Thaḍi	Tanguváru	Tanguvár	Tang	Tang
Martingale	Jérbandu	Mukhapaṭṭa	Martingal	Jerband	Jer baṅdh

Saddle	Jínu	Pallamu [mullu	Jíni	Jín, khogír	Jín, khogír
Spur	Mójémullu	Gurramunu podiché	Kudimul	Páyánche kánte	Pagno kánto
Spectacles	Múkkannadi	Sulóchanamu	Mukku k kannádi	Chashmá, árashí	Chashmáń
Stable	Láya	Tabélá	Láyam	Tabelá, ghodsháļá, págá	Tabelo, ghodsháļá, *or* págá
Stirrup	Rikábu	Aṅke	Angapadi	Páwadyá, rikebí	Páwduń, ríkáb
A Garden.	*Tóta.*	*Tota.*	*Tóttam.*	*Bág.*	*Wádi, bág.*
Fruit	Hannu	Pańdu	Pazham	Phaļ	Mewo, fal
Husk	Hottu	Pottu	Tól	Sál	Chhoduń, chháluń
Kernel	Bitta	Pappu	Parippu	Gar, gír	Gar [chuń
Stone or Seed	Kotte or Bíja	Tenka *or* vittu	Kottai	Báthá, bí, áṅthí	Gotlo, gotlí, bí, bí-
Almond	Bádámi	Bádámu	Vádumai k kottai	Badám	Badám
Apple	Elichihannu	Shíma régu pandu	Símai ilandai p pazham	Sheb, saphardaļ	Sheb, safarjal, safardal
Apricot	(*no word*)	(*no word*)	Apricot pazham	Dzhardálú	Radálu
Cherry	(*no word*)	(*no word*)	Cherry pazham	Cherí	Cherí
Betel nut	Adike	Vakka	Pákku	Supárí, phophaļ	Shopárí, fofal
Cocoa nut	Tengina káyi	Kobbarí káya	Téngây [ham	Náraļ	Náríel, shrí fal
Citron	Hiralé káyi	Dabba káya	Kodi máduļam paz-	Id, máhálung	Chakotará, chakotrá
Custard-apple	Sítáphala	Sítáphalamu	Síttáp pazham	Sitá phaļ	Anus, sítáfal
Date	Kharjúra	Kharjúra pandu	Péricham pazham	Khajúr, khárak	Khárek, khajur
Fig	Attihannu	Shíma médi pandu	Attip pazham	Anjír	Anjír
Grapes	Chappara drákshi	Angúru pandlu	Dirátcha p pazham	Drákshen	Drákṣh, daràkh
Guava	Sibihannu	Jáma pandu	Koyyáp pazham	Perú	Jhamrukh
Lemon	Nimbe	Nimma pandu	Pérelumicham pazham	Nimbú	Limbu
Lime	Gajanimbe	Nimma pandu	Yelumicham pazham	Ámbat nimbú	Kágadí limbu
Mango	Mávinahannu	Mámidi pandu	Mám pazham	Ámbá	Kerí
Mangosteen	(*no word*)	(*no word*)	Mangostein pazham	Kokamb	Kokam
Melon	Karbúja	Karabújá pandu	Molám pazham	Kharbúj, kálingad	Tarbuch, tarbuchuń, khadbuch, kalingduń
Mulberry	Hippalé hannu	Kambali pandu	Musuk kattaip paz-	Tutíń, ambor	Setur
Olive	Ippé	(*no word*)	Olive param [ham	Áliv	Jalpái, jetun

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Orange	Kitíṁhaṅṇu	Kichchili pandu	Kichili p pazham	Náríṅg	Náraṅgí
Peach	(*no word*)	(*no word*)	Peach pazham	Shaphtálú, pích	Saftálu
Pear	(*no word*)	(*no word*)	Pear pazham	Náshpátí	Per
Pine-apple	Ánásu	Ánása pandu	Annásip pazham	Ananas	Anenás
Plantain	Bále	Ariṭi pandu	Vázhaip pazham	Keleṅ	Keluṅ, keluṅ
Plum	(*no word*)	Drákṣha pandu	Plum pazham	Alú bukhár, áṁbes	Álu bokhár
Pomegranate	Dálaṁbi	Dáḍima pandu	Madulam pazham	Ḍálímb	Dáḍem
Quince	Bédáná	(*no word*) [du	Quince pazham	Bedáná	Bedáṅṅá
Raisins	Drákṣhi haṅṇu	Yenḍina drákṣha pan-	Káynda mundirikai	Manuká	Kálí darákh
Sugar-cane	Kabbu	Cheruku	Karumbu [pazham	Uṅs	Seradí
Tamarind	Huṇishe	Chinta pandu	Puliyam pazham	Chiṅch	Ámlí
Walnut	Akróṭa	(*no word*)	Walnut kottai	Ákhoḷ, akhroḍ	Akhroṭ
Trees.	*Maragaḷu.*	*Cheṭlu.*	*Marangaḷ.*	*Dzháḍeṅ.*	*Jháḍo, wṛikṣho.*
Bambú	Biduru	Veduru	Múngil	Bámbú	Wáṅs
Blackwood	Kemmara	Naḷla mánu	Karuppu maram	Sisav	Sísam
Boxwood	Pettigémara	(*no word*)	Punnai maram	Devadár	Dewadár
Coffee	Búṅdu bíja	Káfí vittulu	Káppicheḍi	Buṅd	Buṅd
Cypress	Suru	Chíkaṭi mánu	Pungamaram	Sarú [dzhár	Sarwu
Figtree	Attímara	Shíma méḍi cheṭṭu	Attimaram	Aṅjír, aṅjírácheṅ	Aṅjírnu jháḍ
Mallows	Khanguṇi	Bella pákuchetṭu	Tatticheḍi	Shakarṭeṭí, dilpasaṅt	Gole-kheru, sakarṭeṭí,
Myrtle	Pannírugiḍa	(*no word*)	Myrtle maram	Maṭlí	Maṭlí [dilpasaṅd
Pine	Ánásu	Dévadáruvṛikṣhamu	Sadikkáy maram	Saral	Shanobar
Tamarisk	(*no word*)	(*no word*)	(*no word*)	Ṭámarisk	Chíṅṅí
Teak	Tégu	Teku mánu	Tékka maram	Ság	Ság, ságwán
Vine	Drákṣhí giḍa	Drákṣha tíga	Tirátcha kodí	Drákṣhátsá wel	Drakṣhṅá welá
Anise	Soíṅpu	Sópu	Sombu cheḍi	Shepu	Anísú
Asparagus	(*no word*)	(*no word*)	Asparagus	Nágdaun	Nágdon
Beet-root	(*no word*)	(*no word*)	Beet-root	Iṅglish bíṭ	Chakuṅdar
Cabbage	Kóviṣapalya	Kósukúra	Kóvik kírai	Kobí	Kobí
Capsicum	Menashina káyi	Mirapakáya	Símai muḷakáy	Mirchí	Marchuṅ
Caraway	(*no word*)	(*no word*)	Sómbú	Waryáḷí	Wariyálí
Cardamum	E'lakki	Yelakulu	Yélak káy	Weldorá, welchí	Elchí
Carrot	Pítakaṅda	Gázaragaḍḍa	Carrot	Gádzar	Gájar

Chamomile	Shávantige	(*no word*)	Sámandi	Babúná	Babúná
Coriander	Kottumbari bíja	Kotimira	Kottamalli	Dhane	Dhánṇáṅ, Kothmír
Cresses	Turuka sásive	Adélukúra	Cress	Hálim, áhlíṅw	Hálem
Anemone	(*no word*)	(*no word*)	(*no word*)	Gulelálá	Gullálá
Jasmine	Mallige	Malle	Jádimalli kai	Jái	Champelí, jái
Lily (water)	Naidale	Tellakaluva	Támarai	Súsan, bhuí kamal	Kamal
Nosegay	Húvinaturáyi	Turáyi	Púcheṇḍu	Turá	Fulno daro, *or* toro, *or* goto
Poppy	Póstugida	Gasagasá	Kasa kasá	Aphúcheṅ dzhár	Khaskhasnuṅ *or* afín-
Rose	Gulábi	Gulábí	Rója	Gulab	Gulál [nuṅ jhár
Tulip-tree	Basari	(*no word*)	Púvurasu	Lálá	Lálá, gullálá
Violet	(*no word*)	(*no word*)	Violet pu	Banaphshá	Banafs
Wreath	Mále	Danda	Púmálaí	Málá, gajrá, weṇí	Fulní málá *or* hár
Bark	Patte	Baradu	Marappattai	Sál	Chhál
Berry	Káyi	Káya *or* paṅḍu	Sirukáy	Láhán phal	Dánádár fal
Blossom	Moggu	Mogga	Púngottu	Mohor	Mohor, mor
Branch	Kale	Manda	Kilaí	Dáhálí, kháṅdí	Dálí, dáṅkhlí
Fibre	Kusuma	Nára *or* úda	Nár	Tantú	Reshí, ehhishthuṅ
Flower	Huvvu	Puvvu	Pú	Phúl	Ful, pushp
Gum	Méṇa	Banka	Pisin	Goṅd, ḍík	Gundar
Leaf	Éle	Áku	Ilai	Pán	Pátruṅ, pán
Plant	Gida *or* sosi	Chettu	Nattu	Ropá	Ropo, ehhoḍ, ehhoḍwo
Root	Béru	Véru	Kizhangu	Múl, pál	Mul, muliyuṅ, jaḍ, jadíyúṅ
Trunk	Buda	Módu	Adimaram	Khoḍ, kaṅḍ	Jhádnuṅ thaḍ
Cucumber	Sauté káyi	Dósa káya	Vellarik káy	Káṅkḍí	Kákaḍí
Fennel	Sópu	Pedda jilakara	Sadak uppi	Shewapá, shepu	Suwá, suá
Flax	Sanabu	Dzanumu	Sanal	Dzawas, tág	Seṇ
Garlic	Bellulli [káyi	Tellagaḍḍa	Vellaip púṇḍu	Lasún	Lasaṇ
Gourd	Sóré káyi *or* kumbala	Pottigummaḍi káya	Suraik káy	Bhompla, ḍáṅgar	Koholuṅ
Hemp	Náru	Dzanapa nára	Sanambu	Tág, san	Seṇ
Indigo	Núli	Nílimandu	Aviri	Níl, kálíguli	Galí
Ivy	(*no word*)	(*no word*)	Ivik kodi	Aiví	Ashak pecho
Leek	Ullégedde	(*no word*)	Nila veṇkáyam	Káṅdá	Káṅdo
Lentil	Alasaṅdi	(*no word*)	Payaru	Masúr	Masúr, masúrní dál

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Lettuce	*(no word)*	*(no word)*	Lettuce	Letyús	Káhu
Linseed	Agashe	*(no word)*	Siru sanal virai	Aḷshí	Alasí
Mint	Pudiná	Pudíni	Tulasí	Pudiná	Fudno
Nettle	Kópa	Duradagondi	Kánjori	Kháj koltí	Kowech
Nightshade	*(no word)*	*(no word)*	Vish appúṇḍu	Riṅgṇí	Bhoṅeríṅgṇí
Onion	Íruḷḷi	Ulligaḍḍa	Veṇkáyam	Káṅdá	Káṅdo
Parsley	Achámóda	*(no word)*	Parsley	Ajmod	Ajmíd
Peas	Baṭáni	Baṭáṇilu	Paṭṭáṇi	Wáṭáṇe	Waṭáṅṇáṅ
Rue	Sadápu	Sadápa chettu	*(no word)*	Shitáb	Sítáb
Saffron	Arishana	Kuṅkuma puvvu	Manjal	Keshar	Kesar
Sorrel	Pullamburuchi soppu	Pulichintáku	Sukkan Núrai	Tsuká	Chuko, khaṭumro
Spinache	*(no word)*	Batsalikúra	Kírai	Pálak	Pálak, choláíní bhájí
Squill	*(no word)*	Aḍavi, tellagaḍḍa	*(no word)*	Kaṅdrá, káṅkaḍ	Kákaḍ
Thistle	Dattúri	Kusuma chettu	Mulli	Uṭakṭárá, káṅṭe dho-	Uṭkaṭo
Turnip	*(no word)*	*(no word)*	Turnip	Salgam [tará	Salgam [bhaní naḷí
Jet-d'eau	Nírina háyike	*(no word)*	Nírt tárai	Káraṅjáchí toṭí	Fuwárání, *or* karaṁ-
Aqueduct	Káraṅji	Kálava	Váyk kál	Naḷ, páṭ	Páṅṇíno naḷ, pâṭ
Arable Land.	*Hasanáguva bhúmi.*	*Sévyapu bhúmi.*	*Sey kál nilam.*	*Jirdít dzamín.*	*Jardet jamín.*
Barley	Jave godi	Bárlí biyyamu	Várkódumai	Jav	Jav
Barn	Kaṇaja	Dhányapu koṭṭu	Kaḷanjuyam	Koṭhár	Koṭhár, páluṅ
Bran	Tavudu	Tavudu	Tavi du	Koṅḍá	Thulúṅ, chálaṇ
Cart	Baṅḍi	Mótabaṇḍi	Sumai vaṇḍi	Gáḍá	Gáḍuṅ
Chaff	Hottu	Pollu	Padar	Bhús	Bhusúṅ
Corn	Dhánya	Dhányamu	Táṇiyam	Dhánya [dzamín	Anáj [ijáro
Farm	Géní bhúmi	Idzárá	Sákupaḍi	Dhárýáne ghetleli	Ijáre lídhelí jamín,
Farmer	Raitanu	Kápu	Payir seykiṛavan	Dhárekarí	Ijáradár
Field	Hola	Polamu *or* chénu	Pulam	Shet	Khetar
Grass	Garike hullu	Pachchika	Pullu	Gawat, tsár	Ghás
Harrow	Guddali	Páṇaṭumu	Parambu	Kulav, dáṅtaleṅ	Kúlav
Harvest	Suggi	Kóta	Aṛuppu	Haṅgám, Káṇníche divas	Mosam, kápṇíno wakhat
Hay	Onahullu	Yenḍu kasuva	Vularttina pul	Wáḷalcleṅ gawat	Sukun ghás
Hedge	Béli	Kancho	Véli	Kupaṇ	Wádí, jháḍí

Husbandry	Vyavasáya	Vyavasáyamu	Vivasáyam	Shetkám, krishi karm	Khetíno dhandho
Laborer	Gémegára	Kamatagádu	Ál	Madzúr, bigárí	Majúr
Landlord	Neladayejamána	Néla khávandu	Nilak káram	Phajíndár, dzamíndár	Jamíndár
Meadow	Holamála	Pachchika polamu	Pulttarai	Kuran	Medán, ghásno wádo, [bíd
Rough	Négilu	Nágali *or* araka	Kalappai	Náńgar	Hol
Reaper	Koyyuvava	Kotagádu *or* kodavali	Arup paruk kiravan	Lání karnárá	Dhálnár, kápní kar- [nár
Reaping-hook	Kudugólu	Kalupu tísé áyud- hamu	Arivál	Wilá	Dátarduń, kápní kar- wánuń, *or* kátar- wánuń hathiyár
Rice	Akki	Biyyamu [gamu	Arisi	Táńdúl	Chokhá, bhát [nár
Sower	Bittuvava	Vittévádu *or* dzaddi-	Viraik kiravan	Pernárá	Wáwnar, ornár, rop-
Spade	Guddali	Salakapára	Manvetti	Páwdeń, khoreń	Páwado
Straw	Gódihullu	Gaddi	Vaik kól	Peńdhá	Parál
Stack	Mede	Káda *or* todime	Pór	Gańj, ganjí, kumbherí	Gańjí, kuńdwuń
Tenant	Okkalu	Kápu *or* kápuramu vundé vádu	Páykari	Bhádekarí, dhárekarí, sárekarí, kúl	Ganotío, khedut
Wheat	Gódi	Gódhumalu	Kódumai	Gahún	Ghahuń [werán
Wild	Adavi	Adavi	Kádu	Osád dzágá	Jangal, padtar jamín,
Yoke	Noga	Kádi	Nukattadi	Dzukad	Jhusrí
Yoke of oxen	(*no word*)	Woka araka yeddulu	O'rér kundai	Dzot, dzodí	Bailadní khándh
Of Banking and Accounts.	*Sávukaratana va Lekkavishaya.*	*Sáhukáru vyápáramu, lekkalu, vitini gur inchi.*		*Sáwakárí wa dzamá khartz yá prakarni.*	*Sáhukárí ane jame kharchné hisáb.*
Account	Lekka	Lekka	Kanakku	Kháteń	Hisáb, khátuń
Acquittance	Bidugade	Chellu chíti	Sellu chíttu	Phárakti, phárakhtí	Fáragatí
Address	Arji *or* vilása	Vilásamu	Mél vilásam	Pattá	Thańmo káńnuń
Advance	Mungada	Santsa káramu	Mun panam	Agáú dilelá aiwaj, tagái	Áng upar *or* agáu ápwuń, takáwí
Advertisement	Prakatane	Prakatana	Vilambaram	Dzáhirát	Jáher khabar
Agent	Mutálika	Adatidáru	Kumástá	Adtyá	Ádtiyo
Agreement	Odambadike	Wodambadika	Vudan padik kai	Karár, karárnámá	Kabulat, karár
Answer	Udárane	Javábu	Padi luttaravu	Dzawáb	Jawáb, jabáp
Apprentice	Abhyasisuvava	Pani nértsukoné chinnavádu	Vélai kattúk kollu kiravan	Shágird	Shikádí
Asset	Jindagi	Sammati	Ásti	Puńjí	Mál milkat

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Auction	Ĕ'la	Vélamu	Yélam	Lilánw	Lilánm
Balance	Báki	Niluva *or* báki	Niluvai	Báki	Báki
Banker	Sávukára	Sáhukáru	Kásuk kadaik káran	Sáwakár [manushya	Saráf
Bankrupt	Diválí	Diválettina vádu	Dulábi	Diwáleń nighálelá	Dewáliyo
Bill	Rashídu	Chíti	Sellu chíttu	Hundí, chiṭhṭhí	Hundí, áńkdo
Bond	Patra	Patramu	Pattiram	Khat	Khat, khátuń
Broker	Dalálí	Taragari	Tara gari	Dalál	Dalál
Business	Kelasa	Pani *or* vartakamu	Vélai	Kám	Kám
Buyer	Kolluvava	Konévadu	Kollu kiravan	Khariddár	Kharíd dár
Capital	Múladhana	Múladhanamu	Mudarpanam	Bháńdwal	Bhańdol, puńjí
Charges	Kharchugalu	Selavalu	Selavu	Kharts	Kharach
Commerce	Vyápára	Vartakamu	Varattagam	Vyápár	Wepár
Constituent	E'rpadisuvava	Niyámakudu	Viyápári idattil panam vaittavan	Adatyá	Adtio
Contract	Guttige	Gutta *or* idzárá	Kuttakai	Maktá	Ijáro, udhad
Credit	Parapatya	Dzama *or* parapati	Varavu	Pat, dzamá	Pat, sáb, jame
Creditor	Sálákoduvava	Appu ichchinavádu	Kadan koduttavan	Dhanko	Lendar, sáhukár, máńgnár
Custom-house	Sunkada mane	Sáyaru kachchéri	Áyat turai	Máńdwí	Furje, máńdawi
Date	Tédi	Tárikhu	Tédi	Tárikh	Tárikh, tithí, mití
Day-book	Dinapustaka	Ródzuchithchá	Kurip pedu	Rodzkird, rodznámá	Rojmel, rojnámuń
Debit	Kharchu	Chellu *or* kharchu	Selavu	Udhár	Udhárwuń, udhár
Debt	Sála	Appu	Kadan	Kardz	Karaj
Debtor	Sála gára	Appu tísukonnavádu	Kadan pattavan	Rinko	Karajdár, dendár
Delay	Álasya	Álasyamu	Támasam	Ushír	Dhíl, wilamb, war
Demand	Tagáde	Adagadamu	Tandal	Mágne	Udharámní, tagádo, máńgwuń
Evasion	Chapáyisóna	Tappintsukóvadamu	Purattu	Táláṭál [sabab	Anákání [sabab
Excuse	Nepa *or* vyája	Sáku	Sákku	Nimitya, báháná,	Bánhánnuń, nimitt
Export	Raftu	Yegumati	Yéttumadi	Mál dusre bańdarí rawáná karne	Rawánagí, mál bije bańdare rawáne karwo [mást>
Factor	Mutálika	Kothídárudu	Viyápári	Gumástá, kárbhárí	Adatio, kárbhárí, gu-
Famine	Ksháma *or* bara	Kátakamu	Kashámam	Dukál	Dukál

Goods	Sámánu *or* jinasu	Saruku	Sarakku	Mál	Mál
Grain	Dhánya	Dhányamu	Tániyam	Dhánya	Dáṅṅáṅ [dhaṅdho
Handicraft	Kaikelasa	Shilpamu	Kaivélai	Hátkám	Háthe kám karwáno
Import	Ámadu	Digumati	Iṛakkumadi	Baṅdaráṅt mál áṇaṇe	Ámdání, baṅdarmáṅ mál láwawo
Interest	Baḍḍi	Vaḍḍi	Vaṭṭi	Byáj	(of money) byáj, biáj; (influence) wag wasílo
Lease	Paṭṭe	Kaulu *or* karáru	Kuṭṭakai	Paṭá	Paṭo
Leisure	Sávakásha	Tírika	Sávakásam	Weḷ, phursat	Fursad, fursat, awkásh, sáwkásh
Letter	Khattu	Uttaramu	Kaḍidam	Patr, chiṭhṭhí, kágad	Kágalpatr
Loan	Sála	Cheyibadulu	Kaḍan	Usanwár	Uchhínuṅ
Loss	Naṣhṭa	Naṣhṭamu	Naṣhṭam	Toṭá, nuksání	Toṭo, nuksán
Manufacture	Utpatti	Sétapani	Seyarkaip poruḷ	Kárkháná	Kárkhánuṅ
Market	Bajáru	Bajáru	Sandai	Bádzár	Bajár, chauṅṭuṅ
Memorandum	Yádástu	Yádastu	Yádástu	Yádí	Iádí
Merchant	Vartakanu	Vartakuḍu	Varttagan	Vyápárí, udamí	Wepárí
Merchandize	Vyápárajinasu	Vartakamu	Varttaga charakku	Mál	Mál
Message	Suddi	Vartamánamu	Solli Anuppudal	Nirop	Sandeso
Money	Haṇa	Rúkalu	Paṇam	Paiká	Náṅṇuṅ, paisá
Mortgage	Aḍamána	Tákaṭṭu	Aḍagu	Gáháṇ	Gharenáṅ, girwí
Note	Chíṭi	Puróṇi	Síṭṭu	Chiṭhí, patr	Chiṭhṭhí patrí
Overplus	Migate	Petstsu	Vubari	Jyástí, phájil	Báki, fájal
Packet	Tabalaku [gáranu	Kaṭṭa	Sippam	Lakhoṭá	Lakhoṭo
Partner	Bhágastanu *or* pálu-	Pálikápu	Panguk káran	Bhágídár, sarakatí, hissedár	Bhágiyo, paṅtyálo, hissedár, páṅtídár
Passport	Rahadári	Rahadári	Rádári síṭṭu	Parwáṅá, dastak	Parwáno
Payment	Sandáya	Ivvaḍamu	Paṇanjeluttudal	Deṇe, bharṇe	Bharṇuṅ, ápwuṅ
Peddler	Hákaru	Hákaru	Tirindu viṛkiṛavan	Pheríwálá	Ferío
Penalty	Daṅḍa	Daṅḍana	Taṇḍam	Gunhegárí, daṅḍ	Gunhegárí, daṅḍ
Plenty	Vistára	Vistáramu	Migudi	Puṣhkal	Puṣhkal, ghaṇuṅ
Pledge	Aḍamána	Tákaṭṭu	Iḍu	Gáháṇ, táraṇ	Gíro, sán, haḍap
Post	Tapálu *or* aṅche	Tapálu	Ṭapál	Ṭapál, ḍák	Ḍák, ṭapál
Poverty	Daridra *or* baḍatana	Dáridriyamu	Tarittiram	Garibí	Garibí

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARÁTHÍ.	GUJARÁTÍ.
Price	Bele, dhárane *or* kraya	Vela	Kírayam	Kimat	Kinmat
Principal	Asalu	Asalu	Mudar paṇam	Muddal, múl (principle motive), ádhár, hetu	Mulṭatw, niyam, (principle) káran, hetú.
Profit	Lábha	Ádayamu	Lábam	Naphá	Nafo, lábh, fáedo, háṅ-
Property	Sottu	Sottu	Sottu	Málmilkat	Mál milkat [sil
Rate	Dara	Dhara	Vídam	Dar, bháw [síd	Bháw, dar
Receipt	Rashídu	Rasídu	Pattú chiṭṭu	Páwatí, pohoṅch, ra-	Poṅhoṅch, kabaj, rasíd
Rent	Bádige	Adde	Vádakai	Bhádeṅ	Bháduṅ
Sample	Mádari	Mádiri *or* móstaru	Mádiri	Namuná	Namuno
Scarcity	Bara	Árudu	Arumai	Kamtáí	Taṅgí, achhat
Seller	Máruvavanu	Ammévádu	Viṛkiṛavan	Wikṇárá	Bechnár
Shop	Angadi	Angadi [kamu	Kaḍai	Dukán	Dukán
Signature	Oppa *or* daskatu	Chévrálu *or* santa-	Kai yezhuttu	Sahí	Sahí, maṭuṅ
Sum-total	Aṅtu	Verasi	Mottam	Ekaṅdar beríj	Kul, ekaṅdar beríj
Trade	Vyápára	Vartakamu	Viyá páram	Vyápár, udím, dhaṅdá	Wepár, udyam, dhaṅ- dho
Trustee	Jimmédara	Sommutana-paramu- gá-uṅtsu konnavádu	Poṛuppáḷi	Jimmedár	Juṁedár, jumo lenár
Usage	Áchára	Ácháramu	Vazhakkam	Tsál, wahíwát, shiras- tá	Sírasto, mámulchál, wahiwat, dháro
Wages	Saṁbaḷa	Jítamu	Sambaḷam	Rojmurá, pagár	Pagár, majurí
Warehouse	Ugrána *or* kóṭhi	Giddangi	Sámánkiḍangu	Wakhár	Wakhár
Wealth	Saṁpattu	Bhágyamu	Selvam	Daulat	Dolat
Wharf	Ámadu raftina ghaṭṭa	Digumatirévu	Yéttiṛakkumadi paṇ- ṇumiḍam	Dhakká, ghát	Ḍaṅko, ghát
Of Shipping.	*Jahajige sámdnu yérisuva víṣhaya.*	*Vádalanu-guriṅchi.*		*Galbata saṁbaṅdh.*	*Wáṅháṅṇ bábat.*
Anchor	Laṅgaru	Laṅgaru	Nangúram	Náṅgar [tar, horí	Laṅgar
Boat	Dóṇi	Padava	Padagu	Boṭ, machwá, náw,	Boṭ, machhwo, hoḍí
Cable	Langaruhagga	Móku	Amáru kayiru	Hamár	Hamár
Cargo	Jahajina saraku	Vádasaruku	Kappar sarakku	Tárwáwartsá mál	Wáṅháṅṇ upar cha- ṛhawelo mál
Commander of forces	Sénadhipati *or* daḷa- [váyi	Adhikári	Kappaladikári	Táṅdel	Nákhudá, taṅdel
Compass	Digdarshiyaṅtra	Kántapu súdi	Tisai aṛikaruvi	Hoká	Hokáyaṅtr, hoko

Ferry-boat	Haragólu	Dóne	Ó'dam	Tar	Tar
Flag	Kodi *or* nishání	Kodi	Kodi	Báwtá, nishán	Wáwaṭo, nishánṇ
Mast	Náveya kamba	Vádastambhamu	Páymaram [naivan	Ḍol	Ḍol
Mate	(*no word*)	Zatakádu	Kappladikarikkuttu-	Málím	Málam
Oar	Huttu	Teddu	Tandu	Waleń	Halesuń
Passenger	Bhátesári [párshva	Bhátasári	Pirayának káran	Utárú	Utáru
Prow	Jahajina mukha	Váda mundaritattu	Kappalin munpakkam	Náḷ	Náḷ
Rope	Hagga	Tádu	Kayiru	Dor	Doraḍuń
Rudder	Uttu	Tsukkáni	Sukkán	Sukáṇ	Sukán
Sail	Háyi	Vádatsápa	Kappar páy	Shír	Sahaḍ
Sailor	Náviganu	Vádavádu	Kappaláḷ	Khallásh, náwárí	Khárwo, khalásí
Stem	Tumbu	Vádayokka mundari bhágamu	Kappal irupurat te-yum serk kung kattai	(Stern) Warám	Warám, ḍabúso
Twine	Sanabina huri	Dzanapuri	Sanar kayiru	Sutaḷ	Sutlí
Voyage	Samudra yána	Sábaru [karra	Kappal yáttirai	Jal prawás, saphar	Safar
Yard	Adda mara	Vadastambhapu adda	Páy virikkumarand	Parwan, káthí	Parban, káthí
Of Law and Judicial Matters.	*Kánúnu va vyavahdra vishayagaḷa kuritu.*	*Nyáya, sambańdha-maina vishayamulu*		*Káyadá wa nyáya prakarṇi.*	*Káyadá tathá addlat prakarṇi.*
Abuse	Baigaḷa	Tittu	Adikkira mittal	Shiwí, gál; (bad use), gair upyog	Gáḷ; (to misuse), ger rite aṅmal karwo
Acquittal	Bidugadi	Vidudala	Vidudalai	Suṭṇe, muktatá	(to obtain) Chhuṭí jawuń; (to pronounce) niraparádhí ṭharwuń
Adultery	Hádara *or* vyabhi- [chára	Vyabhicháramu	Vipa sáram	Vyabhichár	Vyabhichár, badkarm,
Amputation	Angahiná mádóna	Avayavachchhédanamu	Anga sédanam	Torṇe, kápṇe, aṅgchhed	Aṅgchhed, aṅgkápwuń, sharírno koí awayaw kapwo
Arbitration	Madhyasta	Madhyasthamu	Panjáyattu	Paṅtsáit	Pańchát, lawádi
Arbitrator	Madhyastagára	Madhyasthuḍu	Punjáyattuk káran	Paṅts, lawád	Pańch, lawád
Attorney	Vakílu	Vakílu	Vakíl	Wakíl	Wakíl
Award	Tírpu	Tírpu	Tirppu	Paṅtsátsá niwádá, hukm námá, paṅtsáit námá	Pańchát námuń, pańchno ṭharáw *or* chukádo

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Bail	Jámínu	Ḍzámínu	Jámín	Dzámín	Jáṁmín
Bribery	Lanchaguḷi tana	Lantsamu	Lanjam	Láṁts	Láṁch, ruswat
Civil Court	Adáḷutu kóṭu	Vyavahárasabha	Civil córṭṭu	Diwání adálat	Diwání adálat
Chain	Sarapaṇi	Golusu	Vilangu	Birí, berí	Beḍí
Clause	Kala	Prakaraṇamu	Pirivu	Rakam	Rakam
Clerk	Mutsaddi [búlu	Karaṇamu	Rayasak káran	Kárkún	Kárkun
Confession	Oppikoḷḷuvike *or* ka-	Woppu kóvaḍamu	Ottuk koḷḷudal	Kabulávat	Kabulat
Convict	Tappitasthanu	Nérasthuḍu	Kuttaváḷi	Aparádhí ṭharlelá, gunhegár ṭharlelá	Aparádhí ṭhareluṁ mánas
Conviction	Sábíṭu	Néramu sṭhápintsaḍamu	Kuttaváḷi yenṛu tirmá mittal	Gunhyáchí shábití	Gunhánísábitíno ṭharáw
Copy	Karaḍa *or* nakalu	Nakalu	Nakal	Nakkal, prat	Nakal
Crime	Tappu *or* tappita	Néramu	Kuttam	Gunhá, aparádh	Aparádh, gunho
Criminal Court	Faujudári kourṭu	Daṇḍa sabha	Criminal Córṭṭu	Faudzdárí adálat	Fojdárí adálat
Decree	Tírpu	Tírpu	Tírppu	Hukúm námá, niwáḍá	Hukmnámuṁ, fesalo, niwedo
Defendant	Prativádi	Prativádi	Pridivádi	Pratiwádí	Prátiwádí, Dádí
Deed	Patra	Patramu *or* káryamu	Sádanapattiram	Khat	Khaṭ, Dastáwej
Denial	Inkáru [jane	Lédanaḍamu	Maruttal	Nakár, nishedh	Nakár, inkár, nishedh
Divorce	Viváha bandha visar-	Parityágamu	Vivágamósanam	Wiwáh saṁbaṁdh	Chhedo fáḍi ápwo
Evidence	Sákshya	Sákshyamu	Sátchi	Puráwá [mochan	Puráwo, sáhedí
Executioner	Galligehá kuvavanu	Uridísé banṭrótu	Túkkil pódu kiravan	Aṁtak	Fáṁsí denár
Executor	Amalu naḍisuvavanu	Neravérchévádu	Executor	Mṛitlekh tsálawaṇára	Mṛityu patr chalá-
Ex-parte	E'kapakṣha	Yéka pakshapu vichá-	Ora talai'yán	Ek-tarphí	Ek tarafí [wanár
Fee	Rusum	Rusumu [raṇa	Kaṭṭaṇam	Dastúrí	Dasturí
Fine	Apaṟádha *or* julumáne	Aparádhamu	Aparádam [dal	Daṁḍ	Daṁḍ [táwej
Forgery	Srishṭane	Tappu dastávézu srishṭinchina néramu	Poyyáy vuṇḍu panna-	Banáú dastaiwaz, banáúdastaiwaz karne	Khoṭo banáwatno das-
Gaol	Baṇḍikháne	Chera	Sirai châlai	Turuṁg, baṁdisháḷá	Turaṁg, kedkhánun
Gallows	Gállumara	Urimánu	Tákku maram [van	Pháṁs	Fáṁsínáṁ láḳḍáṁ, fáṁ-
Highwayman	Dárikaṭṭuvakaḷḷa	Dárikoṭṭi dóchévádu	Vazhi katti parippa-	Wáṭ máryá	Wáṭpáḍu [sí
Hanging	Túgóṇa	Uridíyaḍamu	Túkkir pódu dal	Táṁgṇe, pháṁsí deṇe	Fáṁsí dewí, laṭkáwawun, táṁgwúṁ
Judge	Nyáyádhipati	Nyáyádhipati	Niyádi padi	Nyáyádhísh	Nyáyádhish

Legacy	Sáyuvága itta ásti	Maraṇa shásana pûrvakamugá ichchina sottu	Maraṇa sádana poruḷ	Mṛitlekhdán	Mṛitlekhdán
Legatee	Moktyárí prakára ástiya tegadu koḷḷuvavanu	Maraṇa shásana prakáramu ástini pondévádu	Maraṇa sádana poruḷ pettavan	Mṛitlekhdánádhikárí	Mṛitlekhdánádhikárí
Murder	Kole	Khúni	Kolai	Khún	Khún
Murderer	Kolemáḍidavanu	Khúni chésinavádu	Kolai yáḷi	Khuní, khún karṇárá	Khúní, khúnkarnár
Nonsuit	Nirvyájya	Vyájyamunu raddu chéyaḍamu	Vazhakkuṭ taḷḷuṇakai	Námaṅdzúr	(*no word*)
Notice	Istyáru	Prakaṭana *or* yeruka	Notice	Súchaná, dzáhirát	Jáher khabar, suchná
Oath	Pramáṇa	Pramáṇamu	Sattiyam	Shapat	Sam, sogan
Pardon	Kṣhame *or* mannaṇe	Mannimpu	Mannippu	Máphí, kṣhamá	Kṣhamá, máfí
Perjury	Tappupramáṇa	Apramáṇamu	Poy sátchi	Khoṭí shapat	Khoṭá sam
Plaintiff	Vádi	Vádi	Vádi	Wádí	Wádí, faríyádí
Prison	Kaidukháne	Cherasála	Kaidu	Kaid kháná	Baṅdhí khánuṅ
Prisoner	Bandivána *or* kaidi	Kayidi	Kaidi	Kaidí	Kedí
Proof	Ruju	Ruzuvu	Ruju	Pramáṇ, puráwá	Puráwo, pramáṇ
Punishment	Daṇḍane	Shiksha	Taṇḍanai	Shikṣhá [daṇ	Shikṣhá, sajá, nasíhat
Quarrel	Jagaḷa	Dzagaḍamu	Sacharavu	Kadzzá, taṇṭá, bháṅ-	Kájío, kaṅkás, klesh,
Reader	O'duvavanu	Chadivévádu	Paḍippavan	Wátsaṇárá	Wáṅchnár [kalah
Respite	Taḍedu iḍóṇa	Tírpu nilipi peṭṭaḍamu	Konja kálattukku daṇḍanai yai nirulb vaittal	Shikṣhechí tahkubí	Mehetal
Right	Hakku *or* bádhyate	Bádhyata	Su dandiram	Hakk	Hak, kharuṅ, sáchuṅ
Scourge	Koraḍe	Koraḍá	Aḍi	Tsábúk, korḍá	Chábako, korḍo
Sentence	Shikṣhátírpu *or* Nashídunáme	Tírpu	Tírmánam	Shikṣhetsá ṭharáw	Sajáno ṭharáw
Suit	Vyavahára *or* vyájya	Vyájyamu	Viyá chiyam	Mukaddama, khaṭlá	Mukardamo, khaṭlo
Summons	Sammanu	Talabu chíṭi	Sommons	Sammán	Saman
Testator	Maraṇashásanagára	Maraṇa shásanamu vrási tsachchévádu	Maraṇa sádanam eshudi vaippavan	Mṛitlekh karṇárá	Mṛityu patr karnáro
Theft	Kaḷḷatana	Dongatanamu	Tiruṭṭu	Tsorí	Chorí
Thief	Kaḷḷanu	Donga	Tiruḍan	Tsor	Chor
Tribunal	Nyáyasthána	Nyáya sthalamu	Niyáya stalam	Adálat, nyáya sabhá	Adálat, nyáya sabhá

English.	Kanarese.	Telugu.	Tamil.	Maráṭhí.	Gujarátí.
Trial	Vicháraṇe	Vicháraṇa	Vicháranai	Insáph, tsaukashí	Tajwíj, insáf, tapás
Will	Maraṇashásana	Maraṇashásanamu	Maraṇasádanam	Mṛityu patr	Wasiet námuṅ
Witness	Sákṣhi	Sákṣhi	Sátchik káran	Sákṣhí	Sáhedí, sákṣhí
Of Governments.	*Dhoretanada vishaya.*	*Doratanamulanu gurinchi.*		*Rájya prakarṇi.*	*Ráj prakarṇi.*
Ally	Samákhyedára	Kaṭṭubáṭurádzu	Ikkiyamána rájá	Dost	Dost
Ambassador	Ráyabhári	Ráyabhári	Stánádi padi	Wakíl	Wakíl, elchí [kárí
Authority	Adhikára	Adhikáramu	Adikáram	Sattá, adhikár	Sattá, adhikár, adhi-
Alliance	Samákhye	Vihitamu	Vuḍandai	Saṅgan mat, ek mat, dostí	Dostí, ek mat
Boundary	Sarahaddu	Poliméra	Yellai	Símá, hadd	Hadd, sím
Canopy	Asamánagiri	Pandili	Meṛa kaṭṭi	Chhat	Chaṅdrawo, chhat
Capital	Rájadháni	Rájadháni	Rája dáni	Ráj dhání	Rájdhání
City	Paṭṇa	Paṭṭaṇamu	Paṭṭaṇam	Shahar	Sheher, Nagar
Coin	Náṇya	Náṇyamu	Náṇiyam	Náṇeṅ	Shikko, Náṅṇuṅ
Courier	Harakáranu	Harkárá	Túdan	Jásúd	Jásud, jásus
Crown	Kiríṭa	Kiríṭamu	Kiríḍam	Mukúṭ	Múgaṭ, táj
Dynasty	Rájyabhára	Doratanamu	Rája vamisam	Waṅsh [yam	Waṅsh [náyab
Deputy	Náyabu	Náyabu	Iraṇḍán durai	Wakíl, kárbhárí, du-	Wakíl, kárbhárí,
Duty	Kelasa *or* terige	Pani	Aluval	Dharm	Kám, kámgírí, jakát dharm
Edict	Nirúpa	Shásanamu	Saṭṭam	Rájágyá	Rájágyá, rájáno hukm, farmán
Emperor	Chakravarti	Chakravarti	Sak kravarti	Pádsháhá	Bádsháhá [ráṅṇí
Empress	Sárva bhaumini	Chakravartiyokka bhárya	Iráṇi	Pádsháháchí stri	Bádsháháṇí stri,
Excellency	Ghanate	Shréshṭhta	Sirappu	Rája shrí, álijá	Alijá, ráje shrí
Exchequer	Khajáne	Bokkasamu	Pokkisha sálai	Dzamábandíchí kacherí	Jamá baṅdhiṇí kacherí
Foreigner	Paradéshadavanu	Paradéshasthuḍu	Anniya désattán	Pardeshí manushya	Pardeshí, párakáṅ rájnu máṅṇas
Faction	Baṅdukaṭṭu	Kakshi	Kátchi	Tat, phalí, paksh	Tolí
Gentleman	Doḍḍamanushyanu	Peddamanishi	Durai	Grihasth	Grihasth [páluṅ
Granary	Kaṇaja	Dhányapukoṭṭu	Kaḷanjiyam	Koṭhár	Koṭhár, dáṅṇáṅnu

Inhabitant	Vásasthanu	Kápurasthuḍu	Kuḍiyánavan	Rahiwásí	Rehewásí
Journey	Prayáṇavu	Prayáṇamu	Pirayáṇam	Prawás	Musáfarí, prawáṣ
King	Arasu	Rádzu	Rája	Rádzá	Rája
Lane	Sandu	Saṅḍu	Teru chandu	Alí, gallí	Galí
Levee	Sabhe	Rájadarshanamu	Pirabu tarisanam	Darbár	Darbár
Majesty	Mahatwa	Mahima	Ménmai	Shrímaṅt ráje shrí	Shrímaṅt, rájeshrí
Mint	Ṭeṅkasále	Ṭankashála	Tanga sálai	Táṅksáḷ	Taṅkshálḷ
Monarch	Bhúpati	Rádzu	Makárája	Rádzá	Pádsháhá, rájá
Native	Swadéshasthanu	Swadéshasthuḍu	Sudésattán	Múltsá ráhánárá	Asalno rehewásí
Night-watch	Rágávalu	(*no word*)	Jámam	Rátritsá páhárá	Rátní chokí pohoro
News	Samáchára	Samácharamu	Samácharam	Khaḅar, bátmí	Khabar, samáchar
Nobleman	Ganyastanu	Goppa manishi	Piraba	Amír, umraw	Amír, umráw
Patent	Paravâne	Nútana kalpanádhikára patrika	Patent	Sanad	Sanad
Pomp	Heṁme	Jaṁbhamu	Ḍambam	Ḍaul	Dhumdhám, dol
Populace	Prajábáhulya	Prajalu	Pirasai	Lok	Wastí, lok
Port	Révu *or* baṅdaru	Vádarévu	Révu	Baṅdar	Baṅdar
Province	Désha	Tálúká	Nádu	Práṅt	Práṅt
Queen	Ráṇi	Ráṇi	Rájátti	Ráṇí	Ráṅṇí [ṇuñ
Quarter	Dikku *or* múle	Péṭa	Tisai [gam	Dzágá, ṭhikáṇ, bhág	Bhág, jagá, ṭhekaṅ-
Rebellion	Phitúri	Rájadróhamu	Kuḍigaḷuḍaiya kala-	Baṅd	Baṅd
Register	Lávaṇapaṭṭi	Lekka *or* lekka peṭṭé vádu	Padivu pustagam	Noṅdh, noṅdhaṇí	Noṅdh
Republic	Prajádhoretana	Prajala doratanamu	Kuḍi Arasa nádu	Prajásattákarájya	Prajá sattá karánu jáy
Retinue	Parivára	Parivâramu	Parivâram	Pariwár, khaṭlá	Khaṭlo, pariwár
Riot	Gullu *or* kalaha	Allari	Kaláḍi	Gardí, daṅgá	Hullad [dar
Secretary	Káryadarshi	Káryadarshi	Káriya darisi	Chiṭnís	Chiṭnawís, shriraste-
Signet	Mudre-yu *or* moharu	Mudra	Muttirai.	Mudrá, mohartab	Shikko, mohor
Spy	Bégugáranu	Végulavádu	Vévu káran	Her	Gupt jásus
Stage	Majili [navu	Majili	Majil	(day's journey)madzal (scaffolding) máḷá	Majal
State	Sthitiyu *or* samstha-	Rájyamu	Iráchiyam	Sthiti, saṅsthán	Saṅsthán, ráj, awas-thá, sthiti
Street	Bídiyu	Vídhi [vádu	Teru	Rastá, gallí [yáyí	Moholo, rasto, galí
Successor	Uttarádhikáriyu	Vembaḍigávachché-	Pinvandavan	Jáynishín, kramánu-	Jáya nashín

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Subject	Kuḷavu *or* okkalu	Kápu	Kuḍi	Prajá, raiyat	Raiyat, prajá
Throne	Siṁhásanavu	Siṁhásanamu	Singásanam	Siṁhásan	Gádí, siṁhásan
Titles	Birudávaḷiyu	Birudulu	Paṭṭam	Maráṭab, kitáb	Kitáb, alkáb, maráṭab
Town	Paṭṇavu	Paṭṭaṇamu	Paṭṭaṇam	Kasbá, shahar	Kasbo, seher
Traitor	Dróhiyu	Dróhi	Vanjagan	Wishwás ghátakí, rájdrohí	Fiturí, fítur karnár, wishwásghátki, rájdrohí
Treaty	Odambaḍikeyu	Samádhánamu	Samádána pattirikai	Tahnámá	Tah, tahnámuṅ
Treasurer	Khajánjiyu *or* Bokkasadavanu	Khajánjí	Pokkishak káran	Khajinadár, bháṇḍárí	Khajánchí, bhaṇḍárí, kilídár
Tribute	Kappavu *or* káṇike	Kappamu	Kappam	Khaṇḍaṇí	Khaṇḍaṇí
Traveller	Bháṭesáriyu	Bháṭasári	Paṭṭai sári	Prawásí	Musáfar, prawásí, waṭemárgu
Tyrant	Janakaṇṭakanu	Krúrudu [ḍu	Koḍungólarasan	Dzulmí	Julamgár
Usurper	Apahápiyu	Ákramintsukonnavá-	Aba garik kiṛavan	Apahár karṇárá	Chhínwí lenár
Umbrella of state	Ráj achhatriyu	Ráj achhatramu	Pú chakrak kuḍai	Chhatr	Chhatr
Viceroy	Divánanu	Yuvarája	Arasanukku vadil Aḷu kiṛavan	Rádza pratinidhi	Ráj pratinidhi
Professions and Trades.	*Vṛuttigaḷu va Vyápáragaḷu.*	*Vrittulu vyápáramulu.*		*Dhaṅde wa kasáb.*	*Dhandá ane kasab.*
Armorer	Áyudhagáranu	Áyudhamulu chésé-	Áyu danjey kiṛavan	Shastra kár	Hathiyár banáwanár
Artificer	Yantragáranu	Shilpi [vádu	Sirpi	Kárigar, shilpí	Kárigar
Artist	Shilpakáranu	Shilpi	Sittira vélaik káran	Kasbí, kárágir	Kisabí, kasabí
Baker	Roṭṭiyavanu	Roṭṭelukálchévádu	Roṭṭi kidanguk káran	Bhájṇárá, roṭíwáḷá	Bhaṭhiáro
Beggar	Bhikṣhakanu	Bitsagádu	Pichaik káran	Bhikárí	Bhikhárí, máṅgaṇ lok
Blacksmith	Kammáranu	Karamalavádu [ḍu	Karumán	Lohár	Luwhár [wechnár
Bookseller	Pustuká máruvavanu	Pustakamulammévá-	Pustagam viṛkiṛavan	Pustake wikṇárá	Pustak *or* chopaḍí
Brazier	Kaṅchugáranu	Kaṅtsaravádu	Kannán	Pitaḷecheṅ kám kar-	Kaṅsáro, pitaḷ kám
Bricklayer	Kámáṭagáranu	Tápigádu	Kollattuk káran	Gawaṅḍí [ṇárá	Kadiyo [karnáro
Butcher	Kaṭikanu [nu	Kaṭikavádu	Kasáyk káran	Khátaki	Khátaki
Carpenter	O'janu *or* baḍigeyava-	Vaḍlavádu [vádu	Tachan	Sutár	Suthár [míṭhái wálo
Confectioner	Miṭháyi garanu	Miṭhayichési ammé-	Miṭṭáy kaḍaik káran	Miṭháiwálá	Supádiyo, halwáiwálo,
Cook	Aḍige yavanu	Vaṅtavádu	Samaiyal sey kiṛavan	Swayampáki	Rasoiyo

Dancing-girl	Súleyu	Bógamudi	Náttiyap pen	Kaláwantín	Nácker, rámjaní, kaláwantaní
Druggist	Gandiganu	Mandula-angadivádu	Marundu sarakku viyápári	Gándhí	Gándhí
Dyer	Banṅákaṭṭuvavanu	Tsáyavésevádu	Sáyak káran	Rangári	Rangrej, rangárí
Farrier	Láḷá kaṭṭuvavanu *or* ashwa vaidyanu	Ládamukaṭṭévádu, sálistri	Ládug kaṭṭu kiṛavan	Nálband	Nálbandh
Green-grocer	Káyi palyagaḷa angadi yavanu	Kúragáyalu-ammévádu	Káy kizhangu viṛ kiṛavan	Máḷweṅ wikrayá	Káchhío, pastágiyo
Grocer	Téyele sakkare muṅtáda angadiyavanu	Chillara sarukulu ammévádu	Palasarakku kaḍaik káran	Pasárí, kirányá	Gándhí, kariyáṅṇáṅwálo
Goldsmith	Akkasáleyu	Kamsalavádu	Taṭṭán	Sonár	Soní
Horse-breaker	Ashwashikṣhakanu	Ashwashikṣhakuḍu	Kudirai pazhakkuvón	Ghoḍe shikawiṇárá	Cháhuk swár, ghoḍá
Hunter	Bétegáranu	Vétagádu	Veṭṭaik káran [van	Páradhí	Páradhí [paloṭnár
Jeweller	Ratnavartakanu	Ratnálavartakuḍu	Vuḍaimai panṇu kiṛa-	Jawherí	Jhawérí
Juggler	Gáraḍiganu	Gáraḍividdegádu	Seppaḍi vittaik káran	Gároḍí	Gároḍi
Linen-draper	Baṭṭé vartakanu	Baṭṭalavartakuḍu	Javuḷik kaḍik káran	Kápaḍkarí	Kápaḍiyo [wálo
Musician	Saṅgítagáranu	Vádyagádu	Váddiyak káran	Wájaṅtrí	Wájaṅtríwálo, wájitr-
Painter	Chitragáranu	Chitragádu	Varnak káran	Chitárí	Chitáro
Physician	Vaidyanu	Vaidyuḍu	Vaittiyan	Waidya	Waídya, waid
Ploughman	Uḷuvavanu	Dunnévádu	Vazhavan	Náṅgaryá	Khedut [wehénár
Porter	Kúlivanu	Kúlivádu	Múṭṭaik káran	Molkarí, helkarí	Wahítaro, majur,
Ropemaker	Haggá máḍuvavanu	Táḷuvésiammévádu	Kayiṛu tirik kiṛavan	Dor karṇárá	Doraḍáṅ waṇnár
Saddler	Jínugáranu	Jínulukuṭṭiṅchiam-	Jíni taik kiṛavan	Jíngar	Jíngar
Sculptor	Kettigegáranu	Shilpi [mévádu	Padumai sedukku kiṛivan	Múrtikár	Patthar upar naksí athwá akṣhar khodnár, murtí karnár
Shepherd	Kurubanu	Gollavádu	Aṭṭi daiyan	Dhangar	Bharwáḍo
Shopkeeper	Angaḍigáranu	Aṅgadivádu	Kaḍaik káran	Dukándár	Dukándár
Sawyer	Garagasadavanu	Rampagádu	Váḷ vélaik káran	Kárái	Kúrái
Shoemaker	Muchchiganu	Muchchelukuṭṭevádu	Sódu taik kiṛavan	Mochí	Mochí
Singer	Háduvavanu	Páṭakuḍu	Páḍagan	Gawayí	Gawaiyo
Surgeon	Shastra vaidyanu	Vraṇa vaidyuḍu	Raṇa vaittiyan	Shastra waidya	Shastrawaid, wáháḍ kápíyo waid
Tailor	Chippiganu *or* darjiyu	Darjívádu	Taiyar káran	Shimpí	Darjí, suí

English.	Kanarese.	Telugu.	Tamil.	Maráthí.	Gujarátí.
Turner	Kaḍetahidiyuvavanu	Tarimenapaṭṭevâḍu	Ḳaḍai chaṛ káran	Kátárí	Kharádí, saṅghádio
Vintner	Óyin sâráya vartakanu	Woyinu saráyi ammévâḍu	Tirátcha sáráyam vir kiṛavan	Wain dárú wikṇárá	Wain dáru wechnár
Waterman	Níṛinavanu	Níḷḷutechchévâḍu	Tannírk káran	Páṇakyá	Páṅṇi wálo, páṅṇi bharo, páṅṇi bharnár
Weaver	Néyuvavanu	Sálevâḍu	Séṇiyan	Koshṭí	Wankar
Workshop	Kelasadamaneyu	Panichéséṣṭhalamu	Tozhir sáḷai	Dukán	Dukán
Anvil	Aḍigallu	Dágali	Páṭṭaḍai	Airaṇ	Haraṇ
Awl	Bairigeyu	Áre	Seruppu taik kiṛavúsi	Ár, *topaṇ*	Ár [parshu
Axe	Koḍḍiyu	Goḍḍali	Kóḍáli	Kurháḍ, parashú	Kuwháḍí, kuwháḍo,
Brush	Kúrchavu	Burusu	Purusu	Kutsá	Kuṅch, kuṅchaḍo
Chisel	Uḷi	Uḷi	Vuḷi	Viṅdhaṇe	Wiṅdhṇuṅ
Compasses	Kaivâravu [savu	Kunḍali yaṅtramu	Kampásu [vélai	Kaiwár	Karkaṭek
Enamel	Chitravarnadakela-	(*no word*)	Palavarnappaḷingu	Miná	Míṇo, mináḳám
File	Aravu	Akuráyi	Aram	Káṇas	Káṇas, retaḍí
Fish-hook	Gálavu	Gálamu	Túṇḍil muḷ	Máse dharanyátsá gaḷ	Máchhláṅ pakaḍwáno áṅkado athwá wágal
Furnace	Kolumiyu, agishṭi- [geyu	Kolimi	Valaik káḷam	Bhaṭṭí	Bhaṭhṭhí
Gilding	Mulám	Moláṁpani	Pon mulám	(to gild) Rasawiṇe, mulámá deṇe	Rasawuṅ, dhol, mulámo chaḍhá-wawo
Glue	Vajravu	Vajramu	Vachiram	Shiras	Saras
Hammer	Sammaṭigeyu *or* suttigeyu	Sutte	Sutti	Hátoḍá	Athoḍí
Hand-mill	Kaigáṇavu	Chinna tiragali	Kai éndiram	Dzáteṅ, gharaṭ	Ghaṅṭí
Inlay (to)	Appige	Chekkaḍapu pani	Paḍippu vélai	Dzaṛan kám	Masálo báṅdhwo, jaḍáwa kám
Line	Sálu, paṅkti	Paṅgkti, gíta	Kayiṛu	Doṛí	Doṛí
Loom	Maggavu	Maggamu	Neyyal tari	Mág	Wan karní sáḷ
Leather	Chakkalavu, charmavu	Tólu	Padanitṭa tól	Tsámaḍe, kátadeṅ	Cháṅmḍuṅ
Mallet	Koḍatiyu	Koyya sutte	Koṭṭáppuḷi	Mogrí	Mogarí

Mould	Achchu yerakavu *or* maṅṇu	Pótaatstsu	Achu	Sáṅtsá	Bíbuṅ, ṡáṅcho
Nail	Moḷe, uguru	Chíla	Áṇi	Khilí	Chúṅk, khílo
Net	Bale	Vala	Valai	Dzáḷeṅ	Jál, jáluṅ
Paint	Baṅṇavu, varnavu	Varṇamu	Vánam	Raṅg	Raṅg
Plane	Hatri, bósalu	Chitrika	Sívuḷi	Raṅdá, roṅkhṇí	Raṅdo, roṅdo
Press	Ṭasseyu	Atstsu	Álai	Tsáp, dábṇyácheṅ yaṅtra	Chámp, dábaṇ, dábwánuṅ yantra
Ruler	Rúlu kaṭṭige	Rúlukarra	Vuruḷaik kaṭṭai	Áṅkhṇí	Áṅkaṇí
Saw	Garagasa	Raṁpamu	Váḷ	Karwat	Karwat, karwatí, ádíyuṅ
Sieve	Jaraḍe	Dzalleḍa	Salladai	Tsáḷaṇ	Cháṅṇí, chálṇí
Screen	Mare	Tera	Paḍal	Paṛdá	Pardo
Shuttle	Láḷi	Náde	Núnázhi	Dhoteṅ	Káṅṭlo
Tool	Áyudha *or* hatyáru	Koramuṭṭu	Áyudam	Hatyár, áút	Hathiyár
Water-mill	Jalayantra	Jalayaṅtramu	Níryandiram	Pán tsakkí	Páṇṇíní chakkí
Wind-mill	Gáḷíyantra	Gálitiragali	Katta liyakkappaḍuyantiram	Pawan tsakkí	Pawan chakkí
Wedge	Gúṭa *or* beṇe	Méku	Ámbu	Pátsar	Fáchar, mekh, khuṇṭí
Wire	Taṅti	Taṅti	Kambi	Tár	Tár
School and College.	*Sáli va vidyáshále*	*Baḍi*, or *shástrapáṭhasháḷa.*		*Shḍḷá wa vidyálaya.*	*Nishdl ane widyálaya.*
Author	Graṅthakarta	Graṅthakarta	Kirandu kartta	Graṅtha kár	Graṅthkár
Ball	Chaṅḍu	Chenḍu	Pandu	Cheṅḍú	Daḍo
Bat	Doḍḍe	Ataló chenḍu [karra tatṭe	Pandadikkung kól	Phaḷí, dáṅḍú	Faḷí, dáṅḍíyuṅ
Blot	Chittu	Tuḍupu	Karai	Dág	Dágh, dágho
Book	Pustukavu	Pustakamu	Pustagam	Pustak	Chopaḍí, pustak, pothí
Chapter	Adhyáyavu	Adhyáyamu	Addiyáyam	Adhyáya	Adhyáya, báb [ásan
Column	Paṭakavu	Varasa	Patti	Ásan	Koshṭak, kháṇuṅ,
Conclusion	Muktáya	Mugimpu	Núlmuḍivu	Shewat	Samáptí, chheḍo
Copy	Nakalu, karaḍá	Nakalu	Piradi	Prat	Prát, nakal
Dictionary	Akárádiyu	Nighaṅṭuvu	Agarádi	Kosh	Kosh, shabda saṅgraha [trú
Dunce	Daḍḍanu	Dzaḍuḍu	Múdan	Akṣhar shatru	Bewakuf, akṣhar sha-

ENGLISH.	KANARESE.	TELUGU.	TAMIL.	MARÁTHI.	GUJARÁTÍ.
Education	Viddeyu	Tsaduvu	Paḍippu	Shikṣhá	Kelawaṇí, widyá, shikṣhá
Exercise	Sádhaka	Sádhakamu	Appiyásam	Abhyás	Abhyás
Fable	Kaṭṭu kathe	Katha	Kaṭṭukkadai	Goṣht, kathá	Wát [ríkh
History	Charitra	Charitra	Sarittiram	Itihás, bakhar	Itihás, bakhar, tawá-
Index	Súchi	Súchi	Aṭṭavanai	Anukramaṇiká	Anukramaṇiká, sánk-liyuṅ
Ink	Sháyi	Shirá	Mai	Sháí	Sháhí, rushnáí
Leaf	Baṅdu	(of a tree), áku; (of a book), patramu	Yédu	Patr, pán	Pánuṅ, pátruṅ
Lecture	Upanyása	Prasaṅgamu	Vupaniyásam	Vyákhyán	Vyákhyán, bháṣhaṇ
Lesson	Páṭha	Páṭhamu	Pádam	Dharáṇ, páṭh	Dharo, páṭh
Line	Paṅkti	Paṅkti	Vari	Regh, oḷ	Liṭí, oḷ, paṅkti, hár
Margin	Aṅchu	Pakka	O'ram	Rakáná, kánṭh	Hánsío
Maxim	Paddhati	Nítivákyamu	Pazhamozhi	Mhaṇ, wachan	Kehewat, wachan
Page	Puṭa	Puṭa, poraṭa	Pakkam	Pṛishṭh	Pṛishṭh, safo
Paper	Kágada	Kákitamu	Kaḍudási	Kágad	Kágal
Pen	Péná	Péná	Péná	Lekhní	Kalam
Pencil	Shísada kaḍḍi	Pensalu	Pensil	Pensil	Pensíl
Pen-knife	Chúri	Tsáku	Penákatti	Tsákú	Chakhu
Pasteboard	Kágadada aṭṭe	Aṭṭa	Aṭṭai	Jáḍá kágad	Jáḍo kágal
Play	Aṭa	Aṭa	Vilaiyáṭṭu	Khel	Ramat, khel
Play-fellow	Jotegára	Áḍukonéváḍu	Vilaiyáṭṭu tozhan	Khelgaḍí	Bhílu
Play-ground	Aṭadasthala	Áḍukonétsóṭu	Vilai yáḍagiṛa iḍam	Khelṇyáchí dzágá	Ramawání jagá
Poet	Kavíshvara	Kavi	Kaviráyan	Kawí	Kawi
Preface	Píṭhike	Píṭhika	Mugavurai	Prastáwaná	Prastáwaná, díbácho
Professor	Shikṣhakanu	Paṇḍituḍu	Asiriyan	Widyá guru	Widyá guru
Prose	Vachanakávya	Vachanamu	Vásagam	Gadya gáthá	Gadya, gáthá
Proverb	Gáde	Sámita	Nídimozhí	Mhaṇ, áṇá	Kehewat
Rule	Sútra	Sútramu	Súttiram	Ríti, kánu	Ríti, kánun
Rhyme	Prása	Aṅtaniyamamu	Yedukai	Yamak	Thamak
Rod	Kólu	Bettamu	Teṇḍippuk kól	Chhaḍí, káṭhí	Chhari, lákrí
Scholar	Vidyárthi *or* paṇḍita	Vidyárthi	Paḷḷik kúḍattup piḷḷai	Shiṣhya	Nisháliya, shiṣhya
School	Sáli	Baḍi	Paḷḷik kúḍam	Sháḷá	Nisháḷ

School-hours	Sáleya vélegaḷu	Baḍikálamu	Pàḷḷik kúḍattu vélai	Sháletsá weḷ	Nisháḷṇ wakhat
School-master	Upádhyáyanu	Upádhyáyulu	Vattiyár	Paṇtojí	Mehetájí
Section	Prakaraṇa	Sanchika	Pirivu	Kalam	Kalam
Student	Vidyárthi	Vidyárthi	Máṇak kan	Widyárthí	Widyárthí
Teaching	Kalisóṇa	Nérpaḍámu	Karpittal	Shikawiṇe, paṛhawiṇe	Shikhawawuṅ, bhaṇáwawuṅ
Tutor	Paṇtóji	Upádhyáyuḍu	Karpik kirávan	Shikawiṇárá, shikshak	Shikshak, shikhawanár
Verse	Shlóka *or* pada	Padyamu	Páṭṭu	Padya, kawítá, charaṇ	Kawitá, padya, charaṇ
Writing	Baraha	Vráta	Yezhuttu	Lihiṇe, hastákṣhar	Lekh, akṣhar, daskat, dastáwej
Word	Mátu	Máṭa	Várttai	Shabd	Shabd, bol, sukhan
Colors.	*Baṇṇagaḷu.*	*Raṅgulu.*		*Raṅg.*	*Raṅg.*
Black	Karí varna	Nalupu	Karuppu	Káḷá	Káḷo, káḷuṅ, káḷí
Blue	Níla varna	Nílavarṇamu	Níla niṛam	Asmání	Asmání
Brown	Shyámaḷa varna	Paṇḍutákuvarṇamu	Pazhuppu niṛam	Udí, badámí, tapkirí	Badámí, tapkhíríyá
Dun	Búda varna	Kapila	Mangal niṛam	Dzardá	Jardo
Green	Hasaru varna	Ákupatstsa	Pachai	Hirwá	Líḷo, jaṅgárí
Indigo	Níla varna	Nílivarṇamu	Nílam	Nílá	Galéno, nílo
Lilac	Kágu varna	Dásánipuvvu varṇamu	Veṇ sevappu	Dzámbḷá	Jambuo
Orange	Niṁbe haṇṃina varna	Tsótákichchilipaṇḍu varṇamu	Ponniṛam	Náraṅgí	Náraṅgí
Purple	Uḍá varna	Uḍávarṇamu	Indira nílam	Baiṅganí	Weṅganí
Red	Keṇcha varna	Yerupu	Sevappu	Támbaḍá, lál	Lál, ráto
Scarlet	Siṇdhúra varna	Sindúravarṇamu	Irat támbaram	Rakt	Rakt
Spotted	Machcheyuḷḷa	Tsukkalugala	Karai	Bibaṭá, ṭipkedár	Buṭidár
Striped	Gerehákida	Gítaluvéyabaḍḍa	Kíṛu	Paṭṭedár	Paṭedár
Vermilion	Iṅgalíka	Iṅgilikapuvarṇamu	Sádi linga niṛam	Hiṅglyá sárikhá	Hiṅglokno
White	Biḷi varna	Telupu	Veṇmai	Páṇdhrá	Dhoḷo, sapet, safet
Yellow	Haladi varna	Pasupu	Manjaḷ niṛam	Piwaḷá	Píḷo
The Senses.	*Indriyagaḷu.*	*Indriyamulu.*		*Indriyeṇ.*	*Indriyo.*
Hearing	Shrótréṇdriya	Vinaḍamu	O'sai	Shrotra	Shrotra
Seeing	Chakṣhuriṇdriya	Tsúḍaḍamu	Oḷi	Chakṣhu	Chakṣhu

English.	Kanarese.	Telugu.	Tamil.	Maráṭhí.	Gujarátí.
Smelling	Ghránéńdriya	Vásana tsúḍaḍamu	Náttam	Ghrán	Ghráń
Tasting	Rasanéńdriya	Ruchitsúḍaḍamu	Suvái	Rasná	Rasná
Touching	Sparshéńdriya	Tákaḍamu	Vúṛu	Twak	Sparsh
Element	Bhúta	Bhútamu	Púdam	Tatwa	Tatwa
Figure	Rúpa, pratime	Ákáramu	Rúbam	Ákṛiti	Ákṛiti, ákár
Fragrance	Vásane	Vásana	Vasanai	Suwás, sugańdh	Sugańdh, suwás
Hardness	Káṭhinya	Káṭhinyamu	Kaḍinam	Kaṭhínpaṇá	Kaṭhaṇpaṇu
Reflection	(thought) yochane; (image) pratiphalana	Yóchana; (image) pratiphalanamu	Piradi vimbam	Paráwartan	Paráwartan
Relish	Ruchi	Ruchi	Viruppam	Swád, ruchí	Swád [bháshaṇ
Speech	Vákku	Vákku	Pésudal	Sańbhášhaṇ, wáṇí	Sańbhášhaṇ, wáṇṇí,
Silence	Mauna	Maunamu	Mavunam	Maun	Maun, chup [do
Shade	Neraḷu	Níḍa	Nizhul	Chháyá	Chháyá, selo, chháya-
Size	Ákára	Pramáṇamu	Piramáṇam	Ákármán	Ákármán, kad
Softness	Márdavya	Mettana	Meduvu	Mṛidutwa, maúpaṇá	Narmpaṇu, maúpaṇu, mṛidutwa
Sound	Shabda	Dhwani	Sattam	Áwáj, shabd	Áwáj
View	Dṛishṭi	Tsúpu	Parvai	Darshan, dekháw	Darshan, dekháw; (purpose) matlab
Admiration	Áshcharya	Áshcharyamu	Adisuyam	Sánaṅdáshcharya	Wakhán, stuti, sánaṅdáshcharya
Anger	Kópa	Kópamu	Kóbam	Rág	Ris, krodh, gusso
Awe	Hedarike	Bhayamu	Payang karam	Dhák	Dhák, bhay, bíhík
Belief	Naṁbike	Nammika	Nambikkai	Wishwás	Wishwás
Choice	Pasaṅdu	Iṣhṭamu	Ishaṭam	Pasaṅtí	Pasaṅdatá
Compassion	Karuṇe	Kanikaramu	Irakkam	Dayá	Dayá
Curiosity	Kutúhala	Telusukóvalenané ichchha	Vinódam	Jijnásá	Jijnáso
Dislike	Asammati	Asammati	Veruppu	Náwad, apríti	Apríti, anagamatuń
Doubt	Saṅdéha	Sandéhamu	Sandégam	Saṅshay, saṅdeh	Shak, saṅshay
Emulation	Spardhe	Pótí	Vellu muyarchí	Pratispardhá	Pratispardhá, barábarí, irshá

Envy	Hottékichchu	Asúya	Porámai	Hewá	Adekhái, shatrúbhâw, balwuñ
Enjoyment	Bhóga	Anubhavamu	Anubavam	Upabhog	Upabhog
Error	Tappu	Tappu	Pizhai	Tsúk	Bhúl, chúk, khoṭ
Fear	Añjike	Bhayamu	Payam	Bhay	Bhay, bho [maitrí
Friendship	Snéha	Snéhamu	Smégidam	Maitrí, dostí	Dostí, sneh, mitrái,
Guilt	Tappita	Néramu	Kuttam	Aparádh, añnyáya	Aparádh
Happiness	Sukha	Saukhyamu	Pákkiyam	Sukh	Sukh
Hatred	Hage	Viródhamu	Pakai	Dwesh	Dwesh
Hope	Kórike	Kórika	Kórikkai	Ásha	Ásha, umed [ijat
Honor	Maryáde	Gauravamu	Perumai	Pratishṭá	Ábru, pratishṭhá, mán,
Ignominy	Avamána	Avamánamu	Izhuvu	Apratishṭá	Gerábru, apratishṭhá, apamán, geríat, fajetí
Ignorance	Agyána	Avivékamu	Múdattanam	Agyán	Agyán, ajánpanuñ
Jealousy	Asúye	Wórtsalénitanamu	Kurodam	Matsar	Matsar, adekhái
Joy	Santósha	Santóshamu	Sandózham	Ánand	Ánand, khushí
Knowledge	Gyána *or* vidde	Gnyánamu	Arivu	Gyán	Gyán
Love	Snéha *or* móha	Móhamu, ásha	Anbu	Príti	Príti, het
Mercy	Daye	Kanikaramu	Kirupai	Kshamá buddhi	Kshamá buddhi
Misery	Daurbhágya	Daurbhágyamu	Tunbam	Dainya, garíbí	Garíbí, dukh, ápadá,
Memory	Gyápaka	Gnyapti, gyápakamu	Gnápagam	Yád, áthawan	Yád, iád [dínatá
Opinion	Abhipráya	Abhipráyamu	Abippiráyam	Mat, abhipráya	Mat, anumat
Pain	Béne	Noppi	Nóvu	Dukh, vyathá	Dukh, wedaná, vyathá
Pleasure	Ullása	Santoshamu	Védikkai	Sukh	Sukh, moj
Reason	Kárana	Hétuvu	Putti	(intellect) buddhi; (cause) káran	Buddhi, káran
Refusal	Nirákarane	Vaddanadamu	Maruttal	Nakár	Ná, nakár, inkár
Shame	Náchike	Siggu	Vetkam	Láj, lajjá, sharam	Sharam, láj
Sorrow	Vyasana	Vyasanamu	Visanam	Dilgírí, dukh	Dalgírí, dukh
Temper	Guna	Gunamu	Kunam	Swabháw	Swabháw
Understanding	Buddhi	Telivi	Telivu	Samaz, buddhí	Samjan, buddhi
Vanity	Ahañkára	Ahañkáramu	Serukku	Pokalpaná	Dambhpanuñ [pañ
Wisdom	Vivéka	Vivékamu	Vivégam	Shánánpan	Dánápan, sháñhánp-
Zeal	Shraddhe	Shraddha	Sirattai	Astha	Astha, dilsojí

ENGLISH.	KANARESE.	TELUGU.
Of landing and going to an Hotel.	*Jahajinda ilidu satrakke hóguvada kuritu.*	*Váḍa digaḍamu puṭakúlla inṭiki póvaḍamu viṭini guriṅchi.*
I want to go ashore.	Nánu daḍakke hógabéku.	Mému gaṭṭuku póvalenu.
Is this your boat?	Idu ninna ḍóniyé?	Idi ní paḍavéná?
Will you take me ashore?	Naṅna daḍakke voyyuttíyá?	Mammuna gaṭṭuku tísukoni pótává?
What will you charge?	Nínu yeṣhṭu kéluttíye?	Nívu yémi aḍugutávu?
These boxes are all mine?	Ī peṭṭigegaḷellá nannavu.	Ī peṭṭelaṅní mávi.
Put them in the boat.	Ivugaḷannu ḍóniyalli iḍu.	Váṭini paḍavaló uṅtsu.
Is the surf high to-day?	Indu ale balavé?	Néḍu karaḷlu balamugá koṭṭutunnavá?
Is there much current?	Indu praváha hechché?	Néḍu niṅḍá praváhamu unnadá?
How long will it take to land?	Daḍakke iḷiyalikke yeṣhṭu-hoṭṭu hiḍiḍítu?	Gaṭṭuku poyi chéraḍanaku yeṅta sépu paṭṭunu?
I want a palanquin.	Nanage oṅḍu pálki béku.	Máku woka pálaki kávalenu.
Take me to the hotel.	Naṅna satrakke voyyi.	Mammuna púṭakúḷḷaiṅṭiki tísukoni pó.
Which is the best hotel?	Yávadu oḷḷé satra?	Púṭakúḷla iṅḍlaló yédi ninḍá manchidi?
How far is it off?	Adu yeṣhṭu dúra?	Adi yeṅta dúramu?
In what street is it?	Adu yáva bídiyellidhe?	Adi yé vídhiló unnadi?
Go quickly, but don't shake the palanquin.	Bégahógu pálkiyaṅnu kaḍalisabéḍa.	Twaragá pó, pálaki kudiliṅtsa vaddu?
Take up the palki.	Pálkiyaṅnu mélakkeyettu.	Pálaki yettu.
Set it down.	Adaṅnu kelage yiḍu.	Pálaki taggu.
Put it in the shade.	Adaṅnu neraḷalli yiḍu.	Dánni níḍaló uṅtsu.
Where are the Khaskhas tatṭis?	Lámichchada taṭṭigaḷu yelli?	Vaṭṭivéru taḍikelu yekḍa?
Throw water on them.	Avugaḷaméle níru chellu.	Váṭi mída níḷḷu tsallu.
Torch-bearer, run a little before me.	Maṣhálji, nanage swalpa muṅḍági vóḍu.	Maṣhálchí koṅchemu máku muṅḍugá parugettu.
Keep to the lee-side.	Gáḷige kelagaḍeyágiru.	Gáliki tsátugá veḷḷu.
Don't let the torch flare in my face.	Naṅna mokhadahatra dívaṭigeyaṅnu urisa béḍa.	Á díviṭí segamá mukhániki tagalaniyyaku.
I want to stop at Mr. ——'s house.	Nánu —— dhorémanéli yiḷiyabéku.	—— doragári iṅṭḷó mému nilavavalenu.
Call there on your way to the hotel.	Nínu satrakke hóguvadáríli allige bá.	Nívu puṭakúḷla iṅṭiki poyyétappudu akkaḍiki pó.
I will pay no more than the regular tariff.	Kaṭleginta hechchu kúli nánu koḍuvadilla.	Nyáyamaina nirakhunámá kaṅṭé adhikamu mému ivvamu.
Here Khidmatgár, pay these men.	Khijamattugárá, yilli bá, yivarige kúli koḍu.	Khidmatgár idiyo víṅḍlaku kúli ippíṅtsu.
If you overcharge I will complain to the Magistrate.	Nínu jásti kharchu hakidare nánu méjastrétina baḷíli phiryádu máḍutténe.	Nívu adhikamugá putsu koṅté méjastretu vári vadda phiryádu chéstámu.

TAMIL.	MARÁṬHÍ.	GUJARÁTÍ.
Karai irangi sattirattukku pogiradai kuṛittu.	*Utarún poṅtskhányánt dzányávishyín.*	*Wáṅhánmáṅthí utaríne pochkkáne jawá bábat.*
[gavénum.	[áhe.	
Nán karaikku irangi po-	Malá kinárín dzávyácheṅ	Mháre kináre jawuṅ chhe.
Idu vunnuḍaiyap paḍagá?	Hí tujhí boṭ áhe?	A tamáro hoḍí chhe?
Yennai karaikku iṭṭukoṇ- du póváyá?	Túṅ malá kinárín nesíl?	Tuṅ mane kináre leí jashe?
Ní yennak kétp páy?	Túṅ káy gheshíl?	Tuṅ shuṅ leshe?
Inda poṭṭigaḷellám yennu- daiyaḍu.	Yá sarv peṭyá májhyá áhet.	A saghlí peṭí mhárí chhe.
Avagaḷai paḍagi léttu.	Tyá boṭínt ghál.	Teone hoḍímáṅ muk.
Inṛeya dinam alai balamá iruk kiṛadá?	Adz láṭá moṭhyá áhet.	Áje páṅníní ghaṇí chhoḷ máre chhe?
Ní róṭṭa madigamá iruk kiṛadá?	Páṇyás phár oṛh áhe.	Áje páṅníní ghaṇí táṇ chhe?
Karaik kiṭṭuk koṇḍu póga yennéram sellenu.	Káṅṭhíṅ dzányás kití weḷ lágel?	Káṅṭhe utarwáne keṭlí wár lágshe?
Yenak koru savvári véṇum	Malá pálkhí páhije.	Mháre pálkhí joie.
Yennai sattirattukku iṭṭu- koṇḍupó.	Malá potskhányáṅt ne.	Mhane pochkháne lei já.
Yedu néttiyána sattiram?	Sarváhún tsáṅglá pots- kháná koṇṭá?	Sarva kartáṅ sáruṅ poch- kháṇuṅ kayuṅ chhe?
Adu yevvaḷavu dúram?	To kití dúr áhe?	Te keṭluṅ ághuṅ chhe?
Adu enda teruviliruk kiṛadu?	To koṭhle rastyáwar áhe?	Te kayá rastá upar chhe?
Sikkiramáypó, pallakkai kulukkáde.	Lawkar tsalá, paraṅtu pál- khís hiske deúṅ naká.	Jaldí chálo, paṇ pálkhí haláwo máṅ.
Pallakkai yeḍu.	Pálkhí utslá.	Pálkhi uṅchako.
Adai irakku	Utará.	Utáro.
Adai nizhalilévaiyi.	Tilá chháyeṅt ṭhewá.	Tene seḷe rakho.
Taṭṭiga ḷengé iruk kiṇṇana?	Wáḷyáche párde koṭhe áhet?	Wáḷáná parḍá káṅháṅ chhe?
Avagaḷín péril taṇṇír teḷi.	Tyáṅwar páṇí shiṁpá.	Teoní upar páṅṇí chháṅto.
Tí vaṭṭik kárá, yenak ku- man mále óḍu.	Mashálchí májhe puṛheṅ dzará tsal.	Masálchí, jará márí ágaḷ chál.
Yennayin azhukkai oru- pakkattilvai.	Wáryáche samorche dishe- kaḍe túṅ ráhá.	Je tarafthí pawan áwato nathí te taraf rehe.
Tí vaṭṭiyin suḍarai yen mukattil paḍá diruk- kaṭṭum.	Mashál májhe toṇḍapuṛheṅ áṇúṅ nako.	Masální jháḷ mhárá mho- ḍáṅupar áwawá nahí de.
Nán paláṇa durai viṭṭil yiruk kavéṇum.	Malá——che gharíṅ utara- wyácheṅ áhe.	Mháre faláṅṇáṅne táṅháṅ utarwuṅ chhe.
Ní sattirattukku póyaiyil kúppiḍu.	Potskhányáṅt dzátáná te- theṅ tsalá.	Pochkháne jatáṅ táṅháṅ thaíne jajo.
Niyáyamána kúliyai tavira adigamáy koḍukka máṭ- tén.	Nirkháhún ṃí dzásti deṇár náhí.	Huṅ nirakh kartáṅ wad- hára ápish nahí.
Kiḍmatgáré, indamanida- rukku seluttip póḍu.	Khidmatgár! yá manush- yáṅche paise tsukív.	Khidmatgár, á máṅṇasená paisá chukwí áp.
Ní yadigam kétppáyánál miyádipadikku piriyádu seyvéṇ.	Tuhmí adhik mágál tar mí májistreṭákaḍe phiryád karín.	Tame wattuṅ mágsho to huṅ mágistretne tyáṅ- haṅ phariyád karísh.

English.	Kanarese.	Telugu.
Hold your tongue.	Ninnabâyi muchchiko.	Nórumuyyi.
Go about your business.	Ninna kelasakke hógu.	Ní pani tsátsukoni nívu pó, *or* idi ní zóli kádu.
Let one speak at a time.	Sartige obba mátáḍali.	Wokarokarugá mâṭlâḍanu di.
Don't say another word.	Mattoṅḍu mâtu héḷabéḍa.	Badulu mâta mâṭlâḍaku.
Of Hiring Servants.	*Naukarara kúlige iṭṭukoḷḷuvada kuritu.*	*Naukarlanu kudurtsu kovaḍamunu gurinchi.*
What is your name?	Ninna hesarénu?	Ní pérémi?
Of what caste are you?	Nínu yávajâti?	Nívu yékulasthuḍavu?
I am in want of a servant.	Nanage obba châkara béku	Máku woka naukaru kávalenu.
What wages do you require?	Níneshṭu sambaḷá kéḷuttíye?	Nívu yeṅta jitamu aḍugutávu?
I will not give so much.	Nánu aṣhṭu koḍenu.	Nénu aṅta ivvanu.
With whom did you live last?	Nínu yidakke muṅche yárahatra yiddi?	Iṅtaku muṅḍu nívu yevari vadda koluvu unṭivi?
How long were you with that gentleman?	Nínu á sáhébarabaḷíli eshṭukála iddi?	Áḍoravadda nívu yennáḷlu unṭivi?
Have you a character from him?	Nínu ávariṅda yógiyatápatriketegadu koṅḍiyá?	Áyana vadda nívu yógyatápatrika tísukoni unnává?
Have you any objection to travel?	Payaṇakke ninage yénádarú aḍḍivuṅṭó?	Déshamulu tiragaḍánaku níku yémainá akshépana kaddá?
Have you any friends who will be surety for you?	Ninage jámínu koḍuvasnéhitaru yárádarú vuṅṭé?	Ní snéhitulaló yevarainá níku zámínu istárá?
You must keep exact accounts.	Nínu sariyági lekhkhá yiḍa béku.	Nívu lekkalu sariggá peṭṭavalenu.
Write down all that is expended.	Kharchâḍḍaṅnellá bari.	Khirtsu ainadaṅta vrási peṭṭu.
Don't omit the smallest item.	Átyaṅta chillare bábaṅnu saha biḍa béḍa.	Yeṅta chinna paddunayiná vadili peṭṭa vaddu.
I agree to take you.	Niṅna iṭṭukoḷḷuvadu nanage sammati.	Ninnu uṅtsukóvaḍamunaku máku samma tamé.
I will give you a trial.	Nánu ninage kelasá koṭṭu nóḍutténe.	Ninnu konnáḷla dáká uṅtsukoni tsustámu.
Of Dressing and Washing.	*Uḍóna va snánd máḍóna.*	*Baṭṭaluvésukóvaḍamu snánamu chéyaḍamu, véṭini gurinchi.*
Call me early.	Naṅna nasikke yebbisu.	Mammuna peṅdaláḍelépu.
Call me at five, or a quarter-past.	Naṅna aiduganṭege ya aidúkálu ganṭege yebbisu.	Aidu aidumkálu ghaṅṭaku lépu.
Have water ready for a bath.	Snánakke níru siddha paḍisu.	Snánániki níḷḷu siddhamu chéyi.
Have some warm water ready.	Swalpa bishi níru tayáru máḍu.	Konchemu vénníḷḷu siddhamu cheyyi.
Let the water be as cold as possible.	A níru kúḍidaṣhṭu taṅnage yirali.	Níḷḷu yeṅta tsallagá uṅté aṅta mañchidi.

TAMIL.	MARÁTHÍ.	GUJARÁTÍ.
Vun váyai múdu.	Tsup ráhá.	Chháná raho.
Vun velaiyaip pár.	Tuhmí áple kámás dzá.	Chál já; tuṅ táruṅ kám kar.
Ov oruttanáy pésaṭṭum.	Ek ekás bolúṅ dyá.	Ek ek janane wárá phartí bolwá deo.
Véronrum pésádé.	Átáṅ bolúṅ nako.	Hawe bolsho nahíṅ.
Kúlik kárarai yamattu kiṛadai kurittu.	*Tsákar ṭhewanyá viṣhayíṅ.*	*Chákaro rákhwá bábat.*
Vunadu péyar yenna ?	Tujheṅ náw káy ?	Táruṅ nám shuṅ ?
Ní yenna jádi ?	Tujhí dzát koṇ ?	Tuṅ kai ganyátno chhe ?
Yenak koru vélai yáḷ tevai.	Malá ek tsákar páhije.	Mháre ek chákar joie.
Vunakku yevvaḷavu sambaḷam véṇum.	Tuṅ káy pagár gheṣhíl ?	Tuṅ ketlo pagár leshe ?
Ná navvaḷavu sambaḷam koḍukka máṭṭén.	Mí yewharhá deṇár náhí.	Huṅ etlo badho nahíṅ ápish.
Kaḍaisiyil ní yáriḍattilirundáy ?	Túṅ shewaṭíṅ koṇáche yetheṅ hotás ?	Tuṅ chhel wehelo kone táṅháṅ hato ?
Ní anda duraiyidattil yevvaḷavukálam irundáy ?	Tyá grihasthá dzawal túṅ kití diwas hotás ?	Tuṅ te grihasthaní páse ketlá dáháḍá sudhí hato ?
Ní avaridattil náchatchi kaḍudási vangmáyá ?	Tyácheṅ ábṛipatr tujhyá dzawal áhe ?	Tárí páse tenun ábru patr chhe ?
Ní yáttirai seygiradarku yádoru taḍaivuṇḍá ?	Musháphará karnyás tulá káhíṅ harakat áhe ?	Musáfarí karwáne tamne kaíṅ harakat chhe ?
Vunakku jámín galuku tagunda siné giḍargaḷ vundá ?	Tulá dzámín ráhí asá koṇí tujhá dost áhe ?	Táro jámín tháe ewo koi táro mitr chhe ?
Ní sariyana kanakku vaikkavéṇḍum.	Tulá hishob barobar ṭhewalá páhije.	Táro barábar hisáb rákhwo joie.
Sila vazhinda dellám ezhudu.	Kharts hoíl tewhṛhá sarv lihí.	Kharach tháe te saghaḷo lakhí muk.
Arppa vastuvai kúda vidádé	Kití hí lahán rakam aslí taríṅ gáḷúṅ nako.	Júj rakam hoy to paṇ mukí deto ná.
Nán vunnai vaittuk koḷḷa sammadi.	Tulá ṭhewanyás mí rázíṅ áhe.	Tane rákhwáne huṅ rájí chhuṅ.
Nán vunnai sódippén.	Mí tujheṅ kám páhín.	Huṅ táruṅ kám joísh pachhí wát.
Kulittu vuditti kolluṅiradai kurittu. [pu.	*Poshák ghálṅewa dṅgdhúṇe yawiṣhayíṅ.*	*Lugdáṇ pehérwáṅ tathá náháwá bábat.*
Yennai sikkiramáy ezhup-	Malá laukar háṅk már.	Mane vehelo uthádije.
Anju alladu anjekál maṇikki ezhuppu.	Malá páṅch wádztáṅ kiṅwá sawá páṅch wájtáṅ háṅk már.	Mane páṅch sawá páṅch wáge hák márje.
Kulikka tanṇír áyittama iruk kiṛada.	Snánás páṇí tayár ṭhew.	Náháwánuṅ páṅṇí taiyár rákh.
Konjam sudu tanṇír tayárá iruk kiṛada.	Káhíṅ uṣhṇ pání tayár ṭhew.	Thoḍuṅ ek śuṅnhuṅ páṅṇí taiyár rákh.
Kúḍiya varaiyil jalam kuḷiṅdiru kaṭṭum.	Páṇí thaṅḍ asel titkeṅ tsáṅgleṅ.	Páṅṇí táṛhuṅ hoy teṭluṅ sáruṅ.

English.	Kanarese.	Telugu.
Pour it over me from the masak.	Ada mogeyinda naṅnaméli suri.	——— lónuńchi námída poyyi.
Where are my bathing trowsers?	Naṅna snána chellaṇa velli.	Mému snánamu chéséṭappuḍu toḍukkoné idzáru yekkaḍa?
Bring two clean towels—one hard, one soft.	Ogeda tuválegaḷu yeraḍu tattá. Oṅḍu muṭṭa, oṅḍu ńchu.	Tsalava ṭhésina woka mutaka tuválánunnu woka sanna tuválánunnu tísukoni rá.
Bring a bason and soap.	Támbáḷavaṅnu sabukáravaṅnú tattá.	Níḷla pallemunnu sabbunnu tísukoni rá.
Pour the water over my hands.	Naṅna kaigaḷaméle níru háku.	Má chétula míḍa níḷlu poyyi.
Tell the barber to come.	Kṣhaurakaṅna barahéḷu.	Mangalavánni rammanu.
I would rather shave myself.	Nanage nánú kṣhaurámáḍikótténe.	Mémé kshauvaramu chésukoṇṭámu.
Where are the razors and strop?	Kṣhaura kattiyú tólú yelli?	Maṅgala kattulunnu padunu peṭṭé tólunnu yekkaḍa?
Look for my brushes.	Naṅna varáhakurchagaḷa huḍuku.	Má burusulu yekkaḍa unnavó tsúḍu.
Brush my coat.	Naṅna angiyaṅnu voresu.	Má kóṭu burusutó tuḍuvu.
Give me a clean shirt and stockings.	Nanage ogeda kamshyaṅnú méjóḍugaḷaṅnú koḍu.	Utikina ṣharṭunnu médzóḷlunnu té.
Find my slippers.	Naṅna keragaḷaṅnu nóḍu.	Má dzóḷlu yekkaḍa unnavó tsúḍu.
This is not clean.	Idu chokaṭavági yilla.	Idi murikigá unnadi.
This is very dirty.	Idu bahaḷa máshi yidhe.	Idi niṇḍá dummugá unnadi.
Tell the washerman to call.	Agasaṅna bara héḷu.	Tsákalavánni rammani cheppu.
Give these clothes to him.	I baṭṭegalaṅnu avanige háku.	I baṭṭaḷu vániki veyyi.
Count the number of pieces	Vastragaḷa saṅkheyaṅnu yenishiko.	Ivi yenní baṭṭaló yeṅtsu.
If he does not take more pains I will discharge him.	Avanu iṅnú duḍiyade iddare avaṅna tegaḍu hákutténe.	Iṅtakaṇṭe bágá tsalava chéyakuṇṭe váṅni tósivéstámu.
Put out a white jacket and clean shoes.	Biḷisogeyaṅnú chokaṭavádajóḍugaḷaṅnú horage yiḍu.	Woka tella tsokkánunnu tuḍichina dzóḷlunnu baiṭa peṭṭu.
Before you close the mosquito curtains, beat all the musquitos out with a towel.	Nínu tereyaṅnu maḍiṣuvadakke muńche soḷlegalannellá tuvále yiṅda hoḍedu biḍu.	Dóma teralu chérchi kaṭṭaḍánaku mundugáné woka tuválató dómalanannitini tólivéyi.
Let the feet of the bed stand in water, to keep the ants off.	Iragaḷu báradaṇṭe manchadakálugaḷaṅnu níralli yiḍu.	Chímalu yekkakuṇḍa mantsapu kóḷlanu níḷlaló untsu.
The bearers must pull the pankhah all night.	Ráṭriyellá bestaru pankáyeḷeya béku.	Bóyílu rátri aṇta pankálága valasinadi.

TAMIL.	MARÁṬHÍ.	GUJARÁTÍ.
Maṡki lirundu taṇṇír vúttu.	Masketún teṅ máj̈hyáwar ot.	Masakmáṅthí mhárí upar red.
Kuḷikkaiyi luḍuṭṭi koḷḷugiṛu kál saṭṭai yenge?	Májhí snán karṇyáchí ijár koṭhe áhe?	Mhárí náháwáni ijár káṅháṅ chhe?
Onṛu geṭṭiyum, onṛu me duvumánu iraṇḍu tuvalaigalai koṇḍuvá.	Ek dzárá, áni ek maú ase don swachha ṭuwál án.	Ek jádo ane ek naram ewá be sáph rumál láw.
Orupáttiramum savukkáramum koṇḍuvá.	Tast wa sábaṇ áṇ.	Giṅdí ane sábu láw.
Yenkainpéril taṇṇir viḍu.	Májhe hátáwar páṇi ot.	Mhárá háth upar páṅṇí red.
Savaragaṅai varachollu.	Náhvyálá yeṇyás sáṇg.	Hajámne áwawáne kehe.
Nándáne savuram seydu koḷvén.	Malá wáṭaten kíṅ mí áple hátiṅ hajámat karín tar bareṅ.	Huṅ mhárí melej hajámat karísh to sáruṅ.
Kattigaḷum títtugira varu menge?	Wastre wa paláṭaṇe koṭhe ahe?	Astrá ane ṭapasíyuṅ (stráp) káṅháṅ chhe?
Yeṇ mayir karuvigaḷai tédu.	Májhe barás koṭhe áhet te páhá.	Mháráṅ barás káṅháṅ chhe te jo.
Yen saṭṭaiyai tuḍai.	Májhe ḍagalyás barás már.	Mhárá ḍaglánc barás már.
Yenak koṛu kamisaiyum kál mejoṭṭayum koḍu.	Malá swachha khamís wa páe mojc de.	Mhane sáph khamís ane pagṅáṅ mojáṅ áp.
Yen sappáttai tédi yeḍu	Májhíṅ sapáteṅ shodhún káṛh.	Mhárí sapát shodhí káháḍ.
Idu velḷa yalla.	Heṅ sáph náhí.	A to sáph nathí.
Idu migavum azhukkáyiruk kiraḍu.	Heṅ phár maḷkaṭ áhe.	A bahu meluṅ chhe.
Vaṇṇáne kúppuḍu.	Dhobyás yeṇyás sáṇg.	Dhobíne áwawáne kaho.
Inda vuḍuppugaḷai avaniḍattil póḍu.	Híṅ wastreṅ tyás de,	A lugaḍáṅ tene áp.
Vuḍuppugaḷai yeṇṇu.	Tíṅ kitíṅ áhet tíṅ moz.	Te keṭláṅ chhe te gaṇ.
Adiga jakkir adaiyáy irukkamalpónál taḷḷip póḍuvén.	To ádhik mehnat na gheíl tar mí tyás kárhún ṭákín.	Te wattí mehenet nahí karshe to huṅ tene káháḍí mukísh.
Oru velḷai saṭṭayayum veṇmaiyána sappáttéyum veliyilvai.	Páṅḍhreṅ ḍagleṅ áni sáph dzoḍeṅ káṛhún ṭhew.	Dholuṅ wáskuṭ ane sáph joḍá báhár káḥáḍí muk.
Ni kosa valaiyai podugira munnale tuvalai nále kosukkalai yellám oṭṭu.	Machhardáni baṅd karṇyáche púrviṅ ṭuṅwáláne sarv machhr háṅkún káṛh.	Machhardáni baṅdh kartáṅ pehelán tuwále karíne badhá machhar háṅkí káṛh.
Mamjattiṅ kálgaḷil yerumbu varádap paḍikki taṇṇírin peril vai.	Muṅgyá tsarhúṅnyet mhanún palaṅgáche páy páṇyáṅt ṭhew.	Palaṅgna paiyá páṅṇímáṅ muko eṭle kídí na charhe.
Póyigal irá muzhuvadum pangavai izhukkavéṇḍum.	Hamáláne sarv rátr paṅkhá oṛhalá páhijet.	Bhoioe ákkí rát paṅkho kheṅchwo joie.

ENGLISH.	KANARESE.	TELUGU.
Of Meals, and Dining Out.	*Áháravaṅnú horage úṭá máḍuvaḍaṅnú kuritu.*	*Áháramulu, baiṭa bhojanamu chéyaḍamu vitini guriṅchi.*
Bring a cup of tea after my ride.	Naṅna kudurésavári yádanaṅtara nanageoṅḍu baṭlu téníru tattá.	Mému gurrapu savári velli rágáné giṅneḍu teníḷlu tísukoni rá.
I like it strong.	Adu nanage kaṁmage yirabéku.	Aṅḍuló téyáku tsálá vési gháṭugá cheyyavalenu.
This is not sweet enough.	Idu shí sáludu	Iṅḍuló tipi tsáladu.
I like it weaker.	Adu maṭṭági kaṁmage yiróna nanage pasaṅḍu.	Iṅtakanṭe takkuva áku veyyavalenu.
Put plenty of milk.	Bahala hálubiḍu.	Niṅḍá pálu póyi.
Don't bring cow's milk, but buffalo's milk.	Emmé hálehortu ákaḷa hálu tarabéḍa.	Ávu pálu vaddu, géde pálu te.
Do you call this milk?	Nínu yidaṅnu háleṅta héluttíyá?	Idi páléná?
There is more water than milk.	Idaralli háligiṅta níru hechchági yidhe.	Iṅḍuló pálu koddinni níḷḷu yekkuvánunnu unnavi.
Take care the water boils before you make the tea.	Nínu téníru máḍuvadakke muṅche níraṅnu kudisu.	Níḷḷu bágá kágina saṅgati kanukkoni tarváta aṅḍuló téyáku paḍavéyi.
Put a teaspoonful of brandy, or a little ginger in it.	Adaralli voṅḍu ténírusauṭu tuṁba bráṇdiyannádarú tusa shuṇṭhiyannádarú háku.	Aṅḍuló chinna gariṭeḍu bráṇtiainá koṅchemu allamu ainá veyyi.
I don't like green tea.	Hashiyelé téníru nanage shéradu.	Patstsani téyáku máku saripaḍadu.
Let it be all black.	Adu yellá karrage yirali.	Aṅtá nallaṭidé veyyi.
Bring breakfast quickly.	Belagina úṭavaṅnu béga tattá.	Tsaddi twaragá té.
Bring the eggs, some hard boiled and some not.	Koḷí moṭṭegaḷaṅnu kelava channági béyisi kelava béyisade tattá.	Bágá uḍikina gudlu konni uḍakanivikonni tísukoni rá.
These eggs are not fresh.	Í kolimoṭṭegaḷu hostalla.	Í gudlu kottavi kávu.
What are the best sorts of fish?	Modalu tarada mínugaḷu yávavu.	Chépalaló yévi niṅḍá manchivi?
Let me have mango fish and hilsa.	(*Unknown*).	Yerramága chépalu hilsá ané chépalu té.
Get some black pomfret, and some white.	(*Unknown*).	Konni nalla tsaṅduváyi chépalu konni tella tsaṅduvayi chepalu té.
Let me have two or three sorts of curries.	Nanage yeraḍu múru bagé palyagaḷu tá.	Máku reṇḍu múḍu vidhamula kúralu kávalenu.
Toast some bread, and butter it well.	Tusa roṭṭiyaṅnu suṭṭu aḍakke chandági beṅṇé savaru.	Koṅchemu roṭṭe nippu seganu kálchi dáṅiki tsakkagá venna ratso.
I have several friends coming.	Naṅna baḷige aneka sneéhitaru baruttáre.	Má sneéhítulu sháná maṅḍi vastunnáru.
Get breakfast for four.	Nálku maṅḍige belaginútavaṅnu siddhá máḍu.	Naluguriki tsaldi siddhamu cheyyi.

Tamil.	Maráthí.	Gujarátí.
Poganam posittalai kurittu.	*Jewanya vishayiń wa dusre ṭhikáṇiń jewáyá vishayiń.*	*Jamwá bábat ane báhar jamwa jawá báhat.*
Nán savvári seydu vanda pirppádu oru kóppai tétanni konḍuvu.	Mi ghoḍyáwarún phirún ályáwar malá chyáhátsá pyálá de.	Huń ghoḍá upar pharíne áwuń tyár pachhí mhane cháháńuń pyáluń áp.
Adu káramá irukkavéṇḍum.	Malá kaḍak chyáhá áwaḍto.	Mhane kaḍak cháhe bháwe chhe.
Idukku tilíppu pattádu.	Há tsáṅglá goṛ dzhála náhí.	A joie tewí míṭhí nathí.
Idukku tittíppu pattádu.	Malá phikká áwaḍto.	Mhane phíkí bháwtí.
Adigu pálvár.	Puṣhkaḷ dúdh ghál.	Ghaṇu dúdh reḍo.
Pasuvam pálvéṇḍam yerumaipál konḍuvá.	Gáycheń dúdh áṇúnako, mhashícheń áṇ.	Gaenuń dúdh nahí láw, bhesnuń láw.
Inda pále véṇumá.	Heń dúdh káy? *or* hyálá dúdh mhaṇtát káy?	A dúdh ke? *or* áne dúdh shuń kaho chho?
Palai viḍa taṇṇi yadigam.	Yáńt dúdháhún páṇí jáśt áhe.	Emáń dúdh kartáṅ páṅṇí wattuń chhe.
Ní tí paṇṇugir darkku munnudága tanniyai semmayáy káchu.	Tsáhá karṇyá púrviń paṇyás karh yeúń de.	Chaháṅ karyáṅ pehelán páṅṇíne ubharo áwawá dejehoń.
Adil oru té karandi pirándeyai viḍu alladu injiyai póḍu.	Ek tsamtsá bráṅḍí, kiwá thorke seń áleń tyáńt ghál.	Temáń cháhá piwáno chamcho bharíne bráṅḍí athwá jará ek áṅdun nákh.
Pasamai yána tí yenakku vudavádu.	Malá hirwá tsáhá áwaḍat náhí.	Mhane lílí chahá bháwtí nathí.
Karuppu tí yáy yírukkaṭṭum.	Sarv káḷá asúń de.	Badhí káḷí rehewá de.
Síggiramáy kala chapádu konḍuvá.	Náshtá laukar áṇ.	Násto jaldí láw.
Vévikkapaṭṭadum vévikkap paḍádadumána sila muṭṭaigaḷ konḍuvá.	Ukáran kaṭhíṇ dzhálelíń káhíń áṅḍíṅáṇ áṇi káhíń tashí nadzhálelíń áṇ.	Thoḍáṅ ek báfelán ane thoḍáṅ ek adhakacharáṅ inḍáṅ láw.
Inda muṭṭaigaḷ pudidalla.	Híń áṅḍíń tájíń náhiṅt.	A inḍáṅ tájá nathí.
Néttiyana minga ḷe du.	Tsáṅgle tsáṅgle dzátichí másḷí koṇtí?	Kai kai játní máchhli aras chhe?
Mánga minum ilasá minum yenakko koḍu.	Malá tapshí wa hilsá de	Mhane tapshí ane hilsá áp.
Sila karu vaválunj sila veḷḷai vaválung koḍu.	Káhín halwa, wa káhíń saraṅge áṇ.	Thoḍáṅ ek halwá ane thoḍáṅ ek chhamnáṅ láw.
Iraṇḍu alladu mánru vidamána kari vagaiga lágaṭṭinu.	Don tín dzátichíń kálavaṇe májhe sáṭhíń kar.	Mhâre sáru be tran játní karhí kar.
Konjam roṭṭiyai suṭṭu nanráy veṇṇai taḍavu.	Páṅwátsá tsatyá shek, áṇi tyáńs loṇí tsáṅgleń láw.	Páṅuṅní kátlí sekíne tẽ upar sárípathe máṅkhaṇ chopaḍ.
Vegu sinégidargaḷ varuvárgaḷ.	Májhe kityek maitr yeṇár áhet.	Mhárá ketlá ek dostḍár áwawáná chhe.
Nálu pérukku kála cháppádu tayár paṇṇu.	Tsaugháṅ purtá náshtá tayár kar.	Chár jaṇne sáru násto taiyár kar.

ENGLISH.	KANARESE.	TELUGU.
Hand that gentleman a knife, fork, and spoon.	A sáhibarige voṅdu kattiyannú mnḷḷannú sautannú koḍu.	Woka katti, mullu, gariṭe á doragári chétiki tísi iyyi.
Give him a clean cup and saucer.	Atanige chokaṭavâda voṅdu baṭlannú taṭṭeyannú koḍu.	Woka kaḍigina ginne taṭṭá áyanaku iyyi.
Take care there is good cream, honey, and fruit.	Alli voḷḷé keneyaṅnú jénu tuppavaṅnú haṇṇannú jâgrate mâḍu.	Maṅchi mígaḍa venna paṅḍlu unnavémó tsúḍu.
Don't smoke the milk.	Hâlige hoge hâkabéḍa.	Á pálu poga tsúra niyyaku.
Take care the coffee is not burned, and that it is well ground.	Káfiyaṅnu suṭṭu hógadaṅteyú chennâgi huḍi yáguvanteyú jâgrate mâḍu.	Káphí vittulu mâḍi póniyyakuṇḍâ jâgratagá tsúchi vâṭini tsakkagá poḍi chéiṅtsu.
I should like some game.	Nanage kelavu béṭe béku.	Yévainá véṭa pakshulu kávalenani mákishṭamugá unnadi.
Tell me the name of each thing as I eat it.	Nánu úṭámáduttá iruvága prati padárthada hesaraṅnú nanage héḷu.	Mému tinêṭappuḍu prati vastuvu péru chepputú rá.
Say—This is an ortolan, snipe, quail, partridge, or florican.	(*Unknown*).	Idi parige piṭṭa, idi ullaṅki piṭṭa, idi púridi piṭṭa, idi kaudzu, léka kámi léḍi piṭṭa ani cheppu.
Where is the cold meat and the ham?	Taṅgaḷu máṁsavú haṅḍitodeyú yelli?	Tsaddi máṁsamu paṅdi toḍa yekkaḍa?
Put the tea-pot here, the coffee-pot at the other end, and the salt-cellars at the sides.	Téníru pátravaṅnu yillú káfi pátravaṅnu áché konélú uppu pátragaḷaṅnu maggalallú yiḍu.	Té níḷḷa pátra ikkaḍa káphí pátra á konanu uppuginnelu pakkalanu uṅtsu.
The bread is bad and gritty.	Ï roṭṭi keṭṭaddágiyú kallu mayavagiyú yidhe.	Ï roṭṭe maṅchidi kádu iṅduló rállu unnavi.
I am going to dine out.	Nánu horage bhójanakke hógutténe.	Mému bhójanániki baiṭa póbótámu.
Direct the bearers where to go.	Hógabékáda sthalavaṅnu bestarige héḷu.	Póvalasina tsóṭu bóyílato cheppu.
Let one man carry a torch or a lanthorn.	Obbanu dívaṭige yannâgali lándarannágali hidikoṅḍu hógali.	Wokaḍu diviṭi ainá lándaru ainá paṭṭuka póvalasinadi.
Mind you stand behind my chair and attend to my wants.	Naṅna kurchiyahiṅde niṅtu nanage békáddaṅnu mâḍu jatana.	Nívu má kurichí venaka nilutsuṅḍi máku kávalasinadantá ivvavalasinadi
Give me a glass of wine.	Nanage voṅdu gájí baṭlu drákshi sáráyavaṅnu koḍu.	Máku ginneḍu woyinu sáráyi té.
Is there red wine as well as white?	Drákshisáráya kempáddú biḷidú idheyé?	Yerraṭi woyinu sáráyinni tellaṭi woyinu sáráyinni unnavá?
Don't fill the glass so full.	Gájí baṭlaṅnu aṣhṭu púrá tumba béḍa.	Aṅta niṅḍá á glásuló póyavaddu.

Tamil.	Maráthí.	Gujarátí.
Anda turaikku oru kattiyum mullum karandiyum kodu.	Tyá grihasthás surí, wa kaṇṭá wa tsamtsá de.	Te grihasthne chharí, káṇṭo ane chamcho áp.
Avarukku oru tattung kóppayung kodu.	Tyás ek swachh pyálá wa bashí de.	Tene ek sojuṅ pyáluṅ ane ríkábí áp.
Ange nalla páléḍum ténum pazhamum irukkiradu pattiram.	Tsáṅglí malaí, wa madh, wa phaḷeṅ tayár ṭhew.	Sárí malái, madh, ane mewo taiyár rákhje hoṅ.
Pálai mugaráde.	Dudhás dhurakaṭawúṅ nako.	Dúdhne dhumáḍo lágwá detoná.
Káppik kottai nallay varuppadavidu millai idippadavu millai pattiram.	Káphís karapawúṅ deúṅ nako, áṇi tí tsáṅglí daḷíw.	Káfiṅe baḷí jawa detono; ane te sárí jhíṅṇí daḷáwje.
Súdáḍa yenakku manadirukkiradu.	Shikár ánalelí sámpaḍel tar tsáṅglí.	Kaiṅ áṅṇelo síkár male to sáruṅ.
Nán sáppiḍugira pódu andanda vastúvin pér chollu.	Mí ek ek padárth khát dzáín taseṅ tyácheṅ malá náw sáṅg.	Huṅ kháto jáuṅ tem mhane dar ek janasnuṅ nám keheto já.
Idu ortolan, snipe, kuyilenrum kavudári yenrum, florican yenrum, chollu.	Há ortolan áhe, kiṅwá snáip áhe, kiṅwá láwá áhe, kiṅwá titúr áhe, kiṅwá florican áhe, aseṅ sáṅgat dzá.	A ortolan chhe, athwá snaip chhe, athwá láwarí chhe, athwá titar chhe, athwá florikan chhe, em keheto já.
Irattiri mamisamum panni todayu menge?	Thaṅḍe máṅs, wa ham kothe áhe?	Thaṅḍo gost ane hám káṅháṅ chhe?
Té tánni páttirattai ittalaiy ilung káppi páttirattai attalaiy ilung vuppu sísak kaḷai pakkang kaḷilum vai.	Tsáhádání yeteṅ ṭhew wa káwádání palikaḍle shewaṭás ṭhew, wa nimakdání bádzús ṭhew.	Cháláḍání ahiyáṅ muk, káwádání pele chhede, ane nímakdáṅní bájue muk.
Rotti kettadum tavudu mága irukkudu.	Páṅw wáiṭ, wa katsakachít áhe.	Páṅuṅ naṭháruṅ ane kastarwáluṅ chhe.
Nán veliyilé pagal sappádu sáppida pogirén.	Mí báher jewáwyás dzát áheṅ.	Huṅ báhár jamwá jáuṅ chhauṅ.
Ini nán póga vénḍiya yidattai póvigaḷukku chollu.	Koṭhe dzáwyácheṅ áhe teṅ hamáláṅs sáṅg.	Káṅháṅ jawuṅ te hamálne kehe.
Oru pógi oru tivaṭṭiyai yágilum lándalai yavadu kondu pogattum.	Mashál kiṅwá kandyá ekás gheṇyás sáṅg.	Ek jaṇne masál agar fánas lewánuṅ kehe.
Yenakku pinnále irundu yenakku vénḍiyadu galai kodakkapár.	Aikaleṅs? túṅ májhe khurchíche páṭhímágeṅ ubhá ṛáhún malá jeṅ lágel tyáchí tajwíj ṭhew.	Sámbhaḷyuṅ alyá, tuṅ khurshíní páchhal ubbo ráhíne mhane je joie tení tajwij rákh.
Oru gilásu vuyin yenakku kodu.	Malá wáín dárúcheṅ ek glás de.	Mhane wain dárunuṅ ek glás áp?
Ange vellai cháráyamum segappu charayamum irukkirada?	Támbaḍí wa páṅḍhrí yá donhi dzátítsá wáín áhet?	Dholo ane rúto chen játno wain chhe?
Kilasil avvalavu niraiya vidáde.	Glás itkeṅ agdíṅ bharúṅ nako.	Glás eṭluṅ badhuṅ bhartoná.

English.	Kanarese.	Telugu.
That is enough.	Adu sáku.	Adi tsálunu.
Bring me a tumbler of water.	Nanage voṅdu doḍḍa gájí baṭlu níru tegadu koṅḍu bá.	Woka ṭaṁblaru níḷḷu tísukoni rá.
Get me some chicken.	Nanage tuṣa kóḷimarí tá.	Máku kódipillala kúra koṅchemu té.
No more, I thank you.	Iṅnu béḍa, ninage vaṅdaná máḍutténe.	Iṅta tsálunóí.
Hand me the vegetables.	Nanage káyi palyagaḷaṅnu koḍu.	A káya kúralu iṭlá té.
Give me pepper, mustard, vinegar, and salt.	Nanage menasú sásuveyú káḍiyú uppú koḍu.	Miriyálu, ávalu, káḍi, uppu iyyi.
Give me a glass of beer after the curry.	Palyá vuṅḍa méli nanage voṅdu gájí baṭlu bír sárâyá koḍu.	Kúra tinna tarwáta woka glásu bíru sárâyi te.
Give me the rice.	Nanage anná koḍu.	Anṇamu té.
Give me a small plate for the cheese.	Juṅnu geddege nanage voṅdu chikka taṭṭeyaṅnu koḍu.	Dzunnugaḍḍa peṭṭaḍánaku woka chinna pallemu iyyi.
Where is the butter-knife?	Beṇṇeya chúri yelli?	Venna tísé katti yekkaḍa?
Cool the wine with saltpetre.	Kaḍḍuppiniṅda ḍrákṣhí sárayavaṅnu tampáyisu.	Surékárapu níḷḷaló woyenu sárâyi buḍḍi peṭṭi tsallagá uṅdéṭaṭṭu cheyyi.
Ice the water and the soda water.	(*Unknown*).	I níḷḷanunnu sóḍáváṭarunnunnu maṅtsugaḍḍu níḷḷaló uṅchi tsallagá uṅdéṭaṭṭu cheyyi.
Of a Journey.	*Prayáṇavakuritu.*	*Prayáṇamunu guriṅchi.*
I am going to Allahabad to-morrow.	Nánu náḷe Allahábádige hógutténe.	Mému répu Alahábáduku pótámu.
I shall go by dák.	Nánu tapálinalli hógutténe.	Mému aṅchela mída pótámu.
Where is the post-office?	Aṅchékachéri yelli?	Tapáláphísu yekkaḍa?
I want bearers to ——.	Phaláni sthaḷakku nanage bestaru béku.	Phaláni tsóṭiki máku bóyélu kávalenu.
What must I pay?	Nánu yénu koḍabéku?	Mémémi ivvavalasinadi?
Must I give largesse?	Nánu yináṁ koḍabékó?	Mému bahumánamu iwwalená?
What is the custom?	Paddhati hyáge?	Mámúlu yeṭlá?
Give me a receipt.	Koḍu. Nanage voṅdu rashídu	Mákoka rasídu iyyi.
Tell the bearers their reward depends on their conduct.	Inámu avara naḍavaḍikeyaṅnu hiḍidu yidhe yeṅta bestarige héḷu.	Bóyílato váru nadutsu kóvaḍamunaku taginaṭṭu váriki bahumánamu ivva baḍunani cheppu.
If they go quick they shall be well paid.	Avaru churukági hódare avarige chandági koḍuve.	Váru twaragá póté váriki maṅchi bahumánamu ippiṅtsabaḍunu.

Tamil.	Maráthí.	Gujarátí.
Aḍu pódum.	Titkeṅ pure.	Teṭluṅ bas chhe (*or*) teṭluṅ ghaṇuṅ thayuṅ.
Yenakku orutamilar taṇṇir koṇḍuvá.	Pányácheṅ ek ṭamblar malá áṇ.	Mháre sáru páṇṇínuṅ ek ṭamblar láw.
Yenakku konjam kózhi kunjagaḷai koṇḍuva.	Kombaḍíche piláchen thorkeṅseṅ más malá áṇ.	Marghínáṅ bachyáṅnuṅ thoḍuṅ ek máṅs mane muk.
Periya vupagaram pódum.	Nako nako, pure.	Nahí, nahí, ghaṇuṅ thayuṅ.
Yenakku marakkarigal koṇḍuvá.	Bhájí mazkare kar.	Sák bhájí mhárí taraf láw.
Yenakku muḷagum káḍugum káḍiyum vuppung koḍu.	Káḷeṅ miríṅ, wa mohryá, wa shirká, wa míṭh malá de.	Mhane marí, rái, sarko, ane míṭhuṅ áp.
Karikkup piragu yenakku oru kilásu bír koḍu.	Karhí khállyá naṅtar malá ek glás bharún bír de.	Karhí khádhá pachhí mhane ek galás bhárine bíar áp.
Yenakku chór koṇḍuvá.	Malá bhát de.	Mhane bhát áp.
Sinnu kaṭṭikku oru chinna kóppai koḍu.	Panerá karitáṅ malá ek dhákṭí bashí de.	Panírne sáru mhane ek uhání ríkábí áp.
Vennai kaṭṭi yengé?	Loṇyátsá tsákú koṭhe áhe?	Máṅkhanní páḷí káṅháṅ chhe?
Veḍi vuppaik koṇḍu wine kulirpanna.	Soryáne wáin thaṅḍ kar.	Súrákhár wate wain ṭáḍho kar.
Tanníraiyum sódá taṇṇírayum kaṭṭiyákku.	Páṇí wa soḍá wáṭar barpháne gár kar.	Páṅṇí ane soḍá wáṭar barafatí ṭáḍhuṅ páḍ.

Orupiraiyánattaikkurittu.	*Prawásá wishayiṅ.*	*Musáfari bábat.*
Naḷaikku nán Allahabadku pogirén.	Udyá mí Aláhábádes dzáṇár áhe.	Huṅ kále Alahábád (Prayág) janár chhuṅ.
Tapálil póvén.	Mí dáṅket dzáiṅ.	Huṅ Ḍákmáṅ jaish.
Tapálapísu yengé?	Dáṅkechí kaṭherí koṭhe áhe?	Dákní kacharí káṅháṅ chhe?
Palána ḍattukku poga povigal véṇum.	Malá —— paryaṅt hamál páhijet.	Mháre faláṇṇáṅ ṭhekáṇáṅ sudhí bhoio joie chhe.
Nán yenna koḍukka véṇum?	Malá káy dyáweṅ lágel?	Shuṅ ápuṅ?
Nán inám kodukka véṇuma?	Malá inám dyáweṅ lágel?	Mháre inám ápwuṅ paḍshe?
Vazhakka menna?	Shirastá kasá káy áhe?	Shirasto sho chhe?
Yenakkoru irasídu koḍu.	Malá páwatí de.	Mhane poṅhoṅch áp.
Povigaḷukku avargaḷ semmaiyáy nadandu koḷḷuvárgaḷánál inám kodukkappadu menru chollu.	Hamáláṅs sáṅg kíṅ wartaṇúk páhún tumhás inám miḷáwyácheṅ teṅ miḷel.	Bhoione kehe chál chalgat joyá pachhí inám malwáṇuṅ hashe te malshe.
Avargal síggiram póvárgaḷánál avargaḷukka kúli manráy koḍukkappaḍum.	Dzar te laukar tsáltúl tar tyáṅs tsáṅgli mazúrí miḷel.	Jaldí chálshe to teone ṭhik majurí malshe.

ENGLISH.	KANARESE.	TELUGU.
If they put the palkí down to rest one or two must remain with it.	Avaru taḷárishi koḷḷuvadakke pálkiyaṅnu kelage iṭṭare obbanu yá ibbaru adara hatra irabéku.	Baḍalika tírtsukóvaḍaṁunaku pálakí tagginaṭṭaitéwokaḍu iddaru dáni vadda uṇḍavalasinadi.
Have done with your smoking and go on.	Nínu hogébattíyaṅnu nillisi mundakke naḍi.	Pogatsuṭṭalu tágaḍam tsáliñchi naḍavaṇḍí.
As you value your place see that there is a torch-bearer with each set.	Niṅna udyógadalli ninage áshe yiddare jote vondakke vobba maṣháljiya yirisu.	Níku udyógamu mída lakshyamu uṇṭé áyá ḍzata bóyílatówoka mashálchi uṇḍélágu jágrata cheyyi.
See that he has abundance of oil for each stage.	Prati majiligú avanalli tuṁba yenne yiruva hâṅge máḍu.	Prati majilíki kávalasinaṅta tsamuru vánivadda únnadá tsúḍu.
How far is it to ——— ?	—— adu yeṣhṭu dúra yidhe ?	——— adi yeṅta dúramu?
What sort of road is it?	Adu yentha dári ?	Á bháṭa yeṭuvaṇṭidi ?
Are there any rivers or water-courses ?	Alli nadigaḷu káluvegaḷu yávaḍádarú uṇṭé ?	Akkaḍa yéḷḷu káluvalu yémainá unnavá ?
Can they be crossed, and if so, how?	Avugaḷaṅnu dáṭa kúḍíte, háṅgádare hyáṅge ?	Váṭini dáṭi póvatsuná aṭlá, aité yeṭlá dáṭa valasinadi ?
Are there plenty of supplies at each station ?	Prati majilinallú padárthagaḷu bahaḷavági aveyé ?	Prati majilílónunnu kávalasinaṅta sámagri dorukuná ?
What kinds of food are there ?	Alli yáva bagé áháragaḷu iruttave ?	Yé taraha áhára vastuvulu dorukunu ?
Is there good and wholesome water ?	Alli oḷḷé árógyaváda níru idheyé ?	Akkaḍa manchi árógyamaina níḷḷu unnavá ?
Is this water from a tank, river, or well ?	Í níru kerédó, hoḷédó, yá bháviḍó ?	Idi guṇṭa níḷḷá, yéṭi níḷḷá, bávi níḷḷá ?
Shew me where you got it.	Adu ninage shikkida sthalavannu nanage tórisu.	Adi yekkaḍi nuñchi techchináv6 tsúpu.
What is the name of that village, fort, or mountain ?	Agrámada, kóṭeya, yá parvatada heṣarénu ?	A vúri péru, kóṭa péru, koṇḍa péru yémi ?
What temple or mosque is that ?	Adu yávaguḍi, yá mashídi ?	Adi yémi guḍi, léka yémi masídu ?
Is there a European banglá or a native inn for travellers ?	Alli bháṭesárigaligе iṅgaríjara baṅgaḷe yágali hindú satra vágali iruttadeyé ?	Akkaḍa bháṭasárlugá uṇḍé doralu digaḍánaku baṅgáḷá gáni nallaváṇḍlu digaḍánaku satramugáni unnadá ?
Is this bed clean ?	Í hashige chokaṭavágidheyé ?	Í parupu dulipinaḍéná ?
Are there any bugs, fleas, or other insects ?	Alli tigane kúre yá béré huḷagaḷu énadarú aveyé ?	Aṅduló nallulu gáni minnallulu gáni purugulu gáni yémainá unnavá ?
Is there any epidemic in the village ?	Í grámadalli aṇṭu vyádhi énádaru uṇṭó ?	Í vúḷḷó jáḍyálu yémainá kalavá ?

Tamil.	Maráthí.	Gujarátí.
Iḷaippárumbadiku pallákai avargaḷ kizhé vaittál adóde oruvan alladu iraṇḍu pér tarittu irukká véṇḍum.	Wisáṅwá ghenyás te palkhí khálíṅ utartíl-tar eká doghání pálkhí dzawal ráháweṅ.	Wísámo kháwáne pálkhí utáre to ek be jane pálkhí páse rehewuṅ joíe.
Suruṭṭuk kudittáchuda nudattu.	Taṁbákhú oṁnyácheṅ pureṅ hoṅ dzá, átáṅ tsalá.	Taṁbáku píwánuṅ patáwo ane hawe cháło.
Ní palána viḍattukku póga véṇḍiya diruppadál piridi settúkam masálchi irukkráná venru pár.	Tulá tsákaríchí garaj asel tar darek dzoḍá barobar mashálchí thew.	Tane tárí chákaríní garaj hoe to dar ek joḍí sáthe masálchí rákh.
Ovvaru piridi majulukkum téváiyána yenne irukkiradá pár.	Sáṁbhál ṭapyá ṭapyá purteṅ tel tyádzawaḷ asúṅ de.	Majle majal sudhí poṅhoṅche teṭluṅ tel rákhwání tajwíj rákh.
Palána iḍattukku yevvaḷavu dúram?	—— yethún kitíṅ láṁb áhe?	Te ahiṅáṅthí keṭluṅ ádhúṅ chhe?
Anda róṭṭu yeppadi irukkiṟadu?	Rastá kasá káy áhe?	Rasto kewo chhe?
Ange yédávadu yérigal váyákkálgaḷ irukkiradá?	Nadyá nále káhíṅ áhet?	Kaiṅ nadí náláṅ chhe?
Ár táṇḍi pogaláṃá appadiyánál yeppaḍi pógiradu?	Tyá pár utarwel; utarwel tar kasheṅ?	Teo pár uṭaráshe? ane utaráe tem hoe to shí ríte?
Ovvaru mukámilum poḍumáná surapporá irukkiradá?	Dar mukámás páhije titká sidhá saraṅjám miḷeḷ?	Dar ek mukáṅme joíe teṭluṅ sídhuṅ sáman malshe?
Ange yevvida pojana mirukiradu?	Tetheṅ káy káy kháṇyácheṅ padárth miḷtát?	Táṅháṅ kháwání janas shu shu male chhe?
Ange nalladum rusigaramu mána taṇṇir irukkiradá?	Tetheṅ tsáṅgleṅ páṇí áhe?	Táṅháṅuṅ páṇṇí sáruṅ ane nirogí chhe?
Inda taṇṇír kuḷattu taṇṇírá áttu taṇṇírá alladu kiṇattu taṇṇírá?	Heṅ páṇí talyácheṅ, kiṅwá nadícheṅ, kiṅwá wihírícheṅ áhe?	A páṇṇí talawnuṅ chhe ke nadínuṅ ke kuwánuṅ?
Yengé irundu adai koṇḍu vandá yenru káṭṭu.	Heṅ koṭhún áṇales teṅ malá dákhíw.	Tuṅ káṅháṅthí láwyo te maṇe dekháḍ.
Andakiramallinuḍaiyavum kóṭṭainuḍaiyavum pérenna?	Tyá gáṅwácheṅ, kiṅwá doṅgarácheṅ náw káy?	Te gámnuṅ, athwá killánuṅ, athwá parwatnu nám shu?
Anda kóvil alladu górikku pérenna?	Teṅ koṇteṅ deúl, kiṅwá koṇtí mashíd?	Te kayuṅ deheruṅ, athwá kai masíd?
Ange yáttiraik kárarukku vellai kárarukku pangaḷavávadu tamizharrukku sattiramavadu vuṇḍu?	Tetheṅ utáru lokáṅ karitáṅ European lokáṅtsá baṅglá áhe, kiṅwá dharmsháḷá áhe?	Musáfar lokone waste táṅháṅ yuropiyan lokono baṅglo chhe, ke dharamsháḷá?
Inda mettai suttamá irakkiradá?	Há bichháná swachh áhe?	A bíchhánuṅ sáf chhe?
Angé yédávudu múttaigaḷum ikkaḷum alladu matta púchigalu muṇḍa?	Dheṅkúṅ, pisá, wagaire káṅhíṅ áhet?	Máṅkaṅ, chháchaḍ wageré kaiṅ chhe?
Anda kirámattil yedávadu sástira paḷḷik kúḍamirukkiradá?	Gáṅwát káṅhíṅ rogáchí sáṅth áhe?	Gámmáṅ kaiṅ rog chhe?

English.	Kanarese.	Telugu.
Is there small-pox, cholera, or fever?	Illi shiḍubu, vánṭibhédi, ya, jwara unṭó?	Mashúchakamu, maradi, léka jwarálu unnavá?
Is this a healthy place?	Idu árogyavâda sthalavé?	Idi saukhyamaina sthalaméná?
Is it so now?	Adu yíga hâge idheyé?	Ippuḍu saukhyamugá unnadá?
Has any sick person slept on this bed lately?	Munche yí háshigeméle yáva vyádhista nádará malagi kondu iddané?	Iṭivala rógishṭhi yevaḍainá í-paḍakamída paṅḍukonnáḍá?
What was his ailment?	Avana jáḍyavénu?	Váḍiki yémi vyádhi?
Call the sweeper and let him clean the place.	Jhaḍmáliyannu kari, avanu í sthalavannu gudisali.	Jhâḍumálini pilichi í sthalamu úḍisamanu.
Take care where you pitch the tent.	Takka sthalá nóḍi gudárá hoḍisu.	Ḍérá yekkaḍa koṭṭistávó bhadram.
Let it be in a dry place.	Adu oṇagida sthaladalli irali.	Poḍi nélanu koṭṭiṅtsu.
Are there any snakes, scorpions, or other reptiles here?	Illi yénádarú hávugalu chélugalu ya yitara jantugalu vuṇṭó?	Ikkaḍa yémainá pámulu téllu, léka, itaramaina páké jantuvulu unnavá?
I shall ride this stage in preference.	Nánu yí majilige vishéshavági kuduré savári mádutténe.	Ī majilíló gurrapu savári chéya górutunnánu.
Of Sickness and consulting a Doctor.	*Vyádhiyannú vaidya nondige mátáḍónavannú kuritu.*	*Vyádhi, vaidyuḍiki tsúpaḍamu víṭini guriñchi.*
What is the matter with you?	Ninage mai yénu?	Níku wollu yémi?
I have got a fever.	Nanage jwara.	Náku jwaramu tagilinadi.
When were you taken ill?	Ninage yávága káyile kánishitu?	Níku yeppuḍu jwaramu tagilinadi?
Last night at bed-time.	Ninne rátri malaguvága.	Rátri paḍukó boyyétappuḍu.
What do you complain of?	Ninage yíga yénági yidhe?	Níku unḍé bhádha yémi?
I have great pain and giddiness in the head.	Nanage bahala talenóvú mayakavú ági yidhe.	Nátala tirugutú niṅḍá noppigá unnadi.
My skin is very hot, and I have great thirst.	Nanage déha bahala tápavágiyú bahu báyárike yagiyú yidhe.	Ná wollu niṅḍá kágutú náku vidáhamugá unnadi.
Let me feel your pulse?	Ninna dhátu noḍalisu?	Ní dhátuvu tsúḍani?
Shew me your tongue?	Ninna nálige yannu nanage tórisu?	Ní náluka tsúpu?
Have you a bad taste in your mouth?	Ninna báyi kaiyági idheyó?	Ní nóru chédugá unnadá?
Yes; I have great clamminess and a very bitter taste in the morning.	Havudu, nanage beliggye báyi bahala antágiyú kaiágiyú idhe.	Avunu tellavári púta ná nóru niṅḍá jigatagánunnu katika chédugánunnu-unṭunnadi.

TAMIL.	MARÁTHI.	GUJARATI.
Ange siru ammaiyum vándi pédiyum káchalu munda ?	Dewí, kiňwá wákhá, kiňwá, táp áhe ?	Shítlá chhe, ke wákho, ke táw ?
Idu savukkiya mána vidama ?	Hí nirogí dzágá áhe ?	A jagá nirogí chhe ?
Ippóda appadiyé irukkiradá ?	Hallíň tí nirogí áhe ?	Hamnáň nirogí chhe ?
Indap padukkayil árávadu munnále paduttirun dárgalá ?	Kóní ádzárí manushya yá bichhányáwar alikade nizlá hotá ?	Hálmáň á pathárí upar koi máňduň mánnas sutuň hatuň ?
Avan yenna viyádi yaga irundán ?	Tyás káy hot ase ?	Tene shuň thatuň hatuň ?
Perukkiravanai kúppittu anda idattai suttanjey yattum.	Dzádúwályás boláw, áni tyás hí dzága dzádanyás sáng.	Jhádu karnárne boláwine tene jagá báhárwánuň kahe.
Anda kúdárattai yenge adikki ray pattiram.	Sáňbhál dzágá páhún tambú már.	Jagá joíne tambu márje.
Adai káynda yidattil adikkattum ?	Suke dzágewar már.	Sukíe jagáe táňnje.
Angé yédávadu pambugalum télgalumalladu matta púchigalumundá ?	Yetheň káhíň sáp, bitsú, kiňwá itar kidíň áhet ?	Ahiňyáň kai sáp athwá wichhu athwá bijáň jann jaňáwar chhe ?
	Hí mazal ghodyá warún karáwí aseň malá áwadten.	A majal ghadá upar jawánuň mhane game chhe.
Viyádiyai kurittum vaiyidáiya naik kurittum.	*Ádzárípaňd wishayiň, wa waidyácheň anumat ghenyá wishayiň.*	*Maňdwádd bábat ane waidní saláh lewá bábat.*
Vunak kenna ? yenna viyádi ?	Tulá káy hoteň ?	Tane shuň tháe chhe ?
Yenakku churam.	Malá táp álá áhe.	Mane táw áwyo chhe.
Yeppodu viyádil vizhundáy ?	Kewháň álá ?	Kyáre áwyo ?
Nettu ráttiri padukkira tarunattil.	Kál rátríň nizňyácheweliň.	Gaí rátre suti wakhte.
Vunakkenna viyádi ?	Tulá káy hoten ?	Tamne shuň darad tháe chhe ?
Yenakku remba varattamum talaiyil mayakkamumirakkiradu.	Májheň dokeň dukhteň wa bhoňwal yete.	Mháruň máthuň bahu dukhe chhe ane bhol áwe chhe.
Yen mélu migavunsúdá irukkiradu yenakku rembavum tágamága irukkiradu.	Májheň áng phár táplen áhe, wa malá phár shosh parlá áhe.	Mháruň sharír ghanuň tapyuň chhe, ane mane bahu shosh pade chhe.
Nán vun narambin tádul pidittu párk kattum ?	Tujhí nárí páhún de ?	Nádí jowá de ?
Vun nákkai káttu párpóm ?	Jíbh dákhíw.	Jíbh dekhád ?
Vún vayil ketta rusiyá yirukkirada ?	Tumcheň toňd wáit dzháleň áhe ?	Táruň mhoduň nathárú (niswádu) thaí gayuň chhe ?
Ám yennávu pisin pólotti kollugira duntavira kálameyil vay kasappá irukkiradu.	Hoy, sakálche praharíň májheň toňd chikat, wa phár kadú hoteň.	Há; suwárne pahar mháruň mhoduň chiknuň ane karwuň karwuň thaé jáe chhe.

ENGLISH.	KANARESE.	TELUGU.
Have you any sickness at stomach?	Ninage yénádarú hoṭṭe tolesuttadó?	Níku kaḍupuló vikárámugá yémainá unnadá?
Yes; and last night I vomited once.	Havudu ninné rátri nanage oṅdu sala váṅtiyáyitu.	Avunu ninnaṭi rátri woka sári váṅti ainádi.
Have you any appetite?	Ninage hashi váguttadeyé?	Níku ákali yémaina unnadá?
Very little, and nausea after meals.	Bahula swalpa, mattú úṭámáḍidaméle asaṅhyavági idhe.	Koṅchemugá unnadi bhójanamu chésina pimmaṭa váṅti vachchéṭaṭṭu uṇṭunnadi.
Are your bowels regular?	Ninage kálapravruttí chandági águttadeyé?	Níku kála pravruttí kramamugá avutunnadá?
I am rather costive.	Nanage mala kaṭṭi yidhe.	Náku tsakkagá kávaḍam lédu.
When were your bowels moved?	Ninage kálapravrutti yávága áyitu?	Níku kálapravrutti yeppuḍu ainadi?
This morning.	Iṅdu beḷigge.	Nédu tellavári.
Have you any pain in your limbs?	Ninna avayavagaḷalli nóvénádarú uṇṭé?	Níku woṇṭló yekkaḍainá noppi unnadá?
No pain except in my head.	Nanna taléli hortu mattellú nóvilla.	Talanu tappa náku yekkaḍá noppi lédu.
You must take an emetic.	Nínu váṅtige tegadu koḷḷabéku.	Nívu váṅtiki maṅḍu tísukóvalenu.
Dissolve this powder in a cupful of cold water.	I chúrnavaṅnu oṅdu baṭlu taṇṇíralli kalasu.	I chúrnamu ginneḍu tsannillaló kalupu.
Drink one-half now, and the other fifteen minutes after, if the first dose does not make you sick.	Iga ardhavaṅnu kuḍi, adu hoṭṭe toḷasade yiddare ḥadinaidu nimaṣha táḷi, mattardhavaṅnu kuḍi.	Ippuḍu sagaṁtágu aṅduvalla níku váṅti kaṁṭaité padihénu nimiṣhamulaku tarwáta kaḍama sagamunnu tágu.
As soon as you feel sick drink two or three cupfuls of warm water to promote the vomiting.	Ninage hoṭṭe toḷasida kúḍle váṅtiyáguva dakkági yeraḍu múru baṭlu bishi níru kuḍi.	Váṅti vachché ṭaṭṭu níku tótsagáné tsakkagá váṅti kávaḍánaku renḍu múḍu ginnela véṇṇíḷḷu tágu.
What must I eat?	Nánu yénu vúṭámádali?	Nákémi pathyamu, *or* nénémi bhójanamu chéyavalasinadi.
You must eat nothing today but gruel and Kánji.	Nínu iṅdu aṁbaliyú gaṅjiyú hortu bérénú uṇṇa kúḍadu.	Dzáva, ganji tappa nívu nédéminni putstsukókú ḍadu.
Do not cover yourself with too many clothes.	Nínu anéka baṭṭegaḷaṅnu hoddukóbéḍa.	Niṅdá guḍḍalu woṇṭimída kappukóka.
Keep as cool as you can.	Niṅna kailádashṭu taṁpu máḍikó.	Ní sharíramunaku yeṇṭa tsalavagaligite aṇṭa maṅchidi.
I shall see you again tonight.	Niṅnaṅnu rátri tirigi nóḍutténe.	Tirugá rátri vachchi ninnu tsústánu.
Give the patient these two pills at bedtime, and the draught to-morrow morning.	Vyádhisthanige malaguvágaí yeraḍu mátregaḷannú náḷé beḷigge kashháyavaṅnú koḍu.	Rógiki í renḍu mátralu padukó boyyé ṭappuḍu ichchi-ákalipina maṅḍu répu udayána iyyi.

TAMIL.	MARÁṬHÍ.	GUJARÁTÍ.
Vayattil yedavudu nóvu vunda?	Tumche poṭáṅt ḍawaḷteṅ?	Tamárá peṭmán ḍoholáe chhe?
Ám irátttiri oru diram vándip paṇṇinén.	Hoy, kál rátríṅ mí ekadáṅ okaloṅ.	Há; kále rátre huṅ ek wár okyo.
Vunakkup pasi yirukkiradá?	Tumhás bhúk lágte?	Tamne bhúkh láge chhe?
Inetta konjam sappiṭṭa pirguvándi yágip pógudu.	Thoṛkí lágṭe áṇí jeṅwalyá-war poṭáṅt ḍhawaḷteṅ.	Thoḍí thoḍí láge chhe, ane jamyá pachhí jiwarchú tháe chhe.
Vayattil kóḷá rilla dirukkiradá?	Tumhás parsákaḍes sáph hoteṅ?	Tamne jháḍo saru tháe chhe?
Yenakku mala banda mirukkiradá.	Máḍzhá koṭhá thoṛkásá kabaz áhe.	Mháro koṭho jará kabaj chhe.
Ni yeppódu salavádaikkirundáy?	Tumhás parsákaḍe kewháṅ dzháleṅ hoteṅ?	Tamne jháḍo kyáre thayo hato?
Inrukálamé.	Ádz sakáḷiṅ.	Áj sawáre.
Vunadu avayavangalil nóvirukkiradá?	Tumche hát páe dukhtát?	Tamárá háth pag dukhe chhe?
Talai vali tavira véṟé nóvillai.	Ḍokeṅ mátr dukhteṅ.	Ekluṅ máthuṅ dukhe chhe.
Ni vándikki yeduttuk kollavenum.	Tumhás ulṭicheṅ aushadh ghetleṅ páhije.	Tamáre ulṭínuṅ osaḍ kháwuṅ joíe.
Inda túlai oru kóppai jalattil karai.	Hí bhukí pyálá bhar thaṅḍ páṇyáṅt miḷwá.	A bhúkí pyáláṅ bhar ṭáḍháṅ páṇṇimáṅ melaw.
Ippó orupangum kálmani poruttu inda avizh dattinál vunakku vupattira millá dirundal mattapangeyum sappidu.	Ardheṅ átáṅ pyá áṇi paṅdhrá miniṭá naṅtar tumche poṭáṅt kaḷmaḷaleṅ náhí tar bákícheṅ ardheṅ pyá.	Ardhuṅ hamṇáṅ pío ane paṅdar miniṭmáṅ tamárá peṭmáṅ kalmale nahíṅ to bákínun pí le.
Vunakku vupattiram kanda máttirattil adigamay vándi yágumbadikku iraṇḍu alladu múṇṟu kóppai sudu tanṇír kudi.	Tumche poṭáṅt kaḷmaḷúṅ lágleṅ mhaṇje wánti tsáṅglí honyá karitáṅ don tín pyále uṣhṇ páṇí pyá.	Tamáráṅ peṭmáṅ kalmalwá máṅḍe eṭle sárí peṭhe okárí thawá sáru be tran pyáláṅ bharíne uṅhuṅ páṇṇí píjo.
Nán yenna sáppida véṇam?	Mí káy kháúṅ?	Huṅ shuṅ kháuṅ?
Aṇamung kanjiyuntavira véronru sappida véndám.	Ádz tumhíṅ káhíṅ kháúṅ naká, pej wa káṅjí pyá.	Áj tame kaiṅ kháso nalu, pej ane káṅje píje.
Adiga vastirangaḷ póṭṭu póttuk koḷḷádi.	Puṣhkaḷ páṅghrúṇe gheúṅ naká.	Ghaṇáṅ lugaḍáṅ oṛhso nahíṅ.
Yunnar kúdiya mattu salavaiya yirukkappár.	Tumtsáne ápaṇás jitkeṅ thaṅḍ rákhwel titkeṅ rákhá.	Jeṭlí thaṅḍak rakháy teṭlí rákho.
Ráṭṭirikku marupadiyum yunnai vaṇ dupár kirén.	Rátrís tumchí mí punaḥ khabar gheín.	Rátre páchhí huṅ tamárí khabar leísh.
Viyádikkáranukku inda renḍu máttirai yaipadukkain pódum náḷa kálamaikku inda avizh dattéyuna kodu.	Ádzárí manuṣhyás nijte weḷíṅ don golyá dyá áṇi udyáṅ sakáḷíṅ píṇyacheṅ aushadh pájá.	Máṅḍáṅ máṇasne rátre sutí wakáte á be golí ápjo, ane píwánuṅ osaḍ kále sawáre pájo.

English.	Kanarese.	Telugu.
Tell him to put his feet in hot water before going to bed.	Avanu malaguvadakke muṉche avanu kálugaḷaṉṉu bishinirállida héḷu.	Paḍakaku poyyétappuḍu káḷḷu vénnúḷḷaló uṉtsukommani atanitó cheppu.
Is there any medical man in this place?	Illi yárádarú vaidyaruṉṭé?	Ikkaḍa yevaḍainá vaidyuḍu unnáḍá?
Is he a native or European?		Ataḍu nallaváḍá, játiváḍá?
Send for him whoever he may be.	Avanu yárádarú sari avaṉna kareyisu.	Yevarainá saré pilipiṉtsu.
Tell him I have been attacked with cholera, and to bring medicine with him.	Nanage vánti bhédi kaṉḍiruvadágiyú saṉgáta avusti taruvaṉteyú avanoṉḍige héḷu.	Máku maraḍi sankaṭamu kanipinchinadani cheppi ataṉni auṣhadhamu paṭṭuka rammanu.
Have you any cholera medicine in the house?	Ninna maneyelli vánti bhédige avusti idheyé?	Iṉṭlo nivadda maraḍiki yémainá auṣhadhamu unnada?
Have you any mustard? If so, make plasters to put on my stomach and feet.	Ninna hatra sásivépuḍi idheyé, iddare naṉna hoṭṭémélú kálugaḷa mélú hákuvadakké muláṃu máḍu.	Ní vadda áválu yémaina unnavá, uṇṭe káḍupuku káḷḷaku paṭṭuveyyaḍánaku núri guḍḍalaku tsarumu.
Fill these stone bottles with boiling water and apply them to the feet.	Ī kallu buḍḍigaḷoḷage bishiniraṉṉu tumbi avugaḷaṉṉu kálugaḷige háku.	Ī ráti buḍlaló uḍuku níḷḷu pósi váṭini káḷḷaku wottu.
Tell my servant not to leave me for a moment.	Naṉṉaṉṉu nimishavú biṭṭirádaṉte naṉna navukáraṉige héḷu.	Nimishamu kúḍá mammuna vadilipeṭṭi uṇḍa vaddani má naukarutó cheppu.
Of Riding and Buying a Horse.	*Kuduré sawári máḍóṇavaṉṉú koḷḷóṇavaṉṉú kuritu.*	*Gurrapu savári póvádamu, gurramu konaḍamu vitini guriṉchi.*
Is the horse ready?	Kudure tayárági yidheyé?	Gurramu siddhamugá unnadá?
Put the saddle well on.	Chandági jínu háku.	
Hold the bridle till I be fairly mounted.	Nánu chandági adaraméle hattuvatanaka kaḍiváṇá hiḍi.	Jini tsakkagá kaṭṭu. Mému yekki bágá kúrtsuṇḍédáká kaḷḷemu paṭṭukó.
Take up the stirrup one hole.	Rikábaṉṉu oṇḍu kaṉṉu mélakke yettu.	Aṅkevanne woka randhramunaku paigá dzarupu.
Let the stirrup down two holes.	Rikábaṉṉu yeraḍu kaṉṉugaḷu keḷage biḍu.	Aṅkevanne reṇḍu randhramulaku kiṇḍugá diṇtsu.
Tighten the girth.	Taṅguváraṉṉu bigisu.	Taṅguváru biginṭsu.
Put a cloth over the horse's eyes.	Kudureya kaṉṉugaḷu méle oṇḍu baṭṭeyaṉṉu háku.	Gurramu kaṇḍlaku aḍḍamugá woka guḍḍa veyyi.
Coax him that he be not restive.	Chanḍi máḍaḍaṉte aḍaṉṉu taṭṭu.	Moṇḍi chéyakuṇḍá uṇḍé láguna dánni taṭṭu.
Is that a riding or a carriage horse?	A kudure hattuvadé, baṇḍige kaṭṭuvadé?	Adi yekkuḍu gurramá baṇḍi gurramá?
Keep out of the way, perhaps he may kick, bite, or rear.	Hádí biṭṭu yiru, voṇḍu véḷe adu voḍḍitu, kachchitu yá meṉgálugaḷa yettitu.	Dári tolagi pó, adi wokavéḷa tannunu karutsunu léka muṇḍari káḷḷu paikettunu.

TAMIL.	MARÁṬHÍ.	GUJARÁTÍ.
Avan paḍukka pógu munne avan kál kaḷai venniril tóyikka chóllu.	Nizáwyás dzáṇyáche púrvíñ áple páy uṣhṇ páṇyáṅt ghálá mhaṇún tyás sáṅgá.	Tene kaho ke sutáṅ pehelán potáná pag uṅhán páṅṇímán rákhe.
Iviḍattil vayittiya liruk-kiṛárá?	Yá ṭhikáṇíñ koṇí waidya áhe?	Ahiyáṅ koi waid chhe?
Avan yivvúráná alladu íróppiyáná?	To etaddeshíya áhe kiṅwá European áhe?	Te et deshíya chhe ke Yuropian?
Avan yárá irundálum kúppiḍu.	To koṇí taríṅ aso tyás boláwá.	Te game te hoe paṇ tene boláw.
Yenkkup pédi yágu denru avanukku cholli marindu koṇḍuvara chollu.	Tyás sáṅg kíṅ malá wákhá dzhálá áhe yástav auṣhadh gheún ye.	Tene kaho ke mhane wákho thayo chhe wáste osaḍ leine chálo.
Vun viṭṭil vándi pédi marindu irukkudá?	Tumche gharáṅt wákhyácheṅ káhíñ auṣhadh áhe?	Tamárá gharmáṅ kaiṅ wákhánuṅ osaḍ chhe?
Vun viṭṭil kaḍugu irukkudá? irundál arachi kálukku pattupídu.	Tumhádzawal ráyá áhet? astíl tar májhe poṭáwar wa páyáṅwar ghálnyá sáṭhíñ tyá wátún tyáṅtsá paṭyá kará.	Tamárá gharmáṅ kaiṅ rái chhe? hoe to mhárán peṭ ane pag upar mukwá sáru wáṭíne lepri karo.
Inda kál puṭṭiyil sudutaṇṇiyai nirappi kálukku oṭṭaḍam póḍu.	Hyáchinái mátichesishánt ukaḷteṅ páṇí bharún májhe páy shekáṅ.	A chinái máṭiná síṣáomáṅ khaḷkhaḷtuṅ páṅṇí bharíne mhárá pag sheko.
Konja néra mágilum yenna viṭṭa pógámalirukkumbaḍi yen velaik káranukkudi.	Májhe tsákarás sáṅgá kíṅ túṅ májhe dzawaḷún dzará hálúṅ nako.	Mhárá chákarne kaho ke tuṅ sahebne ek kṣhaṇ bhar wíhílo mukíne jatono.
Kudirai váṅgi savári seygiradai kurittu.	*Ghoḍyáwar basṇyá viṣhayíñ wa ghoḍá kharid karṇyá viṣhayíñ.*	*Ghoḍá upar beswá ane ghoḍo kharid karwá bábat.*
Kudirai tayárá yirukkuda?	Ghoḍá tayár áhe?	Ghoḍo taiyár chhe?
Síniyai nanṛáy kaṭṭu.	Khogír niṭ ghál.	Jín ṭhík máṅḍ.
Náṅ yérugira varaikkum kaḍi váḷattaip piḍi.	Mí barobar baseṅ toṅ paryaṅt lagám dharún ṭhew.	Huṅ barahar besuṅ tyáṅhán sudhí lagam jhálí rákh.
Angu paḍiyil oru tuvárattai yeduttiviḍu.	Rikíbítsá ek burákh tsaṛhíw.	Ríkáb ek chhed upar charháw.
Angu paḍiyai kízh tuvurattil máttu.	Rikíb don burákh kháliñ utar.	Ríkáb be chhed niche utár.
Angu paḍiyai piguvu sey.	Taṅg táṇún báṅdh.	Taṅg kheṅchíne báṅdh.
Kudirai kaṇgaḷai tuṇiyinál múḍu.	Ghoḍyáche doḷyáwar pharká ghál.	Ghoḍáni áṅkh upar lugduṅ nákh.
Adu muranḍáda paḍikku tásá sey.	Tyás tsutskár mhaṇje to tsaḷwaḷ karṇár náhí.	Tene buchkár eṭle te chalwal kare nahíṅ.
Adu vuṇḍi kudiraíya yéru kudiráiya?	To basṇyátsá ghoḍá áhe kiṅwá gáḍítsá ghoḍá áhe?	Te beswáno ghoḍo chhe ke *gáḍino*?
Odingi yiru, oruvéḷai kaḍikkum vudaikkum, yeriyum alladu pinnukku yedayum.	Dur ubhá ráhá, kadáchít to lát máríl, kiṅwá tsáwel, kiṅwá upáíñ yeíl.	Bájue ubhó rehe wakhte te lát márshe, athwá karadshe, athwá jhár thashe.

English.	Kanarese.	Telugu
Where is the saddle-cloth and crupper?	Astaru baṭṭeyú duṅchiyu yelli?	Jíni kiṅda vésé tsaukapu guḍḍayunnu dumichinni yekkada?
See that the reins are strong, and kept in constant repair.	Lagámaṅnu gaṭṭipaḍishi ágágye marámattu máḍisu.	Kaḷḷepu vârlu ghaṭṭigá unnavémó tsútsukoṇṭú váṭini appuḍappuḍu bágu chéistú uṅḍu.
What frets the horse?	Yátariṅda kuḍurege shiṭṭu?	Gurramu yeṅduchéta mahátala visurutunnadi?
Drive the flies away.	Áṅoṇagaḷaṅnu vóḍishibiḍu	Á ígalanu tóliveyyi.
Do you give the horse his grain regularly?	Níṅu kuḍurege huruḷiyaṅnu kramavági hákuttíyá?	Gurrániki ulavalu kramamugá peṭṭutunnává?
Never use the heel-ropes, they destroy a horse; the fore-ropes may be useful, the others seldom or never can.	Pichâḍi haggagaḷaṅnu upayóga paḍisalé béḍa; avu kuḍureyaṅnu keḍisuttave; agáḍi haggá upayógisa bahudu, itara haggagaḷaṅnu yeshṭu mátravú yávágalú kúḍadu.	Pichâḍi kaṭṭavaddu, aṅduvalla gurramu cheḍipótunnadi, agádi kaṭṭadamu maṅchidi, pichádivalla yeṅtamátramu prayójanamu lénélédu.
Tell that person to get out of the way.	Á manuṣhyanaṅnu hádiḍa héḷu.	Váṇṇi ḍári tolagi pommanu.
Call out to those people in good time—the horse may gallop over them.	Á manuṣhyarige kéḷisuvaháge béga kúgu, yilladiddare kuḍure avara méle daudáisítu.	Váṇḍlu dúraṃugá uṅḍagáné arichi cheppu, gurramu vári mídiki parugettunu.
Remove that bag; otherwise the horse may start and run off.	Á chílavaṅnu tegedu biḍu illadiddare kuḍure adari óḍítu.	Á saṅchíni avataliki tíyi, lékuṇṭé gurramu bediri parugettipónu.
Bid these people give over their noise till I get past.	Nánu hóguvavarige í janara kúgadira héḷu.	Mému dáti poyyédáká saṅdaḍi chéyakuṅḍá uṅḍumani váṇḍlató cheppu.
Don't let them come near me.	Naṅna hatra avaraṅnu baralisa béḍa.	Váṇḍlanu máḍaggiriki ránivvaku.
Groom! hold the horse, I must dismount for a little.	Kastárá! kuḍureyaṅnu hiḍi, nánu swalpa keḷage iḷiya béku.	Gurrapuváḍá, gurránni paṭṭu, mémukonchemu digavalenu.
Put all his furniture to rights.	Adara sámanugaḷaṅneḷḷá sariyági háku.	Gurrapu sámánaṅtá sarigá veyyi.
He does not go easy.	Adu saráguvági hóguvadilla.	Adi alákugá póvaḍamu lédu.
Take care, he will get out of your hands.	Jóke, adu niṅna kaiyaṅnu biḍishikoṇḍítu.	Adi ní cheyi vadiliṅtsukoni póboyyíni bhadram.
See, is that ground proper for the horse to go over?	Kuḍure hóguvadakke ánela chaṇḍági idhcyé nóḍu?	Gurramu póvaḍamunaku á dóva manchidéná tsúḍu?
I fear it is swampy.	Adu kesarágidhe yeṅta nánu aṅjutténe.	Adi roṃpigá unnadani tóstunnadi.
Is the bottom firm?	Aḍíli ghaṭṭiyági yidheyé?	Aḍuguna ghaṭṭigá unnadá?
Does the water reach your middle?	Níru niṅna ṭonkakke baruttadeyí?	Á níḷḷu naḍumula maṭṭuku vastunnavá?

TAMIL.	MARÁTHÍ.	GUJARÁTÍ.
Sinr tuniyum crupperum yenge ?	Tsauká wa dumchí koṭhe áhe ?	Chanko ane dumchí káṅhán chhe ?
Reins palamáyum adikkadi repair seyya vénḍiyadága viruk kinradá pár.	Anín majbut áni durast áhe kiṁwá náhíṁ heṅ páhat dzá.	Bág majbút ane durast chhe ke nahíṁ te jotojá.
Kudirai yén bay appuḍḍu ginradu ?	Ghoḍá káṅ tsalwalto ?	Ghoḍokem chalwale chhe?
Igalai óṭṭividu.	Máshá hák.	Makhone uḍáḍi muk.
Kudiraikku kollu kiramamága koḍuttuk koṇḍu varugirargalá ?	Túṅ ghoḍyás dáṇá wakt shír detos ?	Tuṅ ghoḍáne wakhat sarchaṅḍi charháwe chhe ke nahíṁ ?
Asádi kaṭṭáde kudiraiyai káyappaḍuttum pisádi vubayóga mánadu matta kayargal vubayóga millai.	Pichhádí báṅdhúnako, tene karún ghoḍá khráb hoto ; agádí upayogí paḍte paraṅtu pichhádí kwachitats upayogí paḍte kiṁ bahuná kadhínts tí upayogí paḍat náhí.	Pachhádí báṅdhtono, tethí ghoḍo bagḍí jáe chhe ; agádi báṅdhí to fáedo thashe ane pachhádíthí to koij wakhte fáedo tháe chhe paṇ ghaṇuṅ karíne to thatoj nathí.
Avanai vazhivittu apparam pogu chol.	Tyá manushyás bádzús honyás sáṅg.	Te máṅnasne bájúe thawánuṅ kehe.
Ange nirkkiravar galai appuram poga chol illávittal kudirai avargalin peril ódum.	Tyá lokáṅs ágodar háṅk már náhítar ghoḍa tyáṅ warún dzáil.	Pelán máṅnasone ágalthí hák már nahíṁ to ghoḍo teoní upar chhalaṅgá márine jato reheshe.
Anda podiyai appuram izhu illá vittal anda kudirai tándi ódum.	Tí piswí kárh ; náhíṁtar ghoḍá bharkún paḷel.	Peli kothlí khaseḍ, nahíṁ to ghoḍo chamkíne náhásí jashe.
Nán kadandup pógira varaikkum wargalai pesama lirukka chol.	Hyá lokáṅs sáṅg kiṁ mí nighún dzái to paryaṅt goṅgát karúṅ nako.	Te lokone kaho ke huṅ niklíjáuṅ táṅhán chhaná raho.
Avagalai yenkitta varavittáde.	Tyáṅs májhe dzawaḷ yeúṅ deúṅ nako.	Teone mhárí páse áwawá na deo.
Kudiraikkárá kudiraiyai pidi nán konjam néram yeranga venum.	Ghoḍewálá ; ghoḍá dhar malá dzará utaráwyácheṅ áhe.	Ghoḍáwálá ! ghoḍo jhál, mháre jará utarwuṅ chhe.
Adugal sámánga ḷellám kirama mávai.	Tyáchen sagleṅ sámán barobar kar.	Tenuṅ saghluṅ sáṅman barábar kar.
Adu tondaravu seyyámar póga maṭṭádu.	To níṭ tsálat náhí.	Te ṭhik chálto nathí.
Pattiram, adu vunkai vidivittuk koṇḍu pógappogudu.	Sámbhál, to tujhe hátátún suṭel.	Joje, te tárá háthmáṅthí chhuṭí jashe.
Anda nilam kudirai póvudarkku nanrá irukkudápár.	Páhá, ghoḍá dzáṇyás tí dzamín tsánglí áhe ?	Jo, ghoḍáne jawáne te jamín barábar chhe ?
Adu sádá sadappa irukku menru payap paḍugirén.	Malá wáṭateṅ tí páṅthaḷ áhe.	Mhane láge chhe ke te kháṅjaṇ chhe.
Kizhé nanráy yirukkudá ?	Taḷáchi dzamín kaṭhíṇ áhe ?	Taḷiyáuí jaṁín kaṭhaṇ chhe ?
Tanni iduppu avvaḷavu varumá ?	Páṇí tujhe kaṁbre itkeṅ áhe ?	Páṇí kedasmáṅ chhe ?

ENGLISH.	KANARESE.	TELUGU.
Go to the other side and see if the bank be steep or sloping.	Á ché kaḍege hógi ádaḍa gaṅḍáṅtravagi idheyé bósanági idheyé nóḍu.	Addhariki póyi á gaṭṭu yeṭtaramugá unnadó léka yéṭaválugá unnadó tsúḍu.
Are there any rocks or stones in the bed of the river?	Nadiya keḷage kallu páregaḷágali kallugaḷágali yénádarú idheyé?	Á yeṭló aḍuguna baṅḍaḷu rállu yémainá unnavá?
You must not give the horse any water while he is so warm.	Kudure iṣhṭu bechchage iruvága adakke nínu níru tórisa kúḍadu.	Gurrániki aṅta kákagá uṅḍagá dániki nilléminni peṭṭarádu.
Walk him about.	Adaṅnu tirigisu.	Dánni aṭlá tippu.
Rub him well down, and take care that he does not catch cold in your hands.	Adaṅnu chaṅḍági tikki adakke chaḷi yágaḍa háṅge máḍu.	Bhadramu, nívalla dzalubu dániki yekkakuṅḍá tsakkagá málisu cheyyi.
What makes the horse trip and stumble so?	Á kudure yátariṅda háṅge yeḍari biḷuttade?	Gurramu yeṅduvalla aṭlá taḍabaḍi paḍutunnadi.
Examine his hoofs—perhaps some gravel or stones are sticking there.	Adara gorasugaḷaṅnu chaṅnági nóḍu. Oṅdu véḷe kelavu garusugaḷágali kallugaḷagali shikki koṅḍu iddhítu.	Dáni goriselu tsúḍu, woka véḷa gulaka rállu gáni rállu gáni gutstsukoni uṅḍunu.
Take them all out, or the horse will assuredly be lamed.	Avugaḷaṅnellá horage tegi, illadiddare kudure nischayavági kuṇṭádítu.	Váṭinaṅtá tísi veyyi, lékapóté adi avashyam kuṇṭunu.
Why does he limp in the right fore leg?	Adu yátariṅda bala muṅgálalli kuṇṭuttade?	Adi muṅdari kuḍikálu yeṅduvalla kuṇṭutunnadi.
He seems to have something the matter also with his hind-leg.	Adara hiṅgálu kúḍá swalpa ai bági káṇuttade.	Dáni venakaṭi káliló kúḍá koñchemu yédó toṅdara uṅḍétaṭṭugá unnadi.
Is this a quiet horse for the road?	Dárige idu sádhuváda kudureyé?	I gurramu rastáló kudurugá pótunnadá?
Does he ever rear, run backwards, or stand still on the road?	Idu yávágaládarú dárílí muṅgálugaḷa mélakke yettuvadágali hiṅdakke vóduvadágali summane nilluvadágali uṅṭó?	I gurramu yeppuḍainá muṅdari kállu yetta ḍamu venakku parugettaḍamu dóvaló nilichi póvaḍamu kaddá?
Is he hard-mouthed?	Adara báyi jaḍḍáddó?	I gurramu kaḷlemunaku aṇiginadéná?
Does he bite his rider, ever.	Adu savárananaṅnu yávágaládarú kachchuva duṇṭó?	Idi yeppuḍainá ravutunu karustunnadá?
Is he perfectly sound in wind and limb?	Adu chaṅnági usuru biḍuttalú aṅga balavágiyú yidheyé?	Idi rommulónunnu takkina avayavamulalónunnu noppi nóvi lékuṅḍá druḍhamugá unnadá?
This horse trots and canters well.	I kudure chaṅnági dápugáliṭṭu hádu hóguttade.	I gurramu dáṭlu véstú bágá parugettutunnadi.
Can he leap? and how does he gallop?	Adu negeya balladé, mattú adu hyáṅge dhauḍu hóguttade?	Adi dáṭagaladá adi yeṭlá parugettutunnadi?
Does he stand fire?	Adu beṅkige aṅjade niṅtité?	Idi tupáki veṭlaku bedarakuṅḍá nilustunnadá?

Tamil.	Maraṭhí.	Gujarátí.
Inṉoru pakkattirkku póy karai senguttáy yirukkuda alladu sayappa irukkuda pár.	Palí karle bádzús dzá áṇi káṅṭh ubhá áhe kiṅwá utartá áhe to páhá.	Pele tíre jaine jo karádo soṅsarone soṅsro chhe ke utarto.
Áttile yedávadu malaikal alladu karkal irukkudá?	Nadíche taḷás kharak kiṅwá dhoṅḍe áhet?	Nadínáṅ bháthánmáṅ khaḍak chhe ke pathráṅ?
Kudirai tágamá irukkum pozhudu yenda tanniyum koḍukkádi.	Ghoḍá itká garam astáṅ tyás agdíṅ páṇi deúṅ nako.	Ghoḍo etlo garam hoy tyáṅháṅ sudhí tene kaiṅ páṅṇi páshono.
Koṇḍupó.	Tyás phiríw.	
Nanráy toḍai vunkaiyinál kudir varámal irukka ní pattirap paduttu.	Tyáchi tsáṅglí tsákarí kar áṇi tyás sardí hoúṅ deúṅ nako.	Tene ferav. Tení sárípathe cháḳarí kar, ane tene sardí thawá detono.
Kudirai yén iradi tondiravu pattadu?	Ghoḍá itká aḍkhalto káṅ?	Ghoḍo kem etlo thokaráe chhe?
Adin kuḷambukalai parikshai seydu pár, kallágilum, parikkáng kallágilum aḍaindu koṇḍirukkum.	Tyáche khur páhá, kadáchít tyáṅt khaḍa kiṅwá dhoṅḍá shirlá ásel.	Tení kharí jo—wakhte temáṅ kákaro, athwá pathro bharáyo hashe.
Adugaḷellám yeduttividu illávittál mey yágave kudiraigaḷ noṇḍiyáy póyvidum.	Te sarv káṛhun ṭák náhíṅ tar ghoḍá khachít laṅgaḍá hoil.	Te sarv káháḍí náṅkh, nahí to ghoḍo nishche laṅgḍo thashe.
Valadu munnangál yén noṇḍudu.	To puṛhlá udzwá páy káṅ káṛhto?	Te ágale jamne page kem laṅgaḍae chhe?
Pinnangál noṇḍugir adaga káṇappaḍu ginṛadu.	Tyáche mágle páyás hí káhíṅ dzháleṅ áhe aseṅ waṭate.	Tene páchhle page paṇ kaiṅ thaeluṅ málam paḍe chhe.
Páṭṭaikku sáduvána kudiraiyá?	Há ghoḍá swárínt garíb áhe?	A ghoḍo swárímáṅ garíb chhe?
Páṭṭaiyile pin óḍudá alladu mun óḍudá?	Tó kadhíṅ upáín yeto, kiṅwá mághen haṭto, kiṅwá rastyánt aḍto?	Te kadí jháḍ tháe chhe, athwá páchho haṭe chhe, athwá rastámáṅ aḍí rahe chhe?
Adu pazhagina vay yuḍai yuḍa?	To toṇḍátsá kaṭhíṇ áhe?	Te kaṭhaṇ mhoḍáṅno chhe?
Adu eppódágilum savári seykiruvanai kaḍikkudu?	Basaṇáráwar to kadhíṅ toṇḍ ṭákto?	Te kadí besnárne ḍákúṅ bhare chhe?
Avayavam mudalán adu nanráy yirukkudá?	To chhátínt wa hátíṅ páyíṅ tsokh áhe?	Te chhátíe ane háthe page majbút chhe?
Inda kudirai kál nuḍaiyil pógudu.	Há ghoḍá duḍkíts tsauwaḍ tsál tsáṅglí tsálto.	A ghoḍo duḍkí ane ádasho ṭhík chále chhe.
Adu táṇḍumá adu yeppadi tánddum?	Tyátsáne uḍawateṅ? wa to bhar dháṅw kasá paḷto?	Tene kuṅdto áwaḍe chhe? ane te kew rapátí máre chhe?
Adu rozhamága yirukkumá?	To bárás tsamakto?	Te bárthí chamke chhe?

ENGLISH.	KANARESE.	TELUGU.
Bring the horse I bought yesterday.	Niṅne nânu koṇḍa kudureyaṅnu tattá.	Mému ninna konna gurramu tisukonirá.
He is quite a colt yet.	Adu iṅnú shuddha mari.	Adi ñikâ chinna pillé.
What is his age?	Adara vayasénu?	Dâniki yennéndlu?
He carries his head remarkably well, and is elegantly formed, particularly before.	Adu taṅna taleyaṅnu bahu chaṅdâgi voyyuttade vishéshavâgi adara rúpa muṅgaḍéli cheluvadu.	Adi talanu bahu tsakkagá peṭṭukoni pótunnadi mari muṅdari taṭṭu sogusuga unnadi.
Measure him exactly, and tell us his height.	Sariyâgi adara aḷaté nóḍi á aḷateyaṅnu namage héḷu.	Sarígá kolichi adi yenta yettu unnadó cheppu.
He can carry your weight over any ground.	Yáva bhúmi mélú niṅnashṭu bhâravaṅnu adu horalápadu.	Adi yekkaḍi kaṅṭé akkaḍiki mimmuna mósuka pógaladu.
His paces are very good,—make him trot round that circle; now gallop him.	Adara naḍegaḷu bahu chaṅdâgi yidhe, adaṅnu á guṅḍu sutti dápugálâgi voḍisu, yíga dhauḍu biḍu.	Dâni naḍa bahu bágá unnadi, á giriló tráṭṭu mída póniyyi; ikanu nálugu káḷlató parugettiṅtsu.
But he appears to greater advantage when mounted	A'dare adarameli hattidâga adu iṅnú adhika guṇavâgi iruvadâgi kâṇuttade.	A' gurramunu yekkinappuḍu vaṭṭappaṭi kaṅnâ sogasugá agupaḍutunnadi.
One of the horses appears to be lame.	Kuduregaḷalli oṅdu kuṇṭâgiruvadâgi kâṇuttade.	I' gurramulaló wokaṭi kuṇṭétaṭṭu unnadi.
He is sprained in that joint.	A' kíḷinalli adakke uḷuki yidhe.	Dâniki kíḷuló iruku paṭṭinadi.
Send for a farrier to look at him.	Adaṅnu nóḍuvadakke ashwa vaidyanaṅnu kareyisu.	Sálistríni pilipiṅchi dânni tsúpiṅtsu.
The horse's leg has swelled greatly during the night.	A' kudureya kálu râtri bahaḷa bâtuhóyitu.	A' gurrapu kálu râtri lógá niṅḍá váchinadi.
What shall we apply to reduce it?	A' bávu tegeyuvadakke návénu hâkóṇa?	A' vápu tíyaḍamunaku yémi véya vatstsunu.
Tell the groom to cut the horse's mane and tail properly.	Kudureya júgaṅnú bálavaṅnú chaṅnâgi kattarisa héḷi kudurévanige héḷu.	I' gurrapu meḍa mídi veṅtrukalunnu tóka veṅtrukalunnu tsakkagá kattiriṅtsumani gurrapu vánitó cheppu.
Tell the coachman to bring the harness which came home last night.	Niṅne râtri manege baṅda kudure sámánaṅnu tarahéli baṅdívanige héḷu.	Ninnaṭi râtri iṅṭiki techchina gurrapu sámánutemmani baṅdivánitó cheppu.
One of the wheels is broken by the driving of these unruly horses.	I' aḍagada kuduregaḷaṅnu kaṭṭi savâri maḍiddariṅda baṅḍi chakragaḷalli oṅdu muriyitu.	I' pókiri gurrálanu baṅdiló vésinaṅduna woka chakramu virigi póyinaḍi.
They have never been thoroughly broken in.	Avu shuddhavâgi baṅḍige abhyásapaṭṭaddalla.	Váṭini tsakkagá marapané lédu.
This bedding is extremely dirty, why don't you clean them every day?	I' hullu háshige bahaḷa maiṅnâgi idhe yátakke adaṅnu diná chokkaṭá máḍuvadilla.	I' paḍakagaḍḍi niṅdá asahyamugá unnadi dânni yeṅduku nityamu niḷlu pósi kaḍagavu?

TAMIL.	MARÁṬHÍ.	GUJARÁTÍ.
Néttíya dinam nánvángina kudiraiyai konḍuva.	Mí kál ghoḍá ṿikat ghetlá to áṇ.	Meṇ kále ghoḍo wecháto líḍho te láw.
Adu innam kuṭṭidán.	To adzhún kewaḷ bachharáṇ áhe.	E to haju wachhero chhe.
Adin vaya denna ?	To kití warṣháṅtsá áhe ?	Te keṭláṅ warasno chhe ?
Adin talaiyai nanráy yeḍuttuk konḍu pógudu adu mun parváiyil anga malla dága viruk kinradu.	To mán pháraṭs tsáṅglí dharto, áṇí, wisheṣheṇ karún to puṛhun subak báṅdhyátsá áhe.	Te gardan ghaṇí sárí rákhe chhe, ane temáṅ ágaḷthí rupáḷo chhe.
Adai sariyáy aḷandu oyarattachol.	Tyás barobar máp, áṇi tyáchi uṅchí ámhás sáṅg.	Tene barábar bharíne te keṭlo uṅcho chhe te hamne kehe.
Yenda vidattilum vunnai simarudu pógumá.	To tumhás páhije tetheṅ gheún dzáil.	Te tamne joíe táṅháṅ lei jashe.
Adin naḍai nallá irukkudu vuttatai sutti óḍachy. Ippódu oṭṭattil vidu.	Tyátsá paglá phár tsáṅglá áhe, tyá wáṭoḷe dzáge sabhoṅwatí tíyás duḍke tsáline tsáliw; átáṅ tyás bhar dháṅw tsáliw.	Te paglán ghaṇaṅ sárán nákhe chhe, tene duḍkí cháḷe te gol jagání áspás ferav, hawe tene rapáṭí lewáḍ.
Yéri irukkumpodu adiga sáṭṭuṛriyamá irukkiradá.	Paraṅtu tyáwar swárí keli mhanje to adhík tsánglá disto.	Paṇ tení upar swárí karí eṭle te wadháre sáro dekháe chhe.
Kudiragaḷil onṛu noṇdiyága tonugiradu.	Tyá paikíṅ ek ghoḍá laṅgaḍá disto.	Temáṅno ek ghoḍo laṅgdo díse chhe.
Muṭṭugaḷil sulik kondirukkirudu.	Tyá sáṅdhyát to latsakalá áhe.	Te te sáṅdhámáṅthí lachkái gayo chhe.
Adaip árkka kudiraipariyai kuppidu.	Tyás páháṇyá sáṭhíṅ nálbaṅdás boláwane páṭhíw.	Tene jowá sáru nálbaṅdhne boláw.
Irák kalangaḷil kudiraiyinkál adigamay víngik kolludu.	Rátríṅt ghoḍyátsá páy phár sudzalá.	Ratmáṅne rátmáṅ ghoḍáno pag ghaṇo soí gáyo chhe.
Adai karaikku yenna seyyalam ?	To utarṇyá sáṭhíṅ káy lawáweṇ ?	Te utarwáne sáru shuṅ chopaḍie ?
Kudiraiyin piḍari mayiraiyum válaiyum semayáy kaṭṭiruk kumbaḍi kudiraik káranukku chollu.	Ghoḍewályás sáṅg kíṅ ghoḍyáche áyáḷ wa shepúṭ barobar káp.	Ghoḍawáḷáne kehe ke ghoḍání yál ane dúm barábar kátar.
Néttu ráttiri víṭṭukku konḍuvanda árnis kaḷai konḍu varumbaḍi ruda saradikka chollu.	Gáḍíwályás sáṅg kín kál rátríṅ harnís gharíṅ áleṇ teṅ gheún ye.	Ghoḍáwáḷáne kehe ke kále rátre harnes ghare awyuṅ te leí áw.
Muraṭṭu kudirai kaḷai kaṭṭi izhuppu viṭṭattil sakkaram onru vuḍaindu poy viṭṭadu.	He dáṅdge ghoḍe háṅkún yek tsák moḍleṅ.	A mastí khor ghoḍaone joḍyáthí ek paiṅḍuṅ bhágí gayuṅ.
Adu muzhumaiyum odindu póga villai.	Tyáṅs barobár shikawileṅts náṅíṅ.	Teo barábar paloṭe bháj nathí.
Adin padukkai nugavum asuddamá yirukkudu, yén dinam dórum suddam seykira dillai.	Hí sej agdíṅ ghâṇeradi áhe, tí túṅ roj sáph káṅ karít náhíṅs.	A sej bahuj'gaṅdí thai gaí chhe, tenuṅ roj kem sáf karto nathi ?

ENGLISH.	KANARESE.	TELUGU.
Put a light bridle into her mouth.	Adara bâyige lésu kaḍivâḷâ hâku.	Dâni noṭiki alâkugâ uṇḍé kaḷlemu wokaṭi veyyi.
Is your pony sure-footed?	Niṅna ṭâkaṇâ sâfu naḍe-yuttadé?	Ni gurraputattu kâḷḷu taḍabaḍa kuṇḍâ naḍustunnadâ?
How many miles can you go in an hour?	Nînu tâsige yeshṭumailu dûra hógaballi?	Adi gaṇṭaku yenni maiḷḷa dûramu naḍava galadu?
Did he bleed or physic the horse?	Avanu kudurege raktâ tegedané yâ bhédige koṭ-ṭané?	Vâḍu â gurrâniki netturu tisinâḍa leka viréchanamuku ichchinâḍâ.
Buying and Selling.	*Konḍu koḷḷóṇa va máróṇa.*	*Konaḍamu, ammaḍamu, viṭṭini guriñchi.*
What is the price of this article?	I padârthada bele yénu?	I, vastuvu kharîdu yémi?
If cheap I'll buy it, otherwise I can do without it.	Adu aggavâgiddare nânu tegeyutténe, illa diddare adu nanage kelasa villa.	Nayamugâ uṇṭé konukoṇṭâmu lékuṇṭe dânito máku aṇṭa dzarûrulédu.
Say at one word—exactly how much.	Adu iṣhṭeṇṭa voṇḍé mâtinalli sariyâge hélu.	Yeṇṭaku istâvó sarigâ woka mâṭaga cheppu.
No; I'll not give so much.	Illa, nânu aṣhṭu kodenu.	Saripaḍadu, mému aṇṭa ivvamu.
I'll give thirty rupees.	Nânu múvattu rúpâyi koḍutténe.	Mému mupphaï rupâyalu istâmu.
I can't afford to pay more.	Hechchâgi nânu koḍalâre-nu.	Aṇṭâkaṇṭé adhikama ivvalému.
Give me change of this bank note.	I bânki nótige haṇâ koḍu.	I bânki nótuku paikamu iyyi.
Give me silver and fifteen annas pice discount.	(*Unintelligible*).	
I only demand the custom of your own country.	Niṅna deshaka maryâde prakâravé kéḷutténe.	Mí swadéshamuló dzarigévâḍu kanubaṭṭé mémadugutâmu.
I want some shot and gunpowder.	Nanage swalpa raveyú tupâki maddú béku.	Máku konni ravalunnu koṅchemu tupâki mañdunnu kâvalenu.
What is that per ser?	Adu shérige yeshṭu?	Adi shéra yeṭlâ istâvu?
I bought it at one rupee four annas.	Nânu ada voṇḍú kâlu rúpâyige tegade.	Adi shéru woka rupâyi nâlugu aṇâla tsoppuna konnâmu.
What I have paid to others I will pay you.	Nânu itararige koṭṭaṇṭe ninage koḍutténe.	Itarulaku ichchina kharîdu niku istâmu.
How many yards are there in this piece of cloth?	I tânu yeshṭu gaja?	I dhânu yenni gajâlu?
How much a yard?	Gajakke yeshṭu?	Woka gajamu yeṇṭa?
It is too coarse.	Idu bahaḷa maṭṭatara.	Idi niṇḍâ mutakagâ unnadi
I want the best articles.	Nanage oḷḷé padârthagaḷu béku.	Máku mañchi sarukugâ kâvalenu.
Measure out five yards of your finest muslin.	Niṅna modalutara shallâyalli ayidu gaja aḷaté mâḍu.	Nídaggira uṇḍé mañchi nâṇyamaina ravasellâló aidu gajamulu kolichi iyyi.

TAMIL.	MARÁṬHÍ.	GUJARÁTÍ.
Aṅṅ vâyilé lésána kaḍivâḷam pódu.	Tiche toṇḍáṅt halkí lagám de.	Te ghoḍíne halkí lagám ghál.
Vunnuḍaiya maṭṭallukku kálil puṇṇá ?	Tumcheṅ taṭṭú ṭhokarat náhiná ?	Tamárs taṭṭú ṭhokráto to nathí ?
Oru, maṇi nérattil yettanai náligai vazhip pógark kúḍam ?	Eká kaláḳáṅt tumtsáne kití mail dzáwawel ?	Ek kláke máṅ tamáráthí keṭlá mail jawáshe ?
Avan kuḍiraikku irattang kutti vánginána pédikku koḍuttána.	Tyâne ghoḍyáchí shír kárhlí kiṅwá tyás dzuláb dilá ?	Tene ghoḍáne saṅghrá mukáwí ke julább ápyo ?
Kollu giṛaḍaik kurittum virkkiraḍai kurittum.	*Wikat ghenyáwishayíṅ wa wikṇyá vishayíṅ.*	*Wechátuṅ ápwuṅ ane wechátuṅ lewuṅ.*
Inda sámánin kiraiya menna ?	Tyá jinasechí kiṁmat káy ?	A janasní keṭlí kiṁmat chhe ?
Malivánál nán vánquvén, illávitṭal vánga máṭṭén.	Sastí aslí tar tí mí gheín náhí tar tichí malá garaj náhí.	Sastí hashe to leísh, nahíṅ to te wagar chaláwísh.
Oré vártteyay sollu, sariyáy yevvaḷavu.	Káy gheshíl ? ten ekaḍáṅ nakkí sáṅg.	Je lewuṅ hoe tenakki kehe.
Illai avvaḷavu koḍukka máṭṭen.	Náhí ; mí itkeṅ deṇár náhí.	Nahí ; huṅ eṭluṅ ápísh nahíṅ.
Muppada rúpay koḍuppén. [máṭṭen.	Mí tís rupaye deín. [náhí.	Huṅ trís rupíyá ápísh. [nahíṅ.
Nán adigamáy koḍukka	Máj hyáne adhik dewawat	Mháráthí wattuṅ apáyá
Inda bangi nóṭṭukku paṇang koḍu.	Hí byáṅk noṭ malá waṭáwuṅ de.	Mhane á byáṅk noṭ waṭáwí áp.
Oru paisa kuraiyáy, padinanju aṇá koḍu.	Baṭṭá wajá karúṅ malá rupyeṅ wa paṅdhrá áṇyáche paise de.	Waṭáw kápí leíne mhane rupíyá ane paṅdar ánáná paisá áp.
Vunnuḍaiya sonda désattin vazhu kuppaḍi kétkirén.	Tumchets gáṅwche tsálí pramáṇe mí mágtoṅ.	Tamárá jagáṅmná shirastá pramáṇe huṅ mágu chhauṅ.
Yenakku konjam ravaiyum marundum vénum.	Malá káhíṅ chhare wa baṅdukíchí dárú páhije.	Mháre kaíṅ chhará ane dáru joíe.
Oru sér yenna vilai ?	Tyáche sheráceṅ káy ?	Tenuṅ sernuṅ shuṅ ?
Oru rúpá nálu anavukku vanginén.	Mí teṅ sawá rupáyá sheráne ghetleṅ.	Meṅ teṅ sawá rupíe ser lídhuṅ.
Nán mattavargaḷukku yeppadi koḍuténo appaḍi koḍuppén.	Mí jeṅ dusryás dileṅ teṅ tulá deín.	Meṅ bijáne ápyuṅ te tane ápish.
Inda tuṇḍil yettani kejanga ḷirukkiradu ?	Há kápaḍátsá táká kitíṅ wár áhe ?	A thánmáṅ keṭlá whár chhe ?
Oru kejam yevvaḷavu vilai ?	Kasá wár ?	Kem whár ?
Adu rembavum perumbádiyáy yiruk kudu.	To phárats dzárá áhe.	A to ghaṇuṅj jáduṅ chhe.
Yenakku migavum nalla sarak kugaḷ vénum.	Malá uttam pratitsá jinasá páhijet.	Mháre sakkái jinso (mál) joíe chhe.
Vunnuḍaiya vusanda sallavil anju kejam aḷaviḍu.	Tumche dzawal bárikáṅt bárík majhlín asel tí páṅch wár pháḍá.	Tamárí páse jhíṇáṅmáṅ jhíṇí majlín hoe temáṅthí páṅch whár pháḍo.

ENGLISH.	KANARESE.	TELUGU.
I will pay you by a draft on the ——— Bank, payable thirty days after sight.	Ninage múvattu dinada váyide inda haṇa koḍu vaṅte ——— baṅkiyavara hesarinalli huṅḍi koḍutténe.	Neladinamula gaḍuvuku rúkalu ichché láguna ——— báṅkiki huṅḍí istámu.
Send the things to Mr. ———'s.	——— Ḍhóreya manege á vastugaḷaṅnu kaḷuhisu.	I, vastuvulu ——— doragári iṅṭiki pampu.
A Lady and Maid.	*Dhoresániyú kelasadavaḷú.*	*Woka dorasánikinni, panikattekunnu saṁbṣhṭhana.*
Áyah, call me always at half-past five in the morning.	Dádí, naṅna yávágalú beḷigge ayidúvare gantege yebbisu.	Áyá mammuna nityamu udayána aidunnara gaṅṭaku lépu.
It is now very late.	Ída bahaḷa hottáyitu.	Ippuḍu sháná proddekkinadi.
Bring water to wash my hands and face. Make haste.	Naṅna kaigaḷaṅnú mokhavaṅnú toḷeyuvadakke níru tá, tware paḍisu.	Chétulu mukhamu kaḍukkóvaḍánaku níḷḷu ṭé, twaragá rá.
I wish to go out before the sun becomes hot.	Nánu hottéruvadakke muṅche horage hóga béku.	Yeṅḍa yekkaka munupé mému baiṭa póvalenu.
Give me the blue warm dress.	Beḷchage yiruva níli dustu koḍu.	Vetstsagá uṅḍé údá uḍupu iyyí.
Where are my leather shoes?	Naṅna tólu jóḍu yelli?	Má tólu muchchelu yekkaḍa?
Lay my handkerchief and gloves on the table.	Naṅna kai rúmáḷaṅnú kai gausaṇigegaḷaṅnú méjé méli yiḍu.	Má rumálá chéti dzóḷḷu méjá balla mída uṅtsu.
Tell the sweeper-woman to clean everything, and to sweep the room.	Prati vastuvaṅnú chokkaṭa padishi á kóṇeyaṅnú gudisahéḷi gudisuvavaḷige héḷu.	Uḍché dániṭó sámánulanniṭini tudiche gadi úḍvamani cheppu.
Is the carriage at the door?	Bágalalli baṅḍi yidheyé?	Baṅḍi vákiṭa vachchi unnadá?
Pull off this door. It is too heavy.	Yí vuḍupu tegedu biḍu, idu bahaḷa bhára.	Í uḍupu tísiveyyi, idi niṅdá baruvugá unnadi.
Get me a light dress from my wardrobe?	Naṅna baṭṭi peṭṭige yiṅda lésáda uḍupu tattá.	Má baṭṭala peṭṭe ló nuṅchi alákugá uṅḍé uḍupu wokaṭi tísukoni rá?
I shall wear the new gown the tailor finished yesterday, in the evening; have it ready, as I go out early.	Niṅne darji tírishida hosa angiyaṅnu náṅu saṅjege hákikoḷḷutténe. Nánu hottinuṅte horage hóguvadariṅda adaṅnu siddhavági iṭṭukoṅḍiru.	Ninna kuṭrapu vádu kuṭṭi ayi uṅḍé kotta gaunu sáyaṅtramu vésukoṅṭámu, sáyaṅtramu peṅdaláḍé baiṭa pótámu ganaka dánni siddhamugá uṅtsu.
Tell the tailor to sew this fringe on quickly.	Í jálaraṅnu béga holiya héḷi darjige héḷu.	Kuṭrapu vánitó í dzálarunu twaragá kuṭṭamanu.
Have the children had dinner yet?	Makkaḷu maddinada úṭá máḍi áyité?	Biḍḍalakuṅkámadhyánha bhójanamu peṭṭaléḍá?
Call the nurse and let her bring the baby with her.	Dádiyaṅnu kúgi kúsaṅnu saṅgáta tara héḷu.	Dádini pílichi chinna biḍḍanu yettuka racnmanu.

TAMIL.	MARÁTHÍ.	GUJARÁTÍ.
Palána vúr bangiyil, muppadunál keduvíl oru draft anuppuvén.	Tís diwasáche mudatíchi mí tulá —— byáńkewar chiṭhí deín.	Trís diwasní muddatní huń tane falánńi byáńk upar chiṭhṭhí lakhí ápish.
Palána durai víttukku sámángaḷai anuppu.	—— che gharj jinsá páṭhíw.	—— ne gher jinso mokal.
Turaisáṇiyaiyum vélaik káriyaiyung kurittu.	*Bái wa ddí.*	*Bái ane chákarḍi.*
Áyáḷ! kalaiyil yeppódum anjarai maṇikku yennai yezhuppu.	Áyá! darroj prátaḥ káḷíń páńch wádzṭáń malá háńk már.	Áyá! roj sawáre sáḍá páńch wáge mhane hák már.
Ippódu vegu néra máchudu.	Átáń phár ushír dzhálá.	Hamṇáń ghanuń moḍuń thayuń chhe.
Yennuḍaiya kaigaléyum mugattéyum kazhuva tannir koṇḍuvá sikkiram.	Májhe hát áṇi toṇḍ dhúṇyás páṇi áṇ, twará kar.	Mhárá háth ane mhoḍuń dhoṇáne páṇṇí láw, jaldi kar.
Súriyan kándi adigu súdúgumun nán veḷiyé póga virumbu girén.	Un phár dzhályá púrvíń malá báher dzáwyácheń áhe.	Taḍko thayáń pehélán mháre báhár jawuń chhe.
Nílamána sudana vuḍuppai yenakku koḍu.	Malá ásmáni raṅgátsá uṣhṇ poshák de.	Mhane ásmáni raṅgno garam poshák áp.
Yennuḍaiya tól sappáttuga leṅgé?	Májhe tsámbaryáche dzore kothe áhet?	Mhárá chánmaḍáṅnâ joḍá káṅháń chhe?
Mésaiyin mél yennuḍaiya kaikkuṭṭaiyaiyum, kai méchoṭṭayum vai.	Mádzhá rumál wa hát moje mezáwar ṭhew.	Mháro rumál ane háthnáń mojáń mej upar muk.
Perukku giravaḷakku ovvaru vastu vaiyum suttani paṇṇavum arayai perukkavun chollu.	Dzhádúwálís sáṅg kíń túń sarw sáph kar, wa kholí dzhád.	Jhádúwálíne kehe ke saghluń sáf karíne ordo wál.
Vaṇḍi vandu viṭṭada?	Gádí darwájyáwar áhe?	Bárnáń ágal gádí chhe?
Inda vuḍuppai kazhattip pódu; idu migavum paramaga irukkiradu.	Há poshák utar, há phár bhárí áhe.	Á poshák utár, e ghaṇo bháre chhe.
Yennuḍaiya vudittik koḷḷugira uraiyilirundu leśána vuḍuppai koṇḍuvá?	Májhe poshák kháṇyátún malá ek halká poshák áṇ?	Mhárá kabát máṅthí mháre sáru halko poshák láw?
Nettlu sáyangálam taiyal káran muditta vuduppai vudutti koḷḷuvén, nán adikálame pógavendi iruppadál tayár sey.	Shimpyáne kál saṅdhyá káḷín gown naweń tayár keleń teń mí ghálín; tayár ṭhew, mí laukar báher dzáṇár áheń.	Darjie kále sáṅje nawo gawan puro kídho te peherísh; taiyár ráḳh, huń wehelí báhár jawání chhauń.
Inda tongal galai síkkiramáy takkumbaḍikku tayyal káranukku chollu.	Shimpyás sáṅg kíń hí dzhálar laukar ṭháṅts.	Darjíne kehe ke jhálá wehelo ṭáṅk.
Piḷḷaigaḷinnam pagal sappádu sáppidu villaiyá?	Muleń adzhún jewalíń kíń náhíń?	Chhokaráń jhaju jamyáń ke nahiń?
Táḍiyaik kúppittu piḷḷayai koṇḍu vara chollu.	Dáis háńk már áṇi tís sáṅg kíń táhányás ghéún ye.	Dáine hák már ane tene kehe ke chhokaráńne leí áw.

ENGLISH.	KANARESE.	TELUGU.
Well, nurse, has the child slept this forenoon ?	Dádí ! í madhyánha kúsu nidde maḍité ?	Yémi dádí ! nédu tellavári biḍḍa nidra poyinadá ?
You must always put it to sleep at noon.	Nínu yávágalú kúsaṅnu madyánhadalli malagisa béku.	Nívu nityam biḍḍanu madhyánhamu nidrabutstsa valenu.
What makes the child cry so ?	Kúsu háṅge yáke aḷuttade ?	Biḍḍa yenduku aṭlá yédustunnadi ?
I fear that you are not kind to baby.	Ninage kúsinalli ádarane illavénó.	A chinna biḍḍa mída níku vishwásamu uṅdéṭaṭṭu máku tótsa lédu.
Bathe the children regularly every morning.	Makkaḷige diná beḷigge kramavági snáná máḍiisu.	Prati dinamu udayána biḍḍalaku kramamugá snánamu chéiṅtsu.
If the children wish to run about allow them.	Makkaḷu vódiyáḍa bekeṅdare háge máḍalisu.	Biḍḍalu aṭlá iṭlá parugetta valenaṅṭé parugettaní.
Take care that they go into no danger.	Avarige apáya báradaṅte nódiko.	Váṅḍlaku apáyamu lékuṅḍá mátramu tsútsukó.
Bring those playthings I bought for the children.	Makkaḷigagí nánu tegeda áṭada sámánugaḷaṅna tattá.	Mému biḍḍalaku gánu konna aṭláḍé vastuvulu tísukoni rá.
Order my palki, I am going to make some visits.	Naṅna pálakiyaṅnu siddha paḍisu nánu kelavara nóda hógutténe.	Mému koṅdarini tsúchi rábótámu, pálakí temmanu.
Ayah, have the bed made, and flap away all the mosquitoes.	Dádí háshigé háki soḷḷegaḷannu baḍidu biḍu.	Áyá, paḍaka véiṅchi dómalanaṅtá tóli veyyi.
A Lady and Tailor.	*Dhoresániyú darjiyú.*	*Dórasánikinni kuṭrapu vánikinni saṁbháshaṇa.*
Tailor, can you make ladies' dresses ?	Darjí, nínu dhoresánigaḷa vuḍupu holiya balliyá ?	Kuṭrapuvádá dorasánula dustulu kuṭṭagalavá ?
I want a gown made of this pattern, out of this muslin; cut it out before me, and don't waste the cloth.	Í shelleyalli yí mádriyági nanage voṅdu aṅgi máḍa béku, adaṅnu naṅna yedurige kattarisu, batteyaṅnu pólu máda béḍa.	Í ravasellátó í tarahá gaunu máku wokaṭi kuṭṭavalenu, máyedaṭané kattiriṅtsu guḍḍa adhikamugá khartsu chéya vaḍḍu.
Measure this child for a suit of clothes.	Voṅdu jote vuḍupu máḍuva bagye í moguvaṅnu aḷe.	Í biḍḍaku woka dustu baṭṭalu kuṭṭaḍánaku kolta paṭṭu.
The same as that of the suit now in wear, but to be larger.	Ída hákiruvaṅthá dustina háṅge ira béku, ádare swalpa doḍḍadu.	Ippuḍu vésukoṅtú uṅdé dustu mádiré kuṭṭavalasinadi, aité dánikaṅté peddadigá uṅdavalenu.
The legs and sleeves are too short, and the armholes are too tight.	Kálugaḷú toḷugaḷú bahaḷa giḍḍágiyú kaṅkuḷu saṅdugaḷu bahaḷa higiyágiyú idhe.	Kállu chétulu niṅḍá poṭṭigá unnavi tsaṅkalu niṅḍá bigutugá unnavi.
Give tucks in the legs and arms to admit of lengthening.	Uḍḍá máḍi koḷḷuva háṅge kálugaḷaḷḷú tóḷugaḷaḷḷu maḍidu holi.	Podigiṅtsukoné láguna kállalónunnu chétulalónunnu maḍupulu peṭṭi kuṭṭu.

TAMIL.	MARÁṬHÍ.	GUJARÁTÍ.
Nálladu tádi kuzhandai mattiyanam nittirai seydadá ?	Dái ! mulgeṅ ádz sakáḷíṅ nizleṅ hoteṅ ?	Dái ! chhokaruṅ áje bapore sutuṅ hatuṅ ?
Adai ní mattiyánam yeppódum túnga vaikka veṇum.	Túṅ tyás nehmí don praharíṅ nijwít dzá.	Tuṅ ene roj bapore suwáḍtí já.
Kuzhandai yén appaḍi azhugiradu ?	Mulgeṅ itkeṅ káṅ raḍteṅ ?	Chhokaruṅ eṭluṅ kem raḍe chhe ?
Ní kuzhaindai yidattil patcham vaik káderuk kira yenru tónru kiradu.	Malá wáṭateṅ kíṅ túṅ táhányáwar mamtá karít náhís.	Mhane láge chhe ke tuṅ bachyáṅ upar het rákhtí nathí.
Piridi kaleyilung kuzhaindagalai níraṭṭi vai.	Muláṅs darroj prátaḥ káḷíṅ nemáne náhúṅ ghál.	Chhokaráṅone roj sawáre wakhte ne wakhte nawáḍaw.
Piḷḷaigaḷ ódi vilaiyada virumbi nal iḍangoḍu.	Muleṅ ikaḍe tikaḍe dháwúṅ láglíṅ tár dháwúṅ de.	Chhokaráṅ ahiyáṅ tahiyáṅ dore to dorwá de.
Avargalukku mósam néridáda paḍipárṭṭukkoḷ.	Sámbhál, ijá hoí áse thikáníṅ tyáṅs dzáúṅ deúṅ nako.	Sambhál, ijá tháe tewe thekáṅne teone jawá detíno.
Nán piḷḷaigalukkága vángina vilaiyaṭṭu paṇdangalai konduvá.	Muláṅ karitáṅ mí kheḷní wikat ghetlíṅ tíṅ áṇ.	Chhokaráṅone sáru meṅ ramkaráṅ wechátáṅ lídháṅ te láw.
Nán silarai sandikkap pogiren savári koṇduvara chollu.	Májhí pálkhí áṇiw, mí bheṭáwyás dzáṇár áheṅ.	Mhárí pálkhí maṅgáw, huṅ malwá jawání chhauṅ.
Aýál ! paḍukai póṭṭu kosukku ḷai yellánattayum torattináya.	Aýa ! bichhánáṭayár karíw áṇi sarv machhar haḍpún káṛh.	Aýa ! pathárí taiyár karáw, ane saghlá machhar jhapaḍí káṛh.
Oru turaisáṇiyum taiyal karanaiyum kurittu.	*Bái wa shimpi.*	*Bái ane darji.*
Taiyal kárá ! duraisáni vuḍuppu seyvaiya ?	Shimpí ! tulá báyakáṅche poshák shiwtá yetát ?	Darji ! tamne báeḍíoná poshák síwtáṅ áwaḍe chhe ?
Inda sallávil inda mádiriyana neḍungavunukku vénḍiyirukkudu yenakkediredán veṭṭu tuṇiyai pazhukkade.	Yá majhlíncheṅ yá tarhechen malá gown karawyácheṅ áhe ; májhyá samaksh káp, kápaḍ násúṅ nako.	Á majlínno á tarheno mháre gawan karáwawo chhe, mhárá mhoḍá ágal wetar, ane lugḍuṅ bagáḍto máṅ.
Inda píllaikki oru disttu vuḍuppu aḷave dullukoḷ.	Yá muláche kapaḍe karáwyáche áhet, yácheṅ máp ghe.	Á chhokaruṅnáṅ kapráṅ karáwawáno chhe, enuṅ parmáṅnuṅ le.
Ippódu vuḍuttirukkira vuḍuppu mádiriye anúḷ konjam perida irukka vénum.	Hálli to kapaḍe ghálto tyá sárikhets páhijet, paraṅtu moṭhe páhijet.	Hamṇáṅ pehere chhe tewáṅj karwáṅ, paṇ tethí jará mhoṭáṅ.
Kal aḷavum kai aḷavum metta kuttaiyáyirukkudu ukkuḷ migavum pidikkiradu.	Páyche wa astanyá phár ákhúd áhet, áṇi muṇḍhe phár taṅg áhet.	Páyachá ane báṅhe ghaṇí, tuṇkí chhe, ane muṇḍhá ghaṇáṅj taṅg chhe.
Kálum kaikkum aḷaviruk kumbaḍiyáy maḍippu vai.	Páychyáṅs wa astanyáṅs duṇí thev mhaṇje puṛheṅ lámb karitáṅ yetíl.	Páyachánę ane báṅhene ghaḍíwáline doro bhar eṭle lámbí kartáṅ áwaḍe.

English.	Kanarese.	Telugu.
This gown does not fit me at all.	Ī aṅgi shuddhavāgi nanage sariyāgilla.	Ī gaunu māku bottigā sarīpaḍa lēdu.
See how wide it is in the waist and how shapeless this sleeve is.	Adu ṭoṅkadalli yeshṭu agalavāgiyu yi ṭoḷugaḷu yeshṭu vikāravāgiyu yidhe nōḍu.	Idi naḍumu yeṇṭa peddadi-'gānunna cheyi yeṇṭa vikāramugānunnu unnadi tsūḍu.
The sleeves besides are much too long; they should only reach the elbow; make them sit smooth and becomingly on the arms; make the train large; take in the waist.	Idallade yi toḷugaḷu bahaḷa vudda, yivu moḷa kaiyaṅnu mātra sōka bēku, ivaṅnu ṭoḷugaḷa méli kavidu amari iruva hāṅge māḍu, paradāgaḷaṅnu doḍḍadāgi māḍu, ṭoṅkavaṅnu soragisu.	Paigā chētulu niṇḍā poḍugugā unnavi, avi mochēti maṭṭuké uṇḍa valasinadi, vāṭini bhujamula mīda muḍatalu lēkuṇḍā imīḍi uḍēṭaṭṭu cheyyi, cheṅgulu peddavigā uṇḍavalenu, naḍumu sannamu cheyyi.
Do so by opening the seam you formerly made.	Nīnu muṅche māḍida duṇḍu holigeyaṅnu bichchi hāṅge māḍu.	Nīvu muṇḍu aṅtsulu chērchi kuṭṭina naḍimi kuṭṭu vippi aṭlā cheyyi.
Let me put the gown on again, and you will see what alterations it requires.	Yi aṅgiyaṅnu punaha hākikoḷḷalisu, adakke bēkāda tiddupaḍigaḷu ninage tiḷidītu.	Mēmu tirugā ā gaunu vēsukoṇṭāmu, appaṭlō yēdēdi mārtsavalenō nīvu telusukō vatstsunu.
The shoulder piece is very tight, and below too wide.	Ī bhujada tuṇḍu bahu higuvāgiyu kelage bahaḷa agalavāgiyu idhe.	Bhujaṁu mīdi guḍḍa niṇḍā bigutugā uṇnadi kiṇdi guḍḍa niṇḍā vadulugā unnadi.
Can you let it out without making an extra seam?	Jāsti duṇḍu holige yillade adaṅnu doḍḍadu māḍalāpiyā?	Mari woka kuṭṭa lēkuṇḍā dānni baiṭa viḍuvagalavā?
It sets very well upon the breast, but make the plaits smaller.	Adu yedeyamēle chaṅdāgi aḍagi idhe, āḍarū heṇegegaḷaṅnu iṅnū chikkadu māḍu.	Rommuna adi bāgā kudirinadi, maḍatalu mātramu chinnavi cheyyi.
Have you hemmed the bottom all round yet?	Kelage suttalu aṅchu kaṭṭi ayitē?	Iṅkā tsuṭṭū aḍuguna maḍichi kuṭṭa lēdā?
How many yards of muslin will it require to make two such gowns?	Aṅthā aṅgigaḷu yeraḍaṅnu māḍuvaḍakke yeshṭu gaja shallāyi bēku.	Iṭuvaṇṭi gaunulu reṇḍu kuṭṭaḍānaku yenni gajāla ravasellā paṭṭunu?
Bring three or four pieces of fine muslin and silk to-morrow, to look at, something like this pattern.	Ī taraha shallāyi tānugaḷu voḷḷévu mūru nālkaṅnu rīshimi yaṅnū naḷe nōḍuvabaggye tattā.	Ī tarahāgā uṇḍē mūḍu nālugu ravasellālunnu paṭṭu tānulunnu répu techchi tsūpiṇṭsu.
Make me another bed-gown like this, but rather wider.	Tusa agalavāgi idarahāṅge nanage iṅnondu shayana angiyaṅnu māḍu.	Paḍukō boyyētappudu vēsukoné gaunu iṭuvaṇṭidi wokaṭi māku kuṭṭu, aitē adi koṅchemu vadulugā uṇḍavalenu.
Go to Miss Moore's tailor, and make me a cap exactly like that he is now making for his mistress.	Muru dhoresāniya chippigana baḷige hōgi avanu taṅna yejamāṅtige māḍuva kuḷḷāyiya hāṅge sariyāge nanagoṅdu kuḷḷayi māḍu.	Mōru dorasāni kutrapu vāni vaddiki pōyi vāḍu tana dorasāniki kuṭṭutū uṇḍē kuḷḷāyi vaṇṭidé wokaṭi māku kuṭṭu.

TAMIL.	MARÁṬHÍ.	GUJARÁTÍ.
Inda kavun yenakku pidikka vé illai.	Heṅ gown máje áṅgás barobar basat náhí.	A gawaṇ mhane muddal besto áwato nathí.
Iduppaṇdaiyil yevvalavu agala má irukkira denrum kaigal yevvalavu andappazhada irukkira denrum pár.	Heṅ kaṁbreṅt kitín ḍhíl áhe páhá; áṇi hí astaní kiti bo daul áhe.	Jo kaṅmarmáṅ á ketlo ḍhílo chhe, ane á báṅhe kewí bedol chhe.
Iduvuṅ tavira saṭṭai kai migavumnulan irukkiradu avaigal muzhang kai maṭṭu mirukka vénḍum kaikku yidupóḷ samama yirukkaṭṭum tongal konjam aḷavá irukkaṭṭum iduppaḷavel; yeduttuk koḷ.	Astanyá phárats láṁb áhet; tyákopará paryaṅt yávyá; hátás shobhat asá bastyá kár; tsáḷ moṭhá kar; kaṁbreṅt dábún ghe.	A báṅhe ghaníj láṁbí chhe; te kopríyám sudhí áwwí joíe; háthne shobhe tewí bestí kar; chál mhoṭí kar; ane kaṅmar máṅ dábíne le.
Ní munseydadupôl laiyal konjam liruppayirak kaṭṭum.	Túṅ pahilyáne shiwaṇ kelí áhes tí uswún yá pramáṇe kar.	Teṅ peheláṅ síwaṇ bharí chhe, te ukelíne á pramáṇe kar.
Kavunai nán maruppadiyum pottu parkkaṭṭum appódu yenna koraiyadenrum párttu kolvay.	Malá gown ghálúṅ de mhaṇje tyáṅt káy pher phár kele páhijet te tulá samaztíl.	Mhane faríthí gawan peherwá de, eṭle temáṅ sho ferfár karwo joíe te tane málam paḍshe.
Buja tuṇḍu metta vimmala iruk kinradu tongal metta adigamá iruk kiradu.	Kháṅdá phár taṅg áhe áṇi kháliṅ phár ḍhíl áhe.	Kháṅdho ghaṇo taṅg chhe, ane hetḥalthí ghaṇo ḍhílo chhe.
Adiga taiyal illáda paḍikki taḷarttiviḍuváya?	Aṅkhi dzodláwalyá wátsún teṅ tujhyáne ḍhil karwel?	Sáṅdho karyá wagar te táráthí ḍhílo karáshe ke nahíṅ?
Márbaṇḍaiyil nanráyirakkiṇṛada maḍippugaḷ konjam kurai.	Teṅ-chhátílá barobar basteṅ paraṅtu duní láhán kar.	Te chhátíe barábar besto áwe chhe, paṇ páṭlí nhání kar.
Adiyil óram suttilum innam maḍittágavillai yá?	Kháḷún saghḷí goṭ adzhún ghátlí áhes kiṅwá náhí?	Haju heṭhalthí saghḷí oṭaṇ bharí chhe?
Inda mádiri iraṇḍu kavun sey giradarkku sallavil yettani yard pidikkum?	Ashíṅ don gowne karṇyas kití wár majhlín lágel?	Ewá be gawan karwáne keṭlá whár majlín joíshe?
Inda mádiriyán dáy nán parl tu koḷḷumbaḍikki málaiya dinam múṇu alladu nalu saḷḷávugalum paltu konduvá.	Ashá tarheche bárík majhlíníche tín chár táke áṇi reshmí táke páhányá-sáṭhíṅ udyáṅ gheún ye.	Ewí tarhení jhíṅṇí majlínná traṇ chár táká ane resmí táká jowáne kále leí áw.
Idé madiriyay paḍukkai kavun onra sey ánál konjam agalamá iruk kaṭṭum.	Yá sárikheṅ dusreṅ ek ndzáyáche gown májhe sáṭhíṅ kar paraṅtu teṅ yáhún thoḍke ḍhíl thew.	Aṅná jewo bíjo ek suwáno gawan mháre sáru kár, paṇ te á kartáṅ jará ḍhílo rákhje.
Múr turaisáni taiyyakáran aṇḍekkú póy anan and toraisáṇikki seygira toppimádiri sariyay yenakonṛa sey.	Mís Murche shimpayá dzawal dzá, áṇi to áple dhaṇaní karítáṅ topí karít áhe tashíts májhe sáṭhíṅ ek kar.	Mis Múrná darjí páse já. ane te potání seṭháṅníne sáru topi síwe chhe tewíj ek mháre sáru kar.

ENGLISH.	KANARESE.	TELUGU.
How many such handkerchiefs can you hem in a day?	Dina oṅdakke aṅthâ kai vastragaḷu yeṣhṭakke nínu aṅchu kaṭṭalâpi?	Dinâniki iṭuvaṅṭi rumâla guḍḍalu yenni aṅtsu maḍichi kuṭṭa galavu?
I want them directly.	Avu nanage ígalé béku.	Avi maku takṣhaṇam kávalasinadi.
Take a very fine needle and darn this so that it cannot be observed.	Voḷḷé sannaṇ súji tekkoṇḍu yidaṅnu kâṇisadaṅte rappu máḍu.	Woka sanna súdi tísukoni idi agupaḍa kuṇḍâ uṇḍéláguna rappu cheyyi.
Where is the lace for my tucker? sew it on carefully.	(*Unknown.*)	Mâ ṭakkaruku jalli guḍḍa yekkaḍa? dánni jágratagâ kuṭṭu.
Slightly stitch this wreath of flowers round that cap in this manner.	Ï húvina saravaṅnu á kulḷâyiya sutti híṅge meḷḷige holi.	Ï púla mâlikanu í prakáraṁ kuḷḷâyi tsuṭṭú paṭṭi kúrpu póyi.
You have not copied the pattern in making this petticoat; it is by much too wide, below particularly.	Ï pávaḍeyaṅnu nínu mádariya háṅge mâḍalilla, idu visheṣhavági keḷage agala.	Nívu í pávaḍa maḍiri ichchina prakáraṁ kuṭṭa lédu, idi aḍuguna marí niṇḍá vedalpugá unnadi.
You must have this done by dressing time this evening.	Ï saṅje dustu háki koḷḷuva vélege idaṅnu siddhapaḍisabéku.	Sáyaṁkálamu baṭṭalu toḍugukoné vélaku dínni nívu kuṭṭi uṅtsavalasina di.
Alter these sleeves.	Ï sogé tóḷugalaṅnu durasta mâḍu.	Ï tsokká chétulu ṙippi bágá kuṭṭu.
Darn these socks and stockings.	Ï araméjóḍugalaṅnúméjóḍugalaṅnu rappu máḍu.	Ï chinna médzóḷḷu pedda médzóḷḷu rappu chéyi.
Hem the cotton handkerchiefs.	Ï aḷḷé kai vastragaḷige aṅchu kaṭṭu.	Á núla rumáḷḷa aṅtsulu maḍichi kuṭṭu.
Lengthen this dress.	Ï dustaṅnu uddâ máḍu.	Ï uḍupunu poḍigiṅtsu.
Mend these clothes.	Ï vastragaḷaṅnu neṭṭage máḍu.	Ï guḍḍalu chinigi póyina tsoṭa aṅtá kuṭṭu.
Run these two pieces of cloth together and then fell them.	(*Unknown.*)	Ï reṇḍu guḍḍalanu wokaṭigá chérchi pógu pósi váṭini kattiriṅtsu.
Seam (or sew) this sheet.	Ï haehchaḍavaṅnu dundági holi.	Ï duppaṭi aṅtsulu chérchi naḍama kuṭṭu.
Shorten Mr. Fulcher's trowsers.	Fulcher doreya challanavaṅnu chikkadu máḍu.	Phulcharu dora idzárula poḍugu taggiṅtsu.
Tack a button to this.	Idakke voṇḍu guṇḍi tagalisu.	Díniki woka bottánu tagiliṅtsu.
Unpick the seams of that coat.	Á aṅga rékhâvina duṇḍu holigegaḷaṅnu bichchu.	A kóṭuyokka kuṭlu víḍa dísi veyyi.
Widen the waist of Miss Anna's frock.	Á na dhoresâniya chikka sogeya ṭoṅkavaṅnu agaḷa máḍu.	Anná ané dorasáni pávaḍa naḍumu vadulu cheyyi.

TAMIL.	MARÁṬHI.	GUJARÁTÍ.
Inda mádiriyána kai kuṭtaigaḷ orunálaikki yettani seyvay?	Eke diwasáṅt ase kitín rumáláṅs túṃhyáne goṭ ghálwel?	Ek dáhádá mán áwá ketlá rumál tamárathí oṭáshe?
Avaigaḷ ippóde yenakku vénḍiyadu.	Málá te átáṅts páhijet.	Mháre te humṇáṅj joíe.
Nalla vúsiyai yeduttukoṇḍu teriyadu paḍikku iṇai idu.	Bárík súí ghe wa disenásá yás raphú kar.	Bárík (jhíṅṇí) soe leíne dekháe nahí. tewuṅ ene rafú kar.
Yen márpávádaikki náda yenge, vegu saggiradaiyáy tai.	Májhe ṭakaráchí phít koṭhe áhe? tí dzapún táṅts.	Mhárá ṭakarní fít káṁháṅ chhe? te saṁbháline táṅk.
nda madiriyáy toppi chuttilum inda púmálaiyai lésáy tai.	Ase ritíne hí phuláchí weṇí tyá ṭopíche sabhoṅwatí saraṅsarí táṅts.	E ríte á fúlní weṇí te ṭopí upar fartí sarásarí ṭáṅki muk.
nda pávádai koḍuttamádiriyáy seyyavillai idumetta agulana irukkiradu visezhamay adiyil agalam.	Namungá pramáṇe há ghágará kelá náhís to wisheṣheṅ karún khálíṅ phár ḍhíl áhe.	Namuná pramáṇe á ghágharo kídho nathí, temáṅ heṭhalthí to bahuj ḍhílo chhe.
Sáyindiram nánudittikoḷḷum vélai munnu dága idugalai tayár seyyaveṇum.	Ádz sandhyákáḷíṅ poshák karṇyáche weḷíṅ to tulá tayár kelá páhije.	Áj sáṅje lugḍáṅ pehertí wakhat sudhímáṅ á táre taiyár karwuṅ joíe.
Saṭṭaigal pazhudu pár.	Hyá astanyá durast kar.	Á báṅhe ṭhík kar.
Mésóttugalaiyum mesaisottukalaiyum iṇai idu.	Hyá dhákṭe wa moṭe páy modzáṅs raphú kar.	Á nhánáṅ ane mhoṭáṅ pagnáṅ mojáne rafú kar.
Parutti vurumálaiyai aruguttai.	Sutí rúmáláṅs goṭ ghál.	Sutaráu rumálone oṭ.
Inda vuduppai konjam uluvayvidu.	Há poshák láṁb kar.	Á poshák láṁbo kar.
Inda vastirangaḷai pazhudupár.	Hyá kapaḍyáṅt phátle tuṭle astíl te níṭ kar.	Á lugḍáṅmáṅ fáṭyuṅ tuṭyuṅ hoe te saṅdhíne ṭhík kar.
Inda iraṇḍu tuṇḍu gaḷaiyum maittu pinbu viṭṭu.	Kápaḍáche hyá don tukaḍyáṅs dorá bhar áṇi mag tyáṅs turap.	Lugḍáṅnáṅ á beu kaḍkáne doro bhar pachhí tene oṭ.
Inda duppaṭṭiyai tai.	Hi tsádar shíw.	Á chádar síw.
Flucher duraiyin kalchaṭṭayai kurikki tai.	Phaltsar sáhebátsá páyzámá ákhúḍ kar.	Falchar sáhebno páejámo ṭuṅko kar.
Idukku oru pottán vai.	Hyáṅs guṇḍí láw.	Ene ek boriyuṅ ṭáṅk.
Anda saṭṭayilirukkira taiyalai piri.	Hyá ḍagalyáchí shiwaṇ usav.	Pelá ḍaglání síwaṇ uṅel.
An turaisániyi nuḍaiya pirakkin araiyil agaḷa mirukkaṭṭum.	Mís Ánáche dzhagyáchí kaṁbar ḍhil kar.	Mis Ánná jhagání kaṁmar ḍhílí kar.

INDEX.

A.

Abercromby, Gen., capture of Kananúr (Cannanore) by, 234.
Abington, Major, repulse of Ḥaidar 'Alí by, 233.
Abú Ḥusain, 82.
Ábu, Mount, 261, 263, 435, 462.
Aboo, 462.
Acherapákam, 44.
Adálij, 435.
'Ádil Sháh, 82, 381.
Addinki, 15.
Adhwani (Adoni), 117, 120.
Afzal Khán, 261, 340, 349, 381.
Agallí, 419.
Ágasteshwar, 136.
Aḥmadábád, 241, 263, 423, 435, 455.
Aḥmadnagar (Ahmednuggur), 241, 250, 262, 295, 352, 360.
Aḥmad Sulṭán, 457.
Ahmedabad, 455.
Ahmednuggur, 360.
Ahtúr, 135.
Ajayantí (Ajunta), 103, 104.
Adjunta, Caves of, 103, 104.
Akalkót, 73.
Akbar, 471; birthplace of, 487.
Akbarpúr, 364, 372.
Aknúr, 73.
Akolah Fort, 112.
Akolí, 112.
Akráni, description of, 294.
Alamanda, 61, 63.
Alamparva, 51.
Álankolam, 163.
Álapalli (Aleppy), 195, 198.
Aleppi, or Aleppy (see the preceding word).
Alikhána, 436.
'Alí Murád, 473.
Alláhu'd-dín Báhmaní, 75; Emperor of Delhi, 94, 429.
Allangúd, 137.
Allapákam, 214.
Allatúr, 204.
Allawalí, 219.
Allekairi, 218.
Allikolam, 214.
Allúr, 15, 47.
Alor, 492
Álte, 386.
Álúr, 117.
Alyá Tambahalli, 212.
Amalner, 296.
Amarapur, 112.
Ambajídrug, 202.
Amballapalli (Aleppy), 136.
Ambáripét, 80.
Ambasamudram, 135.
Ambugá'on, 63.
Ambúrpét, 38.
Amínapalli, 123.
Amínbháví, 407.
Amlápur, 58.
Ammayanykanúr, 147.
Amráwati, 112, 113.
Anádra, 435.
Anagod, 215, 218.
Anamkonda, 73.
Anantapur, 117.
Andiapatti Fort, 147.
Andiúr, 134.
Andrangi, 58.
Angadipuram, 204.
Angár, 475.
Angula (Ongole), 47, 51, 80.
Animallé Hills, 177.
Anjanwel, 385.
Anjengo, 197.
Anjutenga, 197.
Ankai Tankai, 369.
Ankolesar, 424.
Ankola, 204.
Ankole (Ankola), 295.
Ankmod, 424.
Antersanti, 216.
Anwa, 103.
Appa Ṣáḥib, 110.
Arambák, 47.
Arcot, 12, 16, 33, 38; description of, 39, 45.
Arcot N., 1, 2, 15; when acquired by Company, 17.
Arcot S., 1, 2, 16, 17.
Ariakod, 171.
Ari Vari Deva, 137.
Arkalgód, 203.
Arnee, 37.
Arní (Arnee), 12, 13, 34; description of, 37.
Arolí, 394.
Arriadu, 136.
Arrisúr, 44.
Arví, 364.
Aryálur, 135.
Aseerghur, 294.
Asrá, 436.
Asírgaṛh (Aseerghur), 294.
Assanúr, 44.
Assanwáda, 401, 407.
Assye, 103.

ASTAGRAM.

Astagram, 203.
Athní (Hutnee), 386, 419.
Atkúr, 118.
Attangadi or Attangal, 194; description of, 196.
Attikuppa, 203.
Aunaikal, 203.
Aungier, G., 265.
Aurangábád, 73, 89, 92.
Aurangzíb takes Golkonda, 59; 76; anecdote of, 82; buried at Rauzah, 94; confers Karnúl on Khizr Khán, 119; negotiations with, 266; recovers Sinhgarh, 332; besieges Sátárá, 347.
A-úr, 145, 158.
Avadi, 33.
Avalanche, 171; description of, 172.
Avináshi, 148, 183.
Ayakota, 195.
Ayamangalam, 215, 218.
Ayenkolam, 34, 37.

B.

Babington, Mr., 278.
Babriáwád, 424.
Badámí, 386; caves of, 419.
Badapudí, 15.
Baddagadi, 204.
Badlápúr, 304.
Badnapur, 88.
Bádrún, 434.
Badwél, 118.
Bágaipalli, 133.
Bágalkot, 386.
Bagasrá, 437.
Baglána, 73, 296.
Bágh, Caves of, 261, 373.
Bághwádí, 407.
Bagwáda, 424.
Bahár, 434.
Baikal, 228.
Baillie, Col., 36, 124, 221.
Bailúr, 203.
Baird, Sir D., 211.
Bairdkanni, 219.
Bairí, 57, 103.
Bairípalli, 45, 132, 211.
Baitálbárí, 73.
Baitmanglam, 202, 214.
Baitul, 1.
Baizwáda or -wára, 48, 58, 62.
Bájí Ráo, 276, 304, 325, 327, 429.
Bákerapéta, 122.
Bálá Sáhib Rástia, 333.
Bálájí Bájí Ráo, 267.
Balápalli, 122.
Bálápanúr, 130.
Balasinheshwar (Balasinore), 244.
Balchetti Chattram, 38, 45, 132.
Ballári, 1, 117, 120, 122, 127, 131, 133.
Bálsáman, 364.
Bambura, 330.
Banavaram, 33.
Banawár, 203.
Bangalore, properly Bengalúr, 209.
Banyan, Bar, or Bur tree described, 447.
Baubier, 248.
Banda, 401.
Bandora, 351.
Bankápúr, 387.
Bantwal, 205.
Bánsda, 244.
Bápétla, 14.
Báorá, 386.
Barà Gundaulá, 344.
Barà Satona, 88.
Bárámatí, 294.
Bardá, 424.
Bargandí, 419.
Bárkúr, 13, 205.
Baroda, 244, 246, 263, 434, 439.
Barrájá, 436.
Bársí, 386.
Bassein, 295, 311, 351.
Bathing, xiii.
Batkal, 229.
Battea, 436.
Baulhattí, 419.
Bawalli, 216.
Bázárgáon, 113.
Beckwith, Sir T. S., 254; tomb of, 339.
Bednúr, 228, 239.
Beeder, 89.
Beejapore, 375.

BÍDOK.

Bekal, 205.
Belgá'on or Belgáñw, (Belgaum), 216, 241, 243, 263, 386, 407, 409.
Bellakupa, 133.
Bellary, properly Ballári, 127.
Bellasis, Gen., 278.
Bellasis, A. F., 486, 490.
Bellúr, 212.
Belu-uli, 219.
Bengalúr, 13, 202, 209, 212, 214, 217.
Bentinck, Lord, 234.
Benbow, Major, 400.
Bépur, 13, 229.
Berhampore, 70.
Berár, 73.
Bernadotte, 55.
Best, Captain, 264.
Best, John, 227.
Betadúr, 416.
Betalnád, 204.
Betatpudiangadi, 204.
Bétse, 401, 407.
Beypore, 229.
Bhadgáñw, 296.
Bhaláwní, 344.
Bhauda, 246.
Bhandúp, 304.
Bhandura, 108.
Bharuch (Broach), 241, 243, 263, 424, 434; described, 446.
Bhavanigudal, 134.
Bhawangadi, 16.
Bhewndee, 295.
Bhils (Bheels), 431.
Bhímadol, 62.
Bhímathadi, 294.
Bhír, 73.
Bhíwadi (Bhewndy), 295, 363.
Bhiwrí, 344.
Bhojápúr, 361.
Bhor or Bor Ghát, 317.
Bhorgáon, 112.
Bhurgáon, 63.
Bhulá Khán's Tándra, 470.
Bialam, 112.
Bidar (Beeder), 73, 87; description of, 89.
Biddadi, 217.
Bidí, 386.
Bídok, 478.

Bíjapúr, 262, 295; description of, 375; 419.
Bikkaval, 58.
Bilgi, 204.
Bíní, 394.
Binny and Co., 27.
Bird, Dr., 309, 322, 367.
Bobilli, Chief of, 61.
Boláram, 87.
Bolarum, 87.
Bombay, 148, 219, 241, 270.
Bombay, town of, 270; harbour of, 271; hotels, 272; principal sights, and fort of, 273; town hall at, 274, 275; mint of, 276; cathedral of, 277; docks at, 278; cotton-screws at, 279; manufactory of inlaid work at, 280; government house at, 280; temples at, 281, 282; bázárs of, 282, 283; country-house of governor at, 284; Grant college at, 285; population of, 285; places of worship at, 285; places of amusement at, 285; environs of, 286—293.
Bondaldinni, 123.
Bongarh, 73.
Bonanghi, 61.
Books, list of, for travellers, xxi.
Boscawen, Admiral, 53.
Barsad, 424.
Bota, 112.
Bourchier, Mr. R., 267.
Brahmadásam, 135.
Brahmanábád, 490.
Brahmaságaram, 215, 218.
Brahmáwar, 205.
Brahmáwára, 228.
Briggs, General, 337, 381.
Broach (see Bharuch), 446.
Budawél, 50.
Budargarh, 386.
Budihál, 204.
Budihálu, 133.
Buist, Dr., 285.
Burnes, Sir A., picture of, 276; 473.
Burr, General, 326, 327.
Bussy, Marquis de, defends Gúdalúr (Cuddalore), 55; proceedings in N. Sarkárs, 59; defeated by Haidar, 118; besieges Seringapatam, 220.
Byculiah, 272; club at, 304.

C.

Calcutta, 71.
Calicut (see Kolikod), 230.
Calimere Point, 194.
Callian, 295.
Calliaud, Capt., 43; first Envoy to Haidarábád, 78; relieves Trichinápalli, 156.
Cambay, 452.
Campbell, Colonel, 278.
Campbell, Mr., 226.
Campoolee, or Kampúlí, 313.
Candaula, or Candalla, 320.
Candeish, 241, 242; climate of, 294; subdivisions, 295; Bheels of, 431.
Carnac, Brig.-Gen., 236; tomb of, 278.
Carnac, Sir J., 276, 281, 459.
Carangooly, 44.
Carnelian Mines, 448.
Caroor, 169.
Carr, Dr., 446, 459.
Cary, Captain, 265.
Catherina, Infanta, 265.
Cauvery river, properly Káveri, 11, 150; Col. Cotton's Anicutt at, 157; Falls of, 222.
Ceded Districts, 1, 117.
Chágalmarri, 118.
Chaitpét, 16.
Chaitwá, 195.
Chákan, 331, 361.
Chakragari, 134.
Cháliam, 227.

Chálísgáńw, 296.
Châlukya dynasty, 429.
Champaneer, 451.
Champánír, 451.
Chámrájnagar, 203.
Chánakya, 313.
Chanda, 108.
Chanda Ṣáhib besieges Tanjúr, 152; 155, 169.
Chándawádí, 416.
Chandore, 368.
Chándsummá, 436.
Chandwadí, 263.
Chańdwád, 295, 363, 368.
Chaugámah, 182.
Changanacheri, 136.
Changápalli, 148, 183.
Chaukád, 195.
Channur, 118.
Chanyár, 436.
Chárkat, 248.
Chattenhalli, 217.
Chaughát, 204.
Chedulwáda, 47.
Chelambram, 12, 16, 145; description of, 148.
Chellumbrum, 148.
Chendalúr, 15.
Chenganúr, 136.
Chengalpatt, 1, 15, 43; description of, 44.
Chengolatapatti, 147.
Chennapatnam, 203.
Chennagadi, 204.
Chenráipatnam, 203.
Cherakal, 204.
Cherpalcheri, 204.
Chetpatt, 15.
Cheyúr, 134.
Chicacole, 69.
Chíchan, 351.
Chikaltháńa, 89.
Chikalwal, 363.
Chikanakuppam, 51.
Chiklí Péta, 112.
Chiklí, 314.
Chikhlí, 424.
Chik Deo Ráj, 206, 210.
Chik Nargund, 407, 417.
Chikkabalapur, 202.
Chikkaholla r., 38.
Chikkmaglúr, 204.
Chikknaikenhalli, 203.
Chikorí, 386.
Child, Sir J., 266.

Chillamkúr, 123.
Chimnají Appa, 311.
Chimáthán, 296.
Chinchore, 326.
Chinchwad, 326.
Chingleput, 44.
Chinnamápet, 33.
Chinnapatanam, 217.
Chintádripét, 15.
Chintomanipét, 132.
Chinnú, 73.
Chipaluń, 385, 394, 395.
Chiploon, 395.
Chipurupalli, 61.
Chitradurg, 203, 215, 218; described, 224.
Chittoor, properly Chittúr, 212.
Chittledroog, 224.
Chittúr, 15, 45, 132, 211; described, 212.
Chitwél, 118.
Chodáránen, 61.
Chombé Peramba, 228, 232.
Choráshí, 424.
Chorvíra, 436.
Chotá Nalní, 103.
Chronological Tables, liii.–lxxxi.
Clive, 17; attempts suicide, 22; takes Kovilam, 29; 37; takes Arcot, 40; 44, 59; leads storming party at Devíkota, 151; 155, 236, 260, 267.
Closepét, 203, 217.
Cochín, 2, 13, 195; described, 199, 204.
Coimbatore, 187.
Combaconum, 150.
Conjeveram, 12, and see Kánchiveram.
Cook, Capt., 265, 273.
Cookson, Capt., 489.
Coorg, 2.
Coote, Sir Eyre, 37, 40, 52, 123, 149.
Cope, Capt., 169.
Cornwallis, Lord, 78, 220, 275.
Corteliar r., 124.
Cotton cultivation in Coimbatore, 188; at Broach, 448.
Corygaum, 358.
Covelong, 29.
Cowper, Col., 275, 279.
Crowe, Mr., 481.
Cuddalore, 16; described, 54; 216.
Cuddapah, 1, 2, 50, 118, 122; described, 125.
Cutch, 241–470.
Cuttack, 71.

D.

Dáchapalli, 80.
Dáchépalli, 14.
Dahisar, 295.
Dahiwádi, 295.
Dahíwelí, 295.
Dailwárá, 462.
Daiwigadi, 215.
Daiwal, 394.
Damal, 39.
Damají Gáikwád, 429.
Dáman (Demaun), 351.
Dambal, 387.
Danaikenkóté, 134.
Dandilli, 263, 416.
Dáng Rájá, 246.
Dánglia, 305.
Dantura, 351.
Dánu, 351.
Dapoorie, 325.
Dapúri (Dapoorie), 325.
Darra, 342.
Dastikopal, 216.
Daulatábád, 73, 92; described, 93.
Daulatpúr, 475.
Davagudúr, 15.
Davanhalli, 202.
Davengadi, 203, 215, 218.
Dawarkonda, 72.
Dawson, Lieut., 277.
Deccan, kings of, lv.
Deesa, 462.
Delamótte, Gen., 391.
Demaun, 351.
Denkenkóta, 135.
Deodár, 248.
Deogarh, 103.
Deúr, 344.
Devarayapatti, 15.
Devikotta, 151.
Dewgiri, 416.
Dhanduká, 423.
Dharampur, 246.
Dharampuri, 135.
Dharapuram, 134.
Dharangáńw, 296.
Dharmavaram, 62, 117.
Dhárwád (Darwar), 215, 241, 243, 263, 387, 407; described, 414.
Dharwar, 414.
Dholká, 423.
Dhone, 118.
Dhoolia, 296, 364; described, 371.
Dhorawari or Naidu Chattram, 47.
Dhuleń, 296, 364; described, 371.
Dialogues, 540–575.
Diamond mines, 65, 126.
Dickinson, W. R., Lieut., 459.
Dindigal, 2, 12, 134, 147, 169.
Diláwar Khán Ghúrí, 372.
Díngí, 436.
Dirom, Captain, 234.
Dísa, 263, 435; described, 462.
Divi, 58.
Díwan Kupra, 87.
Doába, 470.
Dobbs Péta, 214, 217.
Doddabalapur, 203.
Doddéri, 203.
Dohálá, 363.
Dom, 333.
Donpúra, 435.
Dost 'Alí, 109, 138, 206.
Dow, Colonel, 278.
Dowlutabad, 93.
Downton, Captain, 264.
Dress, directions for, xi.; of natives, xcvii.
Dubhái, 450.
Dubhoy, 450.
Dudá, 478.
Dudukúr, 47.
Dumoh, 1.
Duncan, Jonathan, 254; tomb of, 277.
Dupád, 118.

DURGARÁZÁPATANAM.
Durgarázápatanam, 32, 33.
Duvúr, 118.
Dwárká, 436.

E.

Eastwick, Lieut., 267.
Egatpúra, 363.
Elachpúr, 434.
Elambúr, 15.
Elephanta Cave, 261, 286.
Elgandal, 73.
Ellavansúr, 16.
Ellora, Caves of, 95.
Elphinstone, Mountstuart, 254; statue of, 275; 284.
Elúr, 58, 62.
E'lúra (Ellora), 89, 93, 95.
Ennúr, 27.
Eraṅḍol, 296.
Ernád, 204.
Erungundam, 15.
Examinations, civ.
Exercise, rules for, xiii.
Exposure to sun, how to bear, xi.

F.

Falkland, Lady, 328, 333.
Farish, Mr., 284.
Fatih Singh, 429.
Fathábád or Dhárúr, 73.
Fath 'Alí Khán, 452.
Fathpúr, 475.
Fergusson, Mr., 306, 307, 323, 366.
Fitzgerald, Captain, 115.
Food, hints regarding, xii., xvi.
Forbes and Co., 275.
Forbes, Sir Charles, 275, 280, 283.
Ford, Colonel, 325, 327.
Forde, Colonel, repulsed at Nellúr, 49; defeats Conflans at Peddapur, 59; 78.
French Territory, 2, 13.
Frere, Mr., 491.
Fullarton, Colonel, 191.
Funds and pensions, cvi.
Fungús, 394.
Furlough regulations, cv.

G.

Gadag (Gúdduk), 387.
Gadká, 436.
Gaddakal, 123.
Gajapatinagaram, 61.
Ganapaddiwattam, 216.
Gandávi, 434.
Gangákhair, 88.
Ganjám, 1, 2, 57, 64; description of, 70.
Ganjíkoté, 183.
Garh Inglaj, 386.
Garmallí, 437.
Garrah, 63.
Gannavaram, 62.
Gáváravásam, 61.
Gerseppa, 219; Falls of, 225.
Ghára, 364; described, 372; 475, 481.
Ghorábandar, 351.
Ghulám Sháh, 472.
Gill, Capt., 107.
Gillespie, Colonel, 41.
Giriadhar, 437.
Goa, lvii., 263; described, 402, 404.
Godavery river, 66, 67, 72.
Goddard, Gen., takes Bassein, 305; 312; takes Ahmadábád, 456.
Godolphin, Lord, 266.
Goghá, 423, 437.
Gohelwád, 424.
Gokák, 263, 386; Falls of, described, 410.
Gokauk, 410.
Golah, 133.
Golalgudúr, 130.
Golconda, Kings of, lx.; tombs of, 85.
Golkonda, 57, 73; described, 85.
Gondal, 436.
Gopálpuram, 63.
Gopawaram, 50.
Gorábárí, 470.
Gordon, 221; General, reduces Thánah, 305.
HÁLÁ.
Goribednúr, 203.
Gotkachíwádí, 407.
Govind Ráo, 429.
Gowindavádah, 133.
Grant Duff, 331.
Grant, Sir R., 285.
Gú'algarh (Gawelghur), 73.
Gúdalúr (Cuddalore), 16, 54, 216.
Gúdulúr, 148.
Gudibanda, 202.
Gudiváda, 61.
Gudúr, 15, 47, 49, 118.
Guduvancheri, 43.
Gúja, 475.
Gujarát, 241, 244, 250, 428.
Gúlliam, 117.
Gumnaikenpálliam, 202.
Gumsúr, 57, 60.
Gundalpet, 203.
Gundasira, 436.
Gundavolu, 15.
Gundlúr, 130; described, 131.
Gundúkal, 123.
Gundalúr, 123.
Gunjatti, 87.
Gundrampalli, 80.
Gúntanelpár, 50.
Guntalgurki, 132.
Guntúr, 1, 2, 14, 17, 48, 50; described, 51.
Guramkonda, 118.
Gurram Konda, 131.
Guriattam, 16, 214.
Gurudinni, 127.
Gutti (Ghooty), 117, 122; described, 126.

H.

Hab r., 478.
Haidarábád (Nizám's), 72; described, 81; in Sindh, 241, 470, 475; described, 483.
Haidar 'Alí, 16, 36, 40, 46, 113, 123, 149, 170, 187, 191, 206, 220, 224, 227, 231, 239.
Haitipámla, 80.
Hálá, 475, 490.

HALÁḌ.

Halád, 424.
Halbarga, 87.
Hallání Bilání, 475.
Halli, 88.
Hallihál, 416.
Hampiholí, 407, 415.
Hanchinal, 407.
Hángal (Hungut), 387.
Handí Anantapur, 127.
Hanguńd, 386.
Hánsoṭ, 424.
Hardinge, Captain, 277.
Harichandragaṛh, 361.
Harihar, 204, 215, 218, 224.
Hari Pant, 430.
Haríúr, 215, 218, 224.
Harṇaí, 385.
Harnhalli, 203.
Harpanhalli, 117.
Harúr, 181, 182.
Harsul, 248, 250.
Hasan, 1st King of Dakhan, 74.
Hassan, 203.
Haweli, 294.
Hawkins, Captain, 264.
Health, hints regarding, xi.
Heath, Mr., 56.
Heber, Bishop, grave of, 155; 446, 449, 454.
Helah, 475.
Hindúpur, 117.
Hingúrga, 475.
Hira Baghwári, 216.
Hiriur, 203.
Hirpargi, 386.
Holawikonda, 218.
Honáwar (Honore), 13, 148, 204, 219; described, 226; 229.
Honhalli, 204.
Honore, 226.
Honwalli, 204.
Honwár, 419.
Hooblee, properly Hubli, 416.
Hornby, Governor, 284.
Hosdrug, 203.
Hoskótu, 202, 212, 214.
Hosúr or Hossúr (Ossoor), 13, 209.
Hosúr, 135.
Hoven Hadgalli, 117.
Hubli (Hooblee), 215, 387.
Hunsúr, 13.
Hushangábád, 1.
Hyderabad, in the Deccan, 81; in Sindh, 483.

I.

Ibráhím Rozah, 376.
Ichchhápur, 57, 63.
Idgaṛh, 72.
Illápur, 146.
Inámanamellúr, 15.
Inchalkanjí, 246.
Inchalkaranjé, 386.
Indápur, 294.
Indí, 386.
India, season to visit, ix.; climate of, x.; geographical description of, li.; chronology and history of, liii.; manners of natives of, lxxxi.
Indrapúr, 314, 343.
Indus, 469.
Ingaljí, 416.
Inkula, 47.
Innakonda, 14.
Iska Dewapalli, 50.
Itolá, 434.
Iyampalli, 134.

J.

Jabalpúr, 1.
Jacob, Col., 486.
Jacob, Col. Le Grand, 393.
Jádá, 431.
J'afarábád, 112.
Jagalpenth, 416.
Jagammapét, 62.
Jagannáth or Puri, 71.
Jaggiapéta, 58.
Jainkondasholapuram, 135
Jaitpúr, 436.
Jakalcheru, 123.
Jálnah, 73, 88; described, 89; 112.
Jalálpur, 424.
Jamádar kí Landí, 475, 481.
James, Commodore, 267.
Jámkheḍ, 295.

KALADGÍ.

Jammalmadugu, 118.
Jámner, 296.
Jamshídjí Jijibhái, Sir, statue of, 275; 282; water-works constructed by, 328.
Jangwáḍ, 408.
Jarrak, 475, 483.
Játí, 470.
Jatt, 262, 375.
Jaulna, 89.
Jaulipéta, 133.
Jaunkondanahalli, 215, 218.
Javenie Hills, 183.
Jáwalí, 295.
Jaypur, 2.
Jejooree, 346.
Jhálawáḍ, 424.
Jetalpur, 423.
Jíjúrí, 262, 344; described, 346.
Johí, 470.
Jooneer, Caves of, 362.
Junágaṛh, 436.
Junír or Junnar (Jooneer), 294, 361.

K.

Kabírí, 375.
Kachh (Cutch), 241, 242, 246, 470.
Kachhi, 199.
Kadambatúr, 33.
Kadapa (Cuddapah), 1, 2, 50, 118, 122; described, 125.
Kadapanattam, 16.
Kaddagushandi, 146.
Kaddúr, 204.
Kadiri, 118.
Kadod, 424.
Kadub, 203.
Kágal, 386.
Kailás, 101.
Kaikalúr, 58.
Kaira, 454.
Kairi, 113.
Kaitar Péta, 147.
Kájí Ká Got, 475.
Kákalúr, 122.
Kakkolum, 136.
Kaladgí, 408, 419.

KALAM.
Kalam (Kullum), 73.
Kulbarga (Calberga), 73.
Kálígadi, 15.
Kaliyáni, 73.
Kalkerra, 416.
Kallakurchi, 16.
Kallimetu, 194.
Kallimodu, 192.
Káliyá Wádí, 424, 434.
Kálrí, 436.
Kalúr, 118.
Kalyán (Callian), 262, 295, 304, 312.
Kalyán Kot, 482.
Kamalpád, 14.
Kamalapur, 118.
Kambaliyá, 436.
Kambam, 118.
Kammamet, 73.
Kammam Fort, 50.
Kamptee, 116.
Kamptí, 113, 116.
Kampúlí, 262, 304, 313.
Kanara, 1, 2, 204, 207.
Kanapur, 87.
Kanchiveram (Conjeveram), 15, 35.
Khandesh, 241, 242.
Kandi, 87.
Kandukúr, 15.
Kangalamkolam, 163.
Kángiam, 134.
Kánhari Caves (Kennery), 306, 313.
Kankanhalli, 203.
Kankrej, 248.
Kankuppa, 203.
Kannamangalam, 146.
Kannanúr (Cannanore), 13, 135, 228, 233.
Kantálavalsa, 57.
Káp, 228.
Kapadwanj, 424.
Kappalmadagu, 212.
Kapáveram, 58.
Karáchí (Kurrachee), 241, 242, 470.
Karnampéta, 214.
Karanguli, 43.
Karde, 295.
Kardí, 363.
Kargola, 217.
Karhád (Kurar), 295.
Kariambranád, 204.
Karikal, 13, 192.
Karimanal (Coromandel), 32, 33.
Karkambadi, 122, 124.
Kárla, 88.
Kárlí Caves, 261, 262, 314, 320.
Karmále, 386.
Kármottanpatti, 148, 183.
Karnagápallé, 136, 194.
Karnúl, 1, 2, 118, 119.
Karmuneshwar, 228.
Karrí, 263.
Kartanád, 204.
Kartigapalli, 136.
Karumád, 88.
Karungali, 15.
Kárúr, 12, 134, 148, 169.
Kasárá, 363.
Kasergod, 228.
Kásibuga, 63.
Kásimkót, 63.
Kastambadi, 182.
Kastigapilli, 194.
Katak (Cuttack), 71.
Káthiawád (Kattywar), 241, 242, 248, 424.
Kathrúr, 204.
Katkacheri, 228.
Kattapilli, 58.
Kaulás, 73.
Kauliárkovil, 146.
Kaulidrug, 204.
Kaurapatti, 135.
Kauwai, 228.
Kavalli, 15.
Kávéripák, 15, 39.
Kawai, 204.
Káwnaí (Kownaee), 295.
Kayan Kulam (Quilon), 194, 198.
Kázípét, 50.
Keigwin, Captain, 265.
Kennaway, Sir J., 83.
Khadkále, 294.
Khágal, 246.
Khair, 394
Khairpur, 241, 242, 250.
Khambáyat (Cambay), 244, 263, 435; described, 452.
Khandála, 262, 314; described, 320.
Khandápur *r.*, 263.
Khánápúr, 295.
Khandesh, 295.
KONDALI.
Khatáw, 295.
Khed, 294.
Khedá (Kaira), 241, 242, 263, 435; described, 454.
Kheir, 294.
Khelná *r.*, 103.
Khirkí, 327.
Khundapur, 228, 239.
Khurkaleh, 294.
Kíkairi, 203.
Kikwí, 314.
Kílapalúr, 135.
Killianúr, 45.
Kingári, 217.
Kirkee, or Khirkee, 327.
Kistnah, or Krishna river, 64; Great Anicutt at, 64, 65; source of, 335.
Kittúr, 215.
Kitúr, 407, 413.
Kirkpatrick, Colonel, 84.
Kívalúr, 136.
Kod (Koda), 387.
Kodavasel, 136.
Kodavélúr, 47.
Kodegonda, 117.
Kodey Kulls, 229.
Kodúr, 57, 122, 133.
Kogirra, 133.
Koilandi (Quilandy), 204. 227.
Koilgunta, 118.
Koilkonda, 73.
Koilpatti, 147.
Koimbatúr, 1, 13, 134, 148, 183; described, 187.
Kolába, 242.
Kolagotla, 50.
Kolam (Quilon), 136, 194, 198.
Koler, 363.
Kolár, 202, 212, 214.
Kolhápúr, 241, 242, 246, 386.
Kolikod (Calicut), 171, 204, 227, 230.
Kolligál, 134.
Kompli, 117.
Komaléshwaramkovil, 115
Konád, 135.
Konáda, 63.
Konarikuppam, 44.
Kondali, 113.

Koṅdápúr, 13, 352.
Kondavíd or Kondúr, 14.
Konkan, 241, 242, 252.
Koperabad, 80.
Koppa, 204.
Kora, 214, 218.
Korad, 112.
Korattúr, 122, 214.
Korigá'on, 358.
Korṭi, 295.
Kóta, 15, 228.
Kotallam, 136.
Kótapád, 50.
Kótapalliam, 63.
Kótaperamba — Angaḍi, 195.
Kotapéta, 214.
Kotarakaré, 136.
Kotawalsa, 63.
Kotiam, 204.
Kotru, 470, 483.
Kóttiam, 61, 136.
Kovalidi, 12.
Kovilam, 29.
Kṛishṇagaḍi, 38, 42, 135.
Kṛishṇarajápuram, 212, 214.
Krosúr, 14.
Kudalúr, 12.
Kudarmani, 407.
Kudligi, 117.
Kuḍsad, 424.
Kukatlapalli, 87.
Kulatalé, 135.
Kulatoré, 136,
Kumáram, 61.
Kumbhakonam (Combaconum), 12, 136, 145.
Kumblah, 228.
Kumṭá, 344.
Kúnam, 34.
Kundágal, 215.
Kundapur, 204.
Kunatúr, 136.
Kunatnád, 137.
Kunjetti Andarhalli, 195.
Kunimode, 51.
Kupanúr, 182.
Kurampúra, 364.
Kurankair, 112.
Kurambapatti, 38, 42.
Kurg (Coorg), 2.
Kurlá, 304, 363.
Kurrachee, 475.
Kutallam, 163.
Kúṭangal, 204.
Kutnád, 204.
Kutwoi, 227.
Kydiúr, 44.

L.

Lagtar, 436.
Lakavarapukóla, 61.
Lákhenwárí, 112.
Lákka, 475.
Lakwalli, 204.
Lálapét, 214.
Lálgudi, 135.
Lally, M., 22, 40, 43, 53, 55, 78, 152.
Lángnáj, 435.
Latairi, 214.
Latwán, 384.
Laulam, 136.
Lawrence, Major, 151, 155, 207.
Lindsay, 221.
Lingampuru, 58.
Lingapuram, 132.
Likireddipalli, 130.
Little Conjeveram, 34, 35.
Lodwick, Gen., 328, 337.
Lohár, 296.
Lonárá, 314.
Long, Colonel, 170.
Loní, 352.
Lowjí Naushírwánjí, 278, 282.
Lucas, Sir G., 265.
Lukmán ká Tándá, 475.
Lutfullah, 445.

M.

Macdonald's Cháwadi, 148
Machhu Káṇṭá, 424.
Machlípatanam (Masulipatam), 1, 2, 58.
Mackintosh, Sir J., 276.
Macmurdo, Capt. 432.
Macnaghten, Sir W., 254.
Madagasíva, 117.
Madár, 435.
Madakolam, 135.
Madanpalli, 118.
Mádaveram, 214.
Madhí, 436.
Maddukarré, 183.
Maddúr, 203.
Madgadi, 203.
Madras, 1, 27.
Madras, City of, 19; landing at 19; hotels at, 20; club, 21; plan of, 21; sights of, 22, 23; Black Town, 24; government house, 24; Nuwáb's palace, 25; university, 25; cathedral, 26; cantonments, 26.
Madrantikam, 15.
Madura, 1, 12, 134, 138, 147; described, 166.
Magaltúr, 58.
Magar Talão, 477.
Maghrabin, 470.
Mahábaleshwar Hills,—hotels, 334; geology and topography of, 335; flora and climate of, 336; discovery of, 337; principal Ghâts to, 338; station at, 339; environs of, 340; sport at, 342.
Mahár, 314, 343, 384.
Mahárájdrug, 203.
Máhé Kánṭa, 250.
Mahim, 295, 304.
Mahmúd Sháh, 75, 94.
Máhu (Mhow), 364, 375.
Máhulí (Mowlee), 349.
Mahvar (Mahore), 73.
Maidak, 73.
Maíkar, 73.
Mailakád, 194.
Mailúr, 135.
Maisána, 263, 435.
Maisúr (Mysore), 1, 2, 13, 201, 203, 219.
Maitland, Adm., 278, 477.
Majandah, 470.
Makrangarh, 342.
Malabar, 2, 104, 207.
Mallapaddi, 38, 42.
Malangarh, 73.
Malcolm, Sir J., 254, 275, 337.
Malcolm Penth, 314, 337.
Málegáṅw (Malligaum), 296, 363, 370.
Malhár Rao, 430.

MALKÁPÚR.

Malkápúr, 80, 386.
Malkár, 73.
Mallár, 351.
Malliankolam, 137.
Malligaum (see Málegáńw)
Mallúr, 148.
Malwalli, 203.
Málwan, 386.
Mámbákam, 34.
Manalkunam, 195.
Manantáwadi (Mananantoddy), 204, 216, 219.
Manárgadi, 16.
Manárgudi, 136.
Mandakalli, 88.
Mandiam, 203.
Máńdwí, 424.
Mangalagadi, 14, 48.
Mangalampéta, 130.
Mangalúr, (Mangalore), 13, 205, 228; described, 234.
Mángáon, 395.
Mangiarí, 204.
Mangolí, 386.
Manikwáḍá, 436.
Manjeshwaram, 228.
Manji Kuppam, 16, 51.
Mansúrkóta, 64.
Mánwat, 88.
Manzúrábád, 203.
Maráṭha Jágírs, 252.
Marrawakád, 195.
Marimakulapilli, 212.
Markapur, 118.
Marlagauden pálliam, 215, 218.
Marlborough, Earl of, 265.
Márhé (Mahara), 386.
Márutúr, 14.
Masulipatam, 1, 2, 58.
Masur (Mussoora), 295.
Maswar, 344.
Mátar, 424.
Mattarí, 475, 490.
Mátheran, 315.
Matthews, Gen., 227, 240.
Maugri, 203.
Maughan, Col,, 393.
Maulúr, 202.
Mávalikaré, 136.
Maviladoruvu, 47.
Máwal, 294.
Meḍhe, 295.
Meeanee, 475, 487.
Mel (West), Chakragudi, 165.
Mel Thattapaura, 165.
Merialgudiam, 80.
Merkárâ, 13.
Merwára, 248.
Metá, 435.
Mettupálliam, 148.
Mhow, 364; described, 375.
Miagáńw, 434.
Middleton, Sir H., 264.
Midnapur, 71.
Mínachel, 136.
Mír 'Alí Murád, 241, 491.
Mírpúr Battora, 470.
Mírpúr Sákrá, 470.
Mír Rustam, 473.
Miyání Multání, 475.
Moherri, 57.
Moganúr, 147.
Moḥol, 386.
Mohra, 475.
Money, c.
Monimangalam, 15.
Monké, 229.
Monsoons, 3, 271, 337.
Montreddi, 63.
Morris, T., Major, 456.
Mostyn, Mr. T., 267.
Motá Tunaf, 436.
Moté Bennu., 215, 416.
Muattupalli, 136.
Mudebíhál (Moodbhal), 386.
Mugubala, 212, 214.
Muḥammad 'Alí, 135, 207.
Muḥammad Kulí, 81.
Muḥammad Sháh's tomb, 379.
Muhúdhá, 424.
Múlí, 436.
Mulkalmuru, 203.
Mulki, 228.
Mulwágal, 202.
Mulwár, 419.
Munawali, 217.
Munu Cháwadi, 148.
Munro, Sir T., statue of, 24; Gen., 36; Sir H., 54; Sir T., 119; Col., 138; Sir H., 193, 232.
Munupalli, 87.
Murab, 407.

NANJENGÓD.

Murbád, (Morbar), 295.
Murdeshwar, 229.
Murghpét, 88.
Murtazapur, 112.
Muserí, 135.
Mutakurúr, 73.
Muttial Pét, 15.
Myaveram, 136.
Mysore (see Maisúr).

N.

Nadiyád, 424.
Nádir Singh, 431.
Nadpur, 61.
Nadumbare, 15.
Nágalapuram, 16.
Nágamangalam, 203.
Nágapatanam, 136, 192.
Nagar, 204, 295.
Nagaram, 58.
Nágarí (Nuggery), 122.
Nagar Thaṭṭhá, 470.
Nágaz, 375.
Nágathána (Nagotna), 315.
Nagpore, 114.
Nágpur, 1, 2, 108, 113, 114.
Nágunári, 135.
Nágúr, 193.
Naikanairi, 214.
Nairnalli, 217.
Nakhi Taláo, 435, 462.
Nakkapalli, 62.
Nakrikal, 80.
Nakkakalva r., 47.
Naladurga (Naldrug), 73.
Nalgunda, 73.
Nallachérla, 62.
Namkal, 12, 135, 147.
Náná Dhundu Pant, 276.
Náná Farnavís, 276, 313, 330, 343.
Nanchíra, 73.
Nandalúr, 122.
Nandiál, 118.
Nandialampét, 50.
Nandigáma, 53.
Nandikotkúr, 118.
Nandṕád, 47.
Naṅdurbár, 296.
Nangambákam, 15.
Nanjengód, 293.

Nápád, 424.
Napier, 280, 473, 484, 485, 487.
Náráyangá'oṅ, 361.
Nárel, 304, 315.
Narharipéta, 45, 132, 211.
Narkailpalli, 80.
Narmadá, or Nerbuddah river, 434, 447.
Narsapatanam, 57.
Narsapuram, 214.
Narsaravupét, 14.
Narsinghpur, 1.
Narsipur, 203.
Nartampundi, 182.
Násik, 241, 261, 262, 295, 363; described, 365.
Naṣírábád, 296.
Nasrápur, 295.
Nassick, or Nassuck, 364; Caves at, 365, 368.
Native Army, cvii., cviii.
Native States, 2, 60, 61, 73, 138, 139, 201, 242, 244, 253.
Naugá'oṅ, 57.
Naukolam, 194.
Naushahra, 475.
Nawalgund, 387.
Nawapúra, 434.
Náyar, 15.
Nedinganád, 204.
Nedduvenkád, 136.
Neilgherry Hills, tribes of, 142, 143, 144; route to, 145; description of, 170; passes to, 170, 171, 172, 173; chief town of, and hotels at, 173; climate of, 174; sights at, 175; natural products, 176.
Nelhál, 214, 218.
Nellakoté, 134.
Nellatúr, 122.
Nellavanglam, 203.
Nellialam, 216.
Nelliambalam, 135.
Nellimuku, 61.
Nellúr, 1, 2, 15, 17, 47, 50.
Nelson, Lord, 282.
Nepean, Sir E., 281.
Neranjakudi, 146.
Nerbuddah river, 434, 447.
Nernala, 73.
Newáse, 295.
Neyattenkaré, 136.
Nidal or Nírdal, 344.
Nildána, 364.
Nílgiris, 142, 170.
Nípatúr, 182.
Nírá, 344.
Nírá Bridge, 262.
Niralúr, 217.
Niẓám 'Ali, 78, 82, 83, 110.
Niẓám's Territory, 1, 2.
Niẓamu 'l-Mulk, 77.
Norris, Mr., 275.
Norris, Sir W., 266.

O.

Odoricus, 264.
Okhá Maṅdal, 424.
Omercote, 487.
Ometá, 434.
Ongale, 47, 51.
Onwalagá'oṅ, 394.
Ootacamund, 173.
Orme, 197.
Orpád, 424; defence of entrenched camp, 483.
Ossoor, 209.
Outfit and Expenses, xvii.
Outram, Col., 391, 401, 487.
Ovans, Col., 391.
Overland Journey, xxiii.; steamers, xxiv., xxv.; baggage, xxvi.; transit through Egypt, xxvii.; rates of passage money, xxviii.; what to observe on, xxviii.; Torres Vedras and Lisbon, xxix.; Gibraltar, xxx.; Algiers, xxxi.; Malta, xxxii.; Egypt, xxxiv.; Alexandria, xxxiv.; Lake Mareotis, xxxvi.; the catacombs, xxxvi.; Atfèh, xxxviii.; pyramids, xxxix., xliii.; Cairo, xl.; Nile, xlii.; petrified forest, xlv; the desert, xlvii.; Suez, xlix.; Aden, li.

P.

Pábal, 294.
Pádagádi, 61.
Padana, 58.
Pádalúr, 44.
Pádsháhpur, 263, 386, 410.
Páhlanpur, 248.
Pahtarí, 73.
Pairúr, 133.
Paláchi, 134.
Paládam, 134.
Pálasner, 364, 372.
Pálatalagam, 57.
Pálghát, 204.
Pálghátcheri, 181, 183.
Palla Angadi, 228.
Palikat, 33.
Páliam Kotta, 146, 163.
Pálitána, 437.
Pallapadi, 182.
Pálkonda, 57.
Palliapálliam, 148, 182.
Pallikonda, 38, 41.
Pallipat, 130, 131, 182.
Pallikunu, 204.
Pallipéta, 182.
Palmanér, 16, 45, 132, 212.
Palnad, 2.
Palné, 134.
Palpanapuram, 136.
Pálsamudram, 133.
Palwai Chattram, 46.
Pámrí, 127.
Panamurta Kóta, 216.
Panchamál, 135.
Panchápálem, 1, 117.
Páṅdharpúr, 295, 344, 350.
Pángál, 72.
Pángri, 88, 103, 112.
Panhálá, 386.
Pániam, 118.
Panjim or New Goa, 401, 407, 416.
Panshar, 435.
Panwas, 394.
Panwel, 295.
Pánta Tekelli, 63.
Pápanásham, 136, 145, 151; falls at, 164.
Pár, 314, 343.
Paraguttam, 146.
Paránṭij, 423.
Párbattí Hill, 330.

PARASGÁḌ.

Parasgáḍ, 386.
Parchúr, 47.
Paramadavenhalli, 123.
Parchol, 424.
Parembalúr, 135.
Parinda Fort, 262.
Parmatti, 135.
Párner, 295.
Parnera, 424.
Parrakád, 194.
Parraúr, 137.
Parsek, 304.
Parsawákam, 15.
Partúr, 88.
Patan, 263.
Patancheru, 87.
Patna, 407.
Patgá'oṅ, 394, 397.
Pathánapuram, 136.
Pátode, 295.
Pattikonda, 117.
Pattinson, Lieut., 359.
Pátapádu, 50.
Pattúkóta, 136.
Patwardan Parshurám, 389.
Paugaḍ, 204.
Paulipét, 136.
Pay and allowances, cix—cxv; civil pay at Madras, 4, 5; at Bombay, 254—259.
Pedda Manjewádi, 182.
Peddapalliam, 15.
Peddapangedi, 62.
Peddapur, 58.
Peddigural, 80.
Peddu Naiks Pét, 15.
Pegu, 1.
Pennagonda, 117.
Pennamúr, 130.
Pennefather, Col., 489.
Penmarri, 16.
Penṭh, 250, 261.
Perainda, 73.
Peralem, 136.
Peranduré, 134, 148, 183.
Perambaulúr, 137.
Peria Agraháram, 63.
Periapatanam, 203.
Peringatúr, 34.
Perumbúr, 15, 33, 145.
Phulshai, 262.
Pichipákam, 214.
Piéro della Valle, 264.
Píliwa, 344.
Pillají Gáikwáḍ, 429.
Pillí Chattram, 38.
Púṅpalgáṅw, 294, 363.
Pímpalner, 296.
Pinjíbákam, 214.
Pípaljirah, 112.
Pirávam, 136.
Poddatúr, 118.
Point Kallimetu (Calamere), 192, 194.
Poládpúr, 314.
Polúr, 16.
Ponáni, 195, 200, 204, 227.
Pondicheri, 12, 45.
Pondigal, 80.
Ponnalúr, 15.
Ponnári, 15.
Ponnúr, 14.
Poona or Poonah, first mention and history of, 328; description of, 329; Párbatí hill at, 330; cantonment, 330, 331.
Porto Novo, 52; described, 56, 145.
Prashutpur, 57.
Pratapgarh, 340.
Prattepád, 14, 48.
Pubakonda, 57.
Public works, 11, 64, 66, 86, 116, 150, 157, 262, 318, 319.
Puducheri, 51, 192.
Pudugrámam, 135.
Pudukóta, 2.
Pudupandi, 136.
Puduwoil, 46.
Pugá'oṅ, 315.
Pulicat, 33.
Pulivendala, 118.
Pulshea, 375.
Púnah (Poona), 241, 262, 294, 314, 328, 344.
Punalatalpur, 15.
Punamallí, 15, 34, 37, 45, 122, 129, 132, 214.
Pundá, 263.
Punganúr, 132.
Purandar (Poorundhar), 294, 344.
Pusásauli, 262.
Pusasesolí, 375.

RASÍD KHAIBAR.

Putambúr Chattram, 147.
Pútúr, 122.
Pyrard de Laval, 264.

Q.

Quilándy, 227.
Quilon, 194; described, 198.

R.

Ráchoti, 118, 130.
Rádhanpur, 248.
Raghuji, 109.
Raghunáth Ráo, 267, 429.
Ráhurí, 295.
Ráidrug, 117.
Raipur, 108.
Rájá Chattram, 12, 38, 45, 132.
Rajahmundry, 66; Godavery river at, 66, 67; notice of in "Letters from Madras," 69.
Rájámahéndri (Rajahmundry), 1, 2, 58, 62; described, 66.
Rájanagáram, 62.
Rájápúr, 386, 394, 396.
Rajawáripalli, 130.
Rájkoṭ, 436.
Rájúra, 88.
Ramalakóta, 118.
Rámanjéri, 122.
RámánujanChattram, 148, 183.
Rámgaḍi, 135.
Rámgarh, 1, 73.
Ram Ghát, 407.
RámachandraApparaopét, 62.
Rámchandrapuram, 58.
Rámeshwaram, 12, 160.
Rámyápatanam, 47.
Rám Lál, 281.
Rámnád, 12, 146, 158.
Rámpuram, 133.
Ráṅebennúr, 387.
Ráni Bennúr, 215, 416.
Ránápúr, 475.
Rapur, 15.
Rasíd Khaibar, 475.

Ratanpur Mines, 448.
Ratihali, 387.
Ratnagadi, Ratnágirí (Rutnagherry), 241, 385, 394.
Rauzah, 94.
Ravúr, 15.
Rázípur, 135.
Red Hills, 33, 48.
Reodar, 435.
Répalli, 14.
Rewa Kánta, 250, 427.
Ribandar, 403.
Roe, Sir Thomas, 264.
Rompechírla, 80.
Rorí (Roree), 475, 491.
Ross, Capt., 276.
Rustam Khán, 440.

S.

Sábar, 437.
Sachpárah, 351.
Sadáshivapéta, 87.
Sádilli, 133.
Sadras, 12, 28, 51.
Ságar, 1, 204.
Sago palm, 202.
Saidapét, 15.
Saidapur, 15.
Saidpúr, 435.
Sailu, 88.
Sairkád, 45, 132, 211.
Saiyid Ká Got, 475.
Salem, 2, 12, 135, 148, 181, 182; described, 183.
Sálpa, 344.
Salsette, 261, 295; caves of, 304, 306.
Sálsí, 394.
Samiaveram, 44.
Sampgáńw, 386.
Sangam, 15, 87.
Sangamner, 295.
Sankeridrug, 148, 182.
Sannagallagudúr, 131.
Sántalpur, 248.
Santrúl, 394.
Sarbará, 437.
Sarbhon, 424.
Sarkhej, 461.
Sarkúr, 217.
Sarvapalli, 15.
Sarvasiddhi, 57.
Sarwárí, 113.
Sasoli, 401.
Sáswad (Sasoor), 294, 344.
Sáswar Palace, 262.
Satáne, 296.
Sátárá, 241, 252, 262, 295, 344, 347.
Sátenur, 145.
Sátgad, 16.
Sattinapalli, 14.
Sátúr, 135, 147.
Satwaid, 16.
Satyamangalam, 134.
Saudána, 363.
Sávanúr, 215, 416.
Sáwant Wádí, 252, 395, 398, 401.
Sáwadeń (Sowda), 295.
Sawdattí, 386.
Sáwargaon, 88.
Scott, Col. Hopeton, 115.
Seoni, 1.
Secunderabad, 86.
Seringapatam, 220.
Serúr, 352, 360.
Severndroog, 384.
Servants, xcix.
Sewán, 434, 470.
Shadi Khán's Chattram, 471.
Sháhádeń (Sháda), 296.
Sháh Bandar, 470.
Sháh Shujá, 487, 492.
Sháh Jahán, 264, 461.
Shamrapalli, 214.
Shankaridrug, 135.
Shankarnakoil, 135.
Shápúr, 363.
Sharmadeví, 135.
Shástrí r., 394.
Shawerré, 194.
Shealli, 136, 145.
Shekal, 146.
Shenkotta, 137.
Sherankúl, 136.
Shernád, 204.
Shertallé, 136.
Sherúl, 386.
Shesanal, 215.
Shevelpéri, 165.
Shewgáńw, 295.
Shikárpur, 204, 241, 242.
Shínar (Sinnur), 295.
Shipman, Sir A., 265.
Shírpur, 296.
Shímogha, 204.
Shiva Samudram, 13, 217, 222.
Shivarái Hills, 186.
Shivíperri, 146.
Shiwgáńw (Seegaon), 387.
Shíwner (Sewnere) 294.
Sholagadi (Sholagherry), 209.
Sholanganelúr, 28, 192.
Sholápúr, 241, 262, 386.
Sholekal, 171.
Sholavandan, 147.
Sholingad, 15.
Shríkákolam, 63.
Shríkurmam, 61.
Shrí-Perumbudúr, 15, 34, 37, 45, 132.
Shrívalliputúr, 135.
Shushíndram, 136.
Siddhapur, 204.
Sidhpúr, 435.
Sidhávat, 50.
Sidhávat, 118.
Sikandarábád, 50, 81; described, 86.
Sillagutta, 202.
Sindhwára, 108.
Sindwa, 364.
Sindh, 241, 250, 252, 469.
Sindúr, 262.
Singapatti, 145.
Singharaikonda, 47.
Sinhgarh, 331.
Síra, 218, 224.
Sírah, 204.
Siralkupa, 218.
Sírgáon, 351.
Sirkí, 204.
Sírpúr, 364.
Sirsoda, 364.
Sírumuga, 134.
Siruvyel, 146.
Sírwél, 118.
Sispárá, 171.
Sítábaldí, 114.
Sivají, 261, 332, 341, 390.
Soegáńw, 248.
Sohájpur, 1.
Somiadulapalli, 132.
Sońdágarh, 384, 394.
Songá'on, 73.
Songír, 364, 371.
Sonmiyání, 478.

Soselli, 217.
Sorath, 424.
Sorwba, 218.
Staunton, Captain, 359.
Stephens, Thomas, 264.
Stevenson, Dr., 309, 313.
St. Jago, 416.
St. Thomas' Mount, 43.
St. Thomé. 15.
Strívaiguntam, 135.
Stríniváspur, 202.
Subdivisions and Chief Towns of Collectorates, 14, 15, 16, 57, 58, 72, 73, 117, 118, 134, 135, 136, 137, 202, 203, 204, 205, 294, 295, 296, 385, 386, 423, 424, 470.
Subharam, 63.
Suchín, 252.
Súkalúr, 123, 131.
Sulṭán 'Abdu'lláh, 82.
Sultánpur, 296.
Sulúrpét, 32, 47.
Sunásrá, 436.
Súnda, 204.
Súpa, 204, 352, 424.
Surab, 204.
Surada, 57.
Súrat, 241, 263, 424, 434; described, 437.
Suratkal, 228.
Surí r., 351.
Surupu Agrahuram, 130.
Suwarnadurg, 385.
Sykes, Colonel, 326, 328, 379.

T.

Tádimallé, 58.
Taikupalli, 132.
Talamanchi, 15.
Talaurá, 401.
Tal Ghát, 317.
Taligá'on, 112.
Tallangambadi, 145, 150.
Talli chenkádu, 145.
Talli paramba, 204.
Taloje, 295.
Tálpúrs, The, 485.
Tangamapuram, 146.
Tangatúr, 47.
Tanjore, 151.
Tanjúr, 1, 2, 136, 145; described, 151.
Tankera, 434.
Tannaku, 58.
Tanúr, 227.
Tápéta, 123, 126.
Tappad Baigúr, 214, 217.
Taptee, or Taptí, r., 364, 371, 442, 446.
Táragáṅw, 295.
Taragrí, 436.
Tásgáṅw, 386.
Tatta, 475, 481.
Táúdputri, 117.
Tauhn, 436.
Teasdale, Major, 489.
Tegh Beg Khán, 440.
Tellicheri, 228, 232.
Temalpuram, 204.
Tengarakóta, 135.
Tenkarré, 135.
Tenkáshi, 135.
Terrikerré, 204.
Tew, Capt., 488.
Thalkád, 203.
Thálner, 296.
Thán, 364.
Thánagá'on, 113.
Thánah (Tanna), 241, 262. 264, 295; described, 304, 363, 437.
Tharra, 248.
Tharrád, 248.
Thásrá, 424.
Thaṭṭha, 470, 475; described, 481.
Therwáda, 248.
Tikodi, 228.
Timmarakóta, 14.
Tindevánam, 16, 44.
Tinnanúr, 33.
Tinnevelli, 1, 2, 135, 140, 163.
Tippalúr, 123.
Tiparti, 80.
Tipú Ṣáḥib, 36, 41, 127, 149, 169, 187, 207, 211, 219, 227, 231.
Tirukákshikonam, 15.
Tirukallúr, 16.
Tirumangalam, 135, 147.
Tiruparúr, 15.
Tirupati, 15.
Tirupatiúr, 12, 135.
Tiruvadi, 16, 136.
Tiruvadiár, 12.
Tiruvallúr, 15, 33, 136.
Tiruvalla, 136.
Tiruvangadi, 204.
Tiruvatúr, 16.
Tiruvelam, 15, 33.
Tirvúr, 58.
Titrapundi, 136.
Titwálá, 304.
Tobacco cultivation at Coimbatore, 189.
Todaru, 15.
Toduwali, 136.
Tondikombu, 134.
Tondiarpét, 15.
Torattiyendal Mudalúr, 146.
Toregal, 386.
Toriúr, 135.
Totalam, 38, 42.
Tours, architectural and picturesque, in Madras, 12, 13; in Bombay, 262, 263.
Tovanla, 136.
Tranquebar, 136; described, 150.
Travancore, 1, 2, 136; history of, 138; tribes of, 139.
Trichinápalli, 1, 2, 44, 135, 145; described, 154.
Trichendúr, 135.
Trichengód, 135.
Trichinopoly, 154.
Trimapúr, 214.
Trimbakji, 305.
Trinomalli, 16.
Tripalúr, 28.
Tripatúr, 123, 146, 181.
Triplicane, 15.
Trivanderam, 227.
Trivandram, 136.
Trivatúr, 27.
Trivellam, 214.
Tucker, Capt., 489.
Tuesa, 112.
Tulájí Angria, 267.
Tulu-úr, 44.
Tumbargundí, 410.
Tumkúr, 203, 214, 218.
Turaimangalam, 44.
Turuvukerré, 203.

TUTICORIN.

Tuticorin, 165.
Tuttukudi, 165.
Tuwagudi, 145.
Tyúr, 130.

U.

Uch-cheri Chattram, 38.
Udapí, 228, 238.
Udgir, 88.
Udipí, 205.
Udkúr, 122.
Udulmalkóta, 134.
Ulandúrpét, 44.
Umargá'oṅ, 351.
Umarsárí, 434.
Umarwádá, 434.
'Umrkoṭ, 487.
Undás, 434.
Undí, 58.
Unjá, 435.
Upal, 81.
Upalpád, 50.
Uppáda, 58.
Urisán, 436.
Utakamand, 13, 134, 148; described, 173, 216.
Utangadi, 135.
Utarakoshamangai, 146.
Uttapandaram, 135.
Uttaramallúr, 15.
Uttimarragu, 50.

V.

Vadarniam, 192.
Vadasandúr, 147.
Vaidanattam, 146.
Vaidinádeṅ Kovil, 164.
Vailangudi, 146.
Vailpád, 118.
Vaimalpádu, 123.
Vaimpalli, 130.
Vaipár, 146.
Vaisarpádí, 15.
Valengamán, 136.
Valiúr, 135.
Valkondapuram, 135.
Valkundapuram, 44.
Vangaolu (Ongole), 15, 47, 51.
Vangal, 147.
Vaniambaddi, 38, 42, 181.
Vasco de Gama, 230.
Vaux, Mr., 442.
Vedugrámam, 135.
Vellam, 145.
Vellavenkod, 136.
Vellechúr, 80.
Vellore, 40.
Vélúr (Vellore), 12, 16, 31, 33, 38; described, 40.
Venkatachelams Chattram, 47.
Venkatagadi, 16, 45, 132, 211, 214.
Venkatapur, 61.
Vepery, 15.
Verdachelam, 16.
Vihár, 310.
Vijápúr, 295.
Vijayadurg (Viziadroog), 394, 397.
Vijayanagaram, 61, 63.
Vijayapur, 215, 218.
Vikkar, 470.
Vikravandi, 44.
Village Officers, 355.
Villapuram (Belpur), 16, 44
Vingorla, 263.
Vinukonda, 14.
Vírámdar, 436.
Viramgám, 423.
Víramgáṅw, 436.
Virdupatti, 147.
Vishakpatanam (Vizagapatam), 1, 2, 57.
Vishálgarh, 246, 386.
Vitta, 375.
Vizagapatam, described, 57, 61.
Viziadroog, 397.
Vocabularies and Dialogues, 493–575.

W.

Wadada, 57.
Wadálí, 363.
Waddington, Gen., 276, 450.
Waddakarré, 228.
Wadwán, 436.
Wágrá, 424.
Wagrol, 436.
Wagúr r., 103.

WITE.

Wái (Wye), 295, 314, 333.
Wainád, 204.
Waipalpatti, 147.
Waite, Sir N., 266.
Wálaiyár, 183.
Wálájábád, 34, 35.
Walker, Col., 430.
Wallangambaddi, 44.
Wallapád, 195.
Walliátúr, 146.
Wálod, 424.
Walsod, 424.
Walukar, 437.
Waluvanád, 204.
Wálwe (Walwa), 295.
Wandiṅdorí, 295.
Wandiwash, 16.
Wandúr, 171.
Wántá, 436.
Waragáon, 112.
Waramallipét, 122.
Warangol, 73.
Warapalli, 80.
Wargáṅw, 262, 314, 323.
Wári, 248.
Wáriwádá, 363.
Warrátánúr, 181.
Warud, 112.
Wasai (Wussyee), 295, 311, 351.
Wásim, 73.
Wasind, 304.
Wastára, 204.
Watádra, 435.
Waṭṭejí, 475.
Waw, 248.
Wazar, 363.
Wedderburne, Gen., 447.
Weights and measures, c.–civ.
Wellesley, Col., 78; wins battle of Assye, 103; Marquis, statue of, 280, 284.
Wellington, Duke of, his first brigade, 78; residence of, at Seringapatam, 222; bust of, 284.
Wenn, Watkins, 443.
West, Mr., 279.
Willoughby, Mr., suppresses infanticide, 432.
Wilson, Dr., 432.
Wite, 295.

Wocheri Chattram, 45, 132.
Womalúr, 135.
Womanúr, 181.
Wontimetta, 122, 125.
Wood, Col., 170, 187.
Woodington, Col., 430.
Worampádu, 122.
Wosád, 219.
Wosadurgam Pudukoté, 228.
Wottapadaram, 146.
Wudalwálápalli, 130.
Wudiargadi, 15.
Wudiarpálliam, 135.
Wujelli, 47.
Wynaad, 219.

Y.

Yadakí, 117.
Yadathorí, 203.
Yagadavenkotta, 203.
Yaichampalli, 132.
Yáimaweram, 123.
Yaipákam, 45.
Yákút Khán, 266.
Yaithmanúr, 136.
Yarrashaiwal, 147.
Yáwal, 295.
Yebbagode, 209.
Yedamana, 171.
Yellamanchilli, 62.
Yellampalli, 80.
Yellanúr, 130.
Yellapur, 204.
Yellátúr, 227.
Yellu, 314.
Yengera, 215, 407.
Yepperal, 50.
Yeranúl, 136.
Yernagudiam, 62.
Yewle, 295.
Yirod, 148, 182, 187.
Yirúp, 134.
Yúsuf Khán, 482.

Z.

Zamíndár's Chattram, 163.

THE END.

STEPHEN AUSTIN, PRINTER, HERTFORD.

WORKS RELATING TO INDIA.

A HISTORY of INDIA—the HINDOO and MAHOMMEDAN PERIODS. By the Hon. MOUNTSTUART ELPHINSTONE. Fourth Edition. With Index and Map. 8vo. 18*s.*

MODERN INDIA. A sketch of the System of Civil Government; with some Account of the Natives and Native Institutions. By GEORGE CAMPBELL. Second Edition. Maps. 8vo. 16*s.*

INDIA AS IT MAY BE. An Outline of a proposed Government and Policy. By GEORGE CAMPBELL. Maps. 8vo. 12*s.*

A BIRD'S-EYE VIEW of INDIA. By Sir ERSKINE PERRY, M.P. Fcp. 8vo. 5*s.*

A NARRATIVE of a JOURNEY through the UPPER PROVINCES of INDIA. From Calcutta to Bombay (with Notes on Ceylon), and an Account of a Journey to Madras and the Southern Provinces. By Bishop HEBER. 2 vols. Post 8vo. 12*s.*

A HISTORY of the SIKHS, from the Origin of the Nation to the BATTLES of the SUTLEJ. By Capt. J. D. CUNNINGHAM. Second Edition. Maps. 8vo. 15*s.*

LIFE and OPINIONS of GENERAL SIR CHAS. JAS. NAPIER, G.C.B.; chiefly derived from his Journals and Letters. By Sir WM. NAPIER, K.C.B. Second Edition. Portraits. 4 vols. Post 8vo. 48*s.*

LIFE of LORD CLIVE. By Rev. G. R. GLEIG. Post 8vo. 6*s.*

LIFE and LETTERS of SIR THOMAS MUNRO. By Rev. G. R. GLEIG. Post 8vo. 6*s.*

A POPULAR ACCOUNT of the MANNERS and CUSTOMS of INDIA. By Rev. C. ACLAND. Post 8vo. 2*s.* 6*d.*

A WINTER'S TOUR in INDIA; with a Visit to Nepaul. By Hon. Capt. FRANCIS EGERTON, R.N. Woodcuts. 2 vols. Post 8vo. 18*s.*

LETTERS from MADRAS. By a LADY. Post 8vo. 2*s.* 6*d.*

CARAVAN JOURNEYS and WANDERINGS through PARTS of CENTRAL ASIA, HERAT, AFGHANISTAN, BELOOCHISTAN, the HAZARAH COUNTRY, &c. By J. P. FERRIER. Second Edition. Map. 8vo. 21*s.*

A HISTORY of the AFGHANS. By J. P. FERRIER. Map. 8vo. 21*s.*

JOHN MURRAY, ALBEMARLE STREET.

00109760

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018